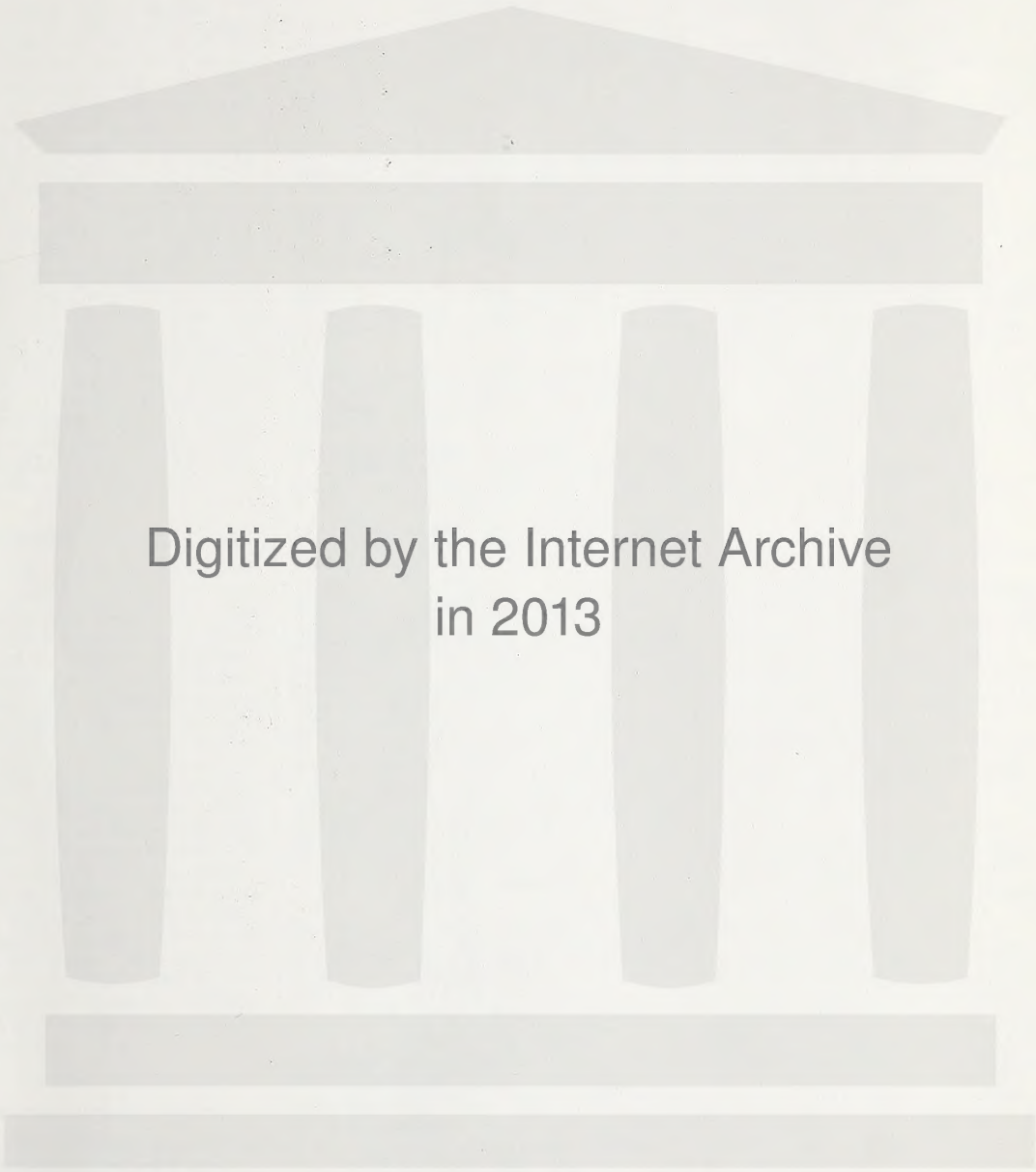
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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIRST MONTH 13, 1906.

Martha J Warner

THE "INTELLIGENCER" FOR 1906.

Orchard Park Monthly Meeting, N. Y., has sent us seventeen new subscribers for FRIENDS' INTELLIGENCER, and has also ordered six copies of *Scattered Seeds* for the use of public schools. We extend our hearty thanks to them and to all others who have helped us to add to our subscription list for 1906. We believe there are many neighborhoods where a few more subscribers might be obtained with a little effort, and we therefore repeat the following offer: To any one who will send us three new subscribers at $1.50 for the first year, we will send one free copy to a fourth new subscriber. The subscription may begin at any time, and the names need not all be sent at once; on receipt of the third name we will send the fourth copy to the person designated by the sender. This gives an opportunity to any one not now a subscriber to receive a free copy.

SCATTERED SEEDS.

THE INDEX for *Scattered Seeds* for 1905 will be mailed to any one who desires it, on receipt of a postal card. The friends of this little paper will be gratified to know that the increase in the subscription price has placed it on a sounder financial basis than it was a year ago. If we can add 1,000 names to our subscription list this year we would be justified in returning to the old prices. Let every meeting, Friends' Association and First-day school help us in this effort. If any one will send us three new subscribers at forty cents we will send the paper free to a fourth new subscriber. This offer does not apply to club senders who drop old names and replace them with new ones, as they have the benefit of the special club rates. But any club sender who sends as large a list as last year, and three new names in addition, at the regular club rates, may have an additional extra copy.

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CONTENTS OF THIS ISSUE.

Good Words—II 17
"Strange Paths Lie before Us" (Verse) 17
"The Mission of the Quakers" 17
Lundy's Birth-Place (concluded) 19
Friends and Music 20
The Coming Conference 22
Friends' Historical Society 23
Editorial:
The Master's Test 24
Note and Comment 24
Legal Taking of Human Life 26
Notes by the Way 26
Friends and Social Service in Philadelphia 27
Prairie Grove Quarterly Meeting ... 28
World Federation 29
The King's Daughter (Verse) 29
Births, Marriages, Deaths 29
Notes and Announcements 30
Purity Alliance Anniversary 30
Friends' Seminary Lectures, New York 30
The Germantown Conference 31
A Membership Social 31
Swarthmore College Notes 31
Friends' Associations 31
Communications:
What Friends' Neighborhood Guild is Doing 31
Calendar of Meetings 32

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WINTER'S WOOING.

Where gypsy Autumn sat alone
Beside the sumac's flame,
Old Winter with his frosty beard
In haste a-wooing came.
He told her of his palaces
Among the northern snows,
Where like a bonfire in the sky
The bright aurora glows.

Then she took off her crimson cloak,
And doffed her russet shoes,
And left her yellow petticoat
Upon the frozen dews,
And now behold her as she stands
Arrayed in all the pride
Of snowy satin, lace, and pearls,
King Winter's royal bride.

—*Minna Irving, in Lippincott's.*

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, FIRST MONTH 13, 1906.

Volume LXIII. Number 2.

GOOD WORDS.—II.

Preaching has too much taken the place of fellowship, and theology has too much taken the place of religion.

AMERICAN FRIEND.

Eleventh Month 3d, 1905.

"STRANGE PATHS LIE BEFORE US."

Let us walk softly, friend;
For strange paths lie before us, all untrod;
The new year, spotless from the hand of God,
Is thine and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now;
Press on with steadier purpose on our brow,
To better deeds, O friend!

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown
Shall yet return, O friend!

Let us walk humbly, friend;
Slight not the heartease blooming round our feet;
The laurel blossoms are not half so sweet,
Or lightly gathered, friend.

Let us walk kindly, friend;
We cannot tell how long this life shall last,
How soon these precious years be overpast;
Let love walk with us, friend.

Let us walk quickly, friend;
Work with our might while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!

—*Lillian Gray, in Every Other Sunday.*

"THE MISSION OF THE QUAKERS."

[An address, in substance, of Edward Grubb, M.A., editor of the *British Friend*, delivered at the Free Christian Church, Croyden, England, and published in *The Inquirer* (Unitarian, London).]

The great saying of Mazzini, that "Life is a mission," is true of societies as well as of individuals. A religious society only lives if it has some definite and special work to do; if, on the other hand, it inspires an antiquarian interest merely, it is fit for a museum, but for little else.

My purpose this evening is to try to answer the question, What was the special work of the early Quakers, and is the work finished? Most people know of the Quakers as a quiet, harmless and somewhat peculiar people; but what the inner reason or meaning of their peculiarities may be, few have thought or cared to inquire. It will be found that the attempt to find an answer goes very deep, behind all peculiarities of belief or practice, down to the very foundations of religion itself.

A glance at the place of the Quakers in religious history will help us. They were, as we all know, a product—in some ways an extreme product—of the Reformation. From one point of view, the Reformation may be not inaptly described as the rediscovery of the worth of the individual. In the Christianity of the Middle Ages the glory of the Church is everywhere, the glory of humanity nowhere. The mediæval Church crushed the individual; Luther restored him to his native dignity. Faith was changed from a force that made man grovel before the Church into one that set him erect in a conscious and personal relation to God, giving him a new manliness, a new moral energy. The late Mr. Lecky said, in words that might well have described the Quaker faith:—

"A religion which recognizes no authority between man and his Creator, which asserts at once the duty and the dignity of private judgment, and which, while deepening immeasurably the sense of individual responsibility, denudes religion of meretricious ornaments, and of most æsthetic aids, is pre-eminently a religion of men. Puritanism is the most masculine form that Christianity has yet assumed."

But much of the Puritanism of the seventeenth century was not at this level. The middle of the century was, as is well known, a time of intense interest in religion. Its controversies were in all minds, its phrases on all lips. We catch the speech of the time in the "Pilgrim's Progress"—especially, perhaps, in the character of Talkative. And this character may serve to indicate that much of the religious talking of the day lacked reality, that piety was too often hollow.

For this unreality there were several causes. The doctrine of an infallible Bible had replaced that of an infallible Church, and had driven God to a distance from men. The "Calvinistic" dogma of election and reprobation had made God inhuman, and undermined the very foundations of morality. And the ancient idea of salvation by creed rather than by life still persisted.

There is abundant evidence that much of the Puritan preaching of that age was like "sounding brass and a clanging cymbal"; that creed counted for more than character and doctrine than life; that, as Milton said, "the hungry sheep looked up and were not fed."

In 1647 George Fox, a half-educated shepherd lad, of what we should call the lower-middle class, came forth with a threefold message that went straight to the heart of these falsities. (1) He declared, to use the words of J. R. Lowell, that "God is not dumb that he should speak no more"; that he speaks as

clearly now, and as directly to the individual as ever he did in prophetic days; that he makes himself known to every obedient heart. His "Word" is not the Scriptures, but the Spirit that inspired them, which has ever been present with men. (2) Further, he asserted that God has no favorites. His "Word" is with *all* men; he is "no respecter of persons"; he has sent into the world a "Light that lighteth every man." (3) And the only condition of receiving this light is obedience—openness of heart, sincerity of soul, and a resolute will to follow. Hence a deep and penetrating reality underlay his thought of religion. "Religion, he saw, must go to the roots of being or it is no religion at all." *

How did Fox come to this? The answer must be sought in his own experience, which he has left us in the opening pages of his journal. It is deeply instructive to compare this record with that which his contemporary, Bunyan, wrote of himself in "Grace Abounding." In Fox's case there is no lamenting his past sins, no panic-stricken longing for escape from wrath. What troubles him is the sense that God is far off, that he cannot hear his voice, that he can find no one to "speak to his condition." He describes how he wandered in misery from place to place, how one religious teacher after another tried to help him, but in vain; until at last "I heard a voice which said, 'There is one, even Jesus Christ, which can speak to thy condition'; and when I heard it, my heart did leap for joy." He describes how "openings" followed—thoughts and convictions that seized his mind and held it with strange force, and moulded all his subsequent life. And he went forth now to gather men to hear his characteristic message, "That Christ is come to teach his people himself"; that there is no need of priest or temple or ritual to bring him near.

It will be observed that Fox's faith is like that of the first Christian disciples, of a simple and childlike character, and that theological subtleties are wholly absent from it. He identifies the mystical "Christ" of whom he speaks with the Spirit of God; the doctrine of the Trinity, in its developed form, is outside his field of thought.

Under his preaching, many came where he was; not merely into new and higher ideas of truth, but as a pre-condition to this, into a new and deeper experience of the presence and power of God in their own lives. And these were by no means all, or mainly, persons of little education. William Penn, son of an admiral, abandoned his career to become a Quaker. Isaac Penington, oppressed with long doubts and questionings, met with some Quakers, whom, as he says, his understanding conquered, and day by day he despised them more in his heart; yet in 1658, at Bedford, he came under the power of Fox's preaching, and his life was changed. "You ask me what I have now met with. I answer, I have met with the Seed. . . . I have met with my God, I have met with my Saviour, and I have felt the healing drop from under his wings upon my spirit."

There, in those words, is the inner heart of the Quaker message. The band of young preachers, whom Fox collected chiefly from among the fells of Westmoreland, went everywhere proclaiming it; not a philosophy, not a theory, but a direct and living experience, which all might share, which each one might receive direct from God himself. "Mystical," it may well be called, but for them it was absolute reality.

Whatever differences there might be among these Quaker evangelists, on one point they were absolutely agreed; that this light, this possibility of direct experience of God, is open to every child of man. The only theologian among them was Robert Barclay, the author of the "Apology," who called it "Universal and Saving Light." They found it in the Bible, notably in the fourth Gospel, but they did not believe it because they found it there. They believed in the light because they had entered into it because they had entered into it and it shone upon them. They called upon men to find within themselves that which lay beneath all doctrines, and which, if obeyed, would lead them into the truth.

Observe, now, how this direct experience changed their thoughts (1) of Christian life and doctrine; (2) of Church organization; and (3) of the duty of man to man.

(1) Christian life and doctrine were never separated one from the other. Direct access to God was conditional on obedience, on self-surrender, and an opening of the soul to the light. Hence a deep sincerity and reality was essential to true religion. Worship must be "in spirit and in truth." All shams were abhorrent, all fictions impossible, all mere formalities detestable. It was because of their sense of truthfulness that they objected to judicial oaths. The nearness to God in which they lived led them to look for personal guidance in all the affairs of life, that each might be ever "in his right place." And they set no limits to the requirements of the Spirit, or the power to fulfill them, short of the command to "be perfect, even as the Father which is in heaven is perfect." It is strange to us that the very doctrine of "entire holiness," which is now preached to thousands every year at Keswick, should have been to the theologians of the day one of the most "damnable heresies" of the Quakers, and brought down on them terrible persecutions.

As regards theology, very few either of early or later Quakers have been systematic thinkers. But their root experience led them to assail many doctrines of the Church—not so much on speculative grounds as because they interfered with full realization of the immediate presence of God, or made for unreality of life. "Imputed righteousness" was replaced by imparted righteousness; there could be no "justification" that was not at the same time sanctification. The Quakers never doubted the historical work of Christ, and, if challenged, acknowledged his death as an atonement for sin, much in the orthodox way; but they did not, in the early days at least, make this prominent in their preaching. Salvation with them was never made to depend on acceptance of this or any other doctrine, but on yielding to the present rule of Christ in the heart.

* T. E. Harvey, "Rise of the Quakers," p. 15.

If we are compelled to classify them, I should say that the paramount place they gave to experience of Christ in the heart as the Saviour from sin makes their position fundamentally evangelical rather than Unitarian. It was certainly mystical, and perhaps the phrase "evangelical mysticism," used by Dr. Alexander Maclaren, best describes it. But many of them lived in a spiritual region where these labels have little meaning.

As regards the Bible, they insisted that inspiration was not of the past alone. It was only as we shared it that the Scriptures could have real meaning to us. But the Bible was not undervalued, as the record of man's experience of God, and of his dealing with men. They studied it deeply, and often used it to the consternation of the Bible worshipers of their day. Penn says of Fox:

"He had an extraordinary gift of opening the Scriptures. He would go to the marrow of things, and show the mind, harmony, and fulfilling of them with much plainness, and to great comfort and edification."

I need hardly press the importance of this view of the Bible, in the presence of modern Biblical criticism. For the true Quaker criticism has no terrors, as it has for the Protestant who makes the Bible his final test of truth.

But what was the "final test of truth" for the Quakers? Did they, as th[illegible]ful critics have all along objected, try to find [illegible]he insight of the individual? And if so, did the[illegible]ke the individual infallible? This difficulty they never, so far as I can discover, adequately cleared up. I must not stay to discuss it, except to say that their ground of author[illegible]was, in effect, the testimony of the Spirit all down [illegible]ages, or, in other words, the unity of the Christian consciousness.

(To be continued.)

LUNDY'S BIRTHPLACE.

[illegible]luded from last week.)

But [illegible]wood excites the senses to emotion, [illegible]e created by thought of the forces [illegible]anged it from the trees of the surrounding forest to the hewn beams and rafters, the floor and enclosure which make up Randolph meeting house? This was the serious work of serious men; no holiday pleasure for those having all they could well do in clearing the stubborn woods, building homes for themselves and making a living in that wilderness. Yet it was a work done with willingness and in the same spirit that permission was previously welcomed that a distant monthly meeting gave to the pioneer assemblage of the Friends in that Mendham country to build a house of worship. Yet the zeal of these pioneers did not stop at its erection. They "kept meeting" for a hundred years afterwards in its sheltering folds, and when the regular assemblages of the quarterly came in turn, spent days and scores of miles of travel in their attendance from Hardwick to the far-off sea, nor neglected their home duties in this service. And yet, when these business gatherings, combined with the attendant worship, brought pleasure in the mingling of sometime separated friends, the records, merciless in their details, show that in disciplining members guilty of wrongdoing, they hewed to the line, let the delinquent chips of humanity fly where they might. These religionists did not travel on the advanced lines of to-day, but in those of their time they led the procession, setting free their slaves when their meeting directed, and passing "liquor in moderation at funerals and other occasions." They had ministers who traveled to foreign lands, and from this monthly meeting went Benjamin Lundy, who sacrificed home ties, fortune and comfort to do pioneer work in the abolition of slavery.

I have had little chance to get at the records of Randolph meeting, but it appears that in 1740 Woodbridge Monthly Meeting, whose place Rahway afterwards took, granted Friends in Morris County liberty to hold meetings four times a year at the house of William Schooley. The Friends thereabouts so increased that they were allowed to keep them once a week at the same place, and in 1756 to hold weekday meetings also, and at the same time a preparative meeting was allowed to meet every three months. This appears to have "circulated" with Woodbridge and Rahway at this interval. In 1758 these Friends were allowed to build a meeting house on Robert Schooley's land. John Vail, Robert Schooley, Hartshorne Fitz Randolph and Jacob Laing were named to fix on a site and size and manner of the building, and "compute" the cost and "promote" subscriptions. Two months later these Friends report that the money is raised to the amount of seventy-five pounds, and that the building shall be 25 by 26 feet. Jacob Laing and James Brotherton were to see to the construction, and the last-named was to gather the money. The quaint phraseology and spelling I have omitted. Woodbridge Monthly Meeting, the grantor of these rights, as well as similar ones to Rahway and Plainfield, after a precarious existence, having had a cessation of meetings from 1689 to 1704 on account of the George Keith schism, ceased altogether in 1769.

In 1759 the meetings in line westward towards Hardwick, and thence south to Quakertown, belonged to Philadelphia Yearly Meeting.

This meeting was first known as Mendham, the name being changed on the division of township of that name, the portion set off where the house was built being called Randolph, perhaps after Fitz Randolph, one of the promoters of the meeting. As a monthly meeting it afterwards alternated with Hardwick. Until 1786 it was still a part of Philadelphia Yearly Meeting, being attached to Burlington Quarter. In 1835 it was joined to Shrewsbury Quarter on account of the growing weakness of the latter, and then became a part of New York Yearly Meeting. The few remaining Friends of Randolph well remember the long journeys to Hardwick, when monthly and quarterly meetings were held there, and the hospitalities tendered them at the overnight visits with their pleasant social interchanges of friends and relations at such times. The common names of Vail,

Brotherton, Adams, and others, on the stones of either graveyard, show the intermarriages of the distant meetings and the why of the glad comminglings at the monthly and quarterly meeting gatherings.

Richard Bell was a minister at Randolph, and one who visited distant meetings on minutes. He died in 1805. We have records of noted traveling Friends visiting these isolated people, notably John Woolman and Job Scott, as well as others of lesser mention.

The records of Hardwick-Randolph Monthly Meeting went to Plainfield with the membership of the few remaining Friends about 1864, when the meeting was laid down. The once goodly congregation had been reduced to "two or three gathered together when he would be in the midst of them," and at last, when there were barely enough to break meeting, went the way of so many old-time gatherings of Friends. Richard Brotherton and his family were the last to meet there. His son and daughter still live adjoining on the ancestral homestead, which was divided. These are James W. Brotherton and Rachel B. Vail, widow of John E., who was brother to the late Abraham R. Vail, of Quakertown, N. J. Rachel is a helpless invalid, but intellectually bright, with her bed placed in a sunny bay window, where she can see mountain and valley stretching away to the southern distance, and cheerfully passes the time away. She has gathered about her home much that is beautiful and rare, and has a rich store of memories from the past whereby to entertain her friends.

As shown by the mural records in the Randolph graveyard the names of the principal members of this meeting were Vail, Brotherton, Addams, Hance, Dell, Kilburn, Mott, Eves, Sammis, Lawes, Alvord, Moore, Duland, Leek, Powers, Moyer, Maloy, Hewett and Mills. The most of the graves are well kept, some of the family plots having railings around them. A few years ago a cemetery company bought adjoining land and enclosed it with a wall, thinking the old burial ground would furnish sentiment towards financing the enterprise, but from the few graves and the general neglect shown it has been a failure. Several Grand Army flags fluttering in the autumn breeze gave a pathetic showing of Randolph's patriotism during the Civil War.

With so few left to take an interest in the matter, those concerned in the preservation of such an old landmark of the Society of Friends cannot be too thankful that Randolph meeting house did not meet the fate of Hardwick, and that, with its substantial enclosure, the building will last for generations. The graveyard, through the interest shown by the descendants of those buried there, is also likely to be kept in its present seemly condition.

Though the meeting house is so close at hand, the ignorance shown by the people of Dover concerning it and its associations is not conducive to Friendly pride. They seem to think of the Quakers, by which term they only know them, if they think of them at all, as of the dead, dying or harmful religionists, like the Harmonists, Shakers or Mormons, and more noted for their peculiarities than anything else. They have no thought of them as a force which arose centuries ago to rebuke the profligacy of religious professors and as claimants that humanity was as much in touch with God as it was in the time of the Creation, and that war and slavery were not normal conditions of mankind. So they and their memories are treated with scant courtesy. Their new church, towering ostentatiously above the passer-by, shows something to them in the way of material progress, emphasized by the preaching and music periodically coming from its interior: the silent meeting house, over the hill makes no appeal to them save as the deserted temple of a society demerited for not seeking the conventional road to heaven. A gentleman we were making inquiries of, and who was old enough to have known Randolph when it had a religious status, ended his comments by saying: "The Quakers are not so bad, but they haven't got it all," a blaming with the faintest of praise. Joseph Wharton, who has iron interests about here, seems to be the Dover people's conception of Quakerism, and this from his wealth and business ability and not from his philanthropic work.

And so endeth these histories of two old-time meetings in north Jersey. I wish they were records of progress and not of decay. But we must take things as we find them and try and learn lessons therefrom. The unduly sanguine Friend should not overlook the decadence in his Society's numbers in the thought that, in the eternal fitness of things, his idea of religious perfection must prevail in the end, and then not lift a hand to stay the backward current. Truth crushed to earth will not rise again without human help. Those Friends who admit discouraging situations, and at the same time do their best to better the conditions of their Society, are the ones to be depended on for its continuance as a religious organization.

T. S. Kenderdine.

Newtown, Pa,

FRIENDS AND MUSIC.

[Read before the Friends' Association of Media, Pa., and later at an after-meeting conference at Middletown, Pa.]

Art is the gift of God and must be used unto his glory.

Art, in general, is that magic instrumentality by means of which man's mind reveals to man's senses that great mystery, the beautiful. The eye sees it, the ear hears it, the mind conceives it; our whole being feels the breath of God; but to penetrate, in its full signification, that mystery, that charm which the beautiful thus exercises over us, is to penetrate the inconceivable ways of God.

The sense of the beautiful is that God-like spark which the Creator has placed in the soul of man; and the necessity of giving it reality is that irresistible power which makes man an artist.

At certain periods in the history of civilization, there have been vouchsafed to man visions of ideal beauty, which, according to the age and circumstance, he has endeavored, substantially, to realize, now in one form of art and now in another. Of these arts there is one—that of tone—whereby the abstract is

made real and the ideal attained. Tone, music, summons nature's laws and they obey, and by her inspiration man, not infrequently, finds his solace in repentance and his utterance perfected in the chorale of the universe.

Many of what are regarded as the great primal movements of mankind were from East to West, from the rising to the setting sun. Through the pale morning light of human thought and history, and the shadowy mists of a poetic mythology, comes sounding from the East the voice of music. From the heart of nature it passed into the heart of man; from the heart of man it re-ascends to God from whence it came.

Man's soul is but a lyre through which the emotions sweep, and every breath of universe and every changeful tone vibrates within him through consciousness and sympathy. We claim for art that it is a manifestation of the Divine Soul; we recognize it as a Father's gift to his children whereby to glorify the material, and to open upon the mind the vista of immortal beauty.

Throughout nature we see the working of the progressive principle, and if there is one thought more beautiful than another it is that of harmonious operations; if there is one thought of greater solace to the mind than others, it is that of continual progress. And of all the arts, music best illustrates this principle. She alone, not excepting her half-sister—poetry—feels most acutely the pulsations of the universe. She it is who, in unison, throbs with the beautiful and the vast. She hears the rhythm of everlasting law, and with sympathies boundless as space interprets the harmony of all things. She, therefore, is worthy to be the chorister of faith, hope and love—the trinity of man's emotions.

Plato, when he formed what he called his pure republic, would not allow music to have any place in it. When George Fox founded the Society of Friends, he believed that he was to be a restorer of Christianity, and he and his followers were of the opinion that music could not be admitted in a system of pure Christianity.

Music has, unfortunately, been put to base as well as noble uses, and Friends, holding that the abuse of any custom which is innocent in itself, is an evil, and may therefore become a moral evil, felt it proper in drawing the line between those amusements which they considered salutary and those which they considered harmful, to strike out music as being likely to endanger their morality.

The following is a paragraph taken from an article on the attitude of Friends toward music written in 1806:

"The Friends do not deny that instrumental music is capable of exciting delight. They are not insensible, either, of its power or its charms. They throw no imputation on its innocence, when reviewed abstractly, by itself, but they do not see anything in it sufficiently useful to make it an object of education, or so useful as to counterbalance other considerations which make for its disuse."

At this time Friends had a stronger objection to vocal music than to instrumental, feeling that as words are the representatives of ideas, as far as these ideas are pure or otherwise, so far may vocal music be rendered innocent or immoral. Friends naturally objected to the hunting song, forbidding, as the Society did, all "diversions of the field"; to the drinking song; to all songs belonging to the martial class, considering, as they did, all wars, whether offensive or defensive, as against the spirit of the Christian religion.

No chord of music ever touched any evil passion. Words, wedded to music, are often demoralizing, but melody—never.

I think, however, that this branch of the Society of Friends, as a body, has never actually prohibited music nor made the use of music in a home a disownable offence; that they have not and never had any desire or intention to absolutely condemn or disparage music.

Those there are among Friends and others who consider music as an ornament wherein to shine and attract, instead of a high art, which refines and ennobles; in fact, an elegant and inoffensive means of frittering away energies which, if fed on stronger diet, might harden to the accomplishment of useful results. Music, however, is no longer regarded as a mere social pastime, but is taking its just rank as the greatest moral educator apart from religion, and that Friends are awakening to an appreciation of its uses is evidenced by the introduction of music into their schools and colleges.

The conservative communities of Friends have not yet come to the use of music in their worship, largely, probably, because they do not use a fixed program of service. The theory of the "Inner Light" and the "direct revelation of God's will to every human soul" being their cardinal principles, wherein the periods of silent waiting and the freedom of thought and speech play such prominent parts, it is hardly possible to incorporate music or other forms requiring any pre-arranged order. While many Friends feel that there is no harm in singing, and see no reason why a member, gifted with this talent, should not exercise it, just as a member gifted with acceptable speech may exercise his talent, Friends, as a body, do not take such a liberal view, and it will probably be some time, if ever, before conservative meetings will consent to the adoption of singing. The idea has been advanced that Friends do not need to contemplate such a step, as, if the Society of Friends has a mission, it is probably along their special line of thought and action; that if they once permitted themselves to ape the churches in forms of worship it would possibly not be many decades before they would become so much like the churches that their principles would be lost sight of. Then there would be so little left worth longer contending for that the plea would be made that strength would be gained and effective results better assured by simply joining forces with that church which seemed to conform most nearly to their beliefs, and therewith the Society as a distinct and separate society would go out of existence.

Life's alternatives are seldom labeled, right is not always white, or wrong black, the parting of the ways is oftentimes to the eye no more than the forking of man-traveled roads, and good intentions are no sure guide to the straight path; but whatever the doctrines, whether civil or moral or religious, which George Fox promulgated, we *know* that he believed himself to have a divine commission for teaching them, and that the object of Friends has ever been to hold fast to that which is good and ward off the harmful in life's pathway.

Music is the first, the simplest, the most effective of all instruments of moral instruction. It is not only a safeguard against sickly and unwholesome habits, but against immoral ones. Refined pleasures like music stand in the way of grosser tastes.

Art, however, has no direct moral influence in herself alone, and it is no disparagement to her that she has not. It is with art as it is with nature: the truth lies in Coleridge's profound saying, "We receive but what we give." As a Wordsworth or an Emerson may see in the glories of nature an overflow of Deity, while the savage or backwoodsman, face to face with the same glories, remains stolid and brutal, so a devout soul may hear the very oracle of God in harmonies of voices and instruments, while one that is coarse and vile will continue so, though symphony and mass and oratorio combine daily to pour their streams of splendor upon his head.

God intended music to beautify, to elevate and to influence even the intellect itself, by purifying the imagination and the heart. He it was who, having inspired this glorious art, declared that music should become in heaven itself eternal, that when all the others should, as it were, faint at the gates of heaven; when the chisel should fall from the sculptor's hand on seeing the magnificent ideals that he thought to represent; when the painter should cast away the brush in view of the glorious coloring beyond the stars; when the poet should breathe no more the song of hope, but should enjoy eternal fruition; when the architect need no more to build a house with hands in view of the eternal temple of Almighty God; when the sacred mission of all the other arts shall have been fulfilled, that then glorious music should survive them all, and flying in, as it were, through the gates of light, give her lessons to the angels, and the architect and the sculptor and the painter and the poet should all become for eternity the children of song.

May Fairlamb.

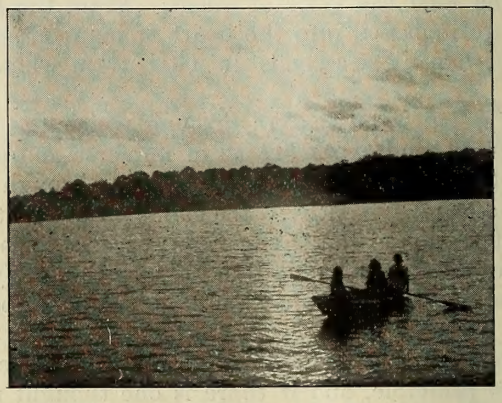
Mere optimism is stupid; sanctified common sense is the force that counts. Work for God and man is full of detail. It needs organization, requires subordination, sometimes painful holding of the tongue; gabble and gossip, even that of the pious, is one of the most famous devices of the evil one; the friction and fuss in God's army does much to defeat it. Many people are good, but good for nothing. Working together is as important as working at all.—*Samuel Chapman Armstrong.*

THE COMING CONFERENCE.

When the word came from Pendleton last summer that the next meeting of Friends' General Conference would be held at Mountain Lake Park, no doubt many asked, Where is Mountain Lake Park?

It is the purpose of this sketch to tell where it is and what it is, and to show how admirably adapted it is for the Conference.

Mountain Lake Park is one of the finest summer resorts in the United States, and is unsurpassed in



MOUNTAIN LAKE.

climate, being 2,800 feet above sea level. It is free from malaria, has excellent water from a mountain spring and good drainage. Eight hundred acres of forest and glade afford an abundance of magnificent scenery.

It is situated in the extreme western part of Maryland, on the Baltimore and Ohio Railroad, the great through line between the East and the West. The location makes Mountain Lake Park easy of access to persons in all parts of the country. The railroad itself is one of the most interesting in the world. It was the first one built in America, Charles Carroll, of Carrollton, throwing the first spadeful of earth, and a century and a half ago the route it now traverses was known as the "Great Memacolin Path," the Appian Way of the savages.

On the route from the East you pass over the great bridge at Havre de Grace, spanning the Susquehanna. This bridge is ninety feet high and very nearly a mile long, affording a magnificent view of the broad stream and the surrounding country. After passing through the tunnel at Baltimore, the train being drawn by electric motors, the next point of interest is the Nation's capital—Washington—at which place the railroad will allow a stop-over privilege.

The first views of the mountains are obtained on approaching Harper's Ferry, one of the most historic and picturesque spots in America. The monument to John Brown may be seen from the train. From Cumberland the train climbs the slopes of the Allegheny Mountains, going up a steep incline of seventeen miles along the Little Savage River. At the top of the climb we greet the glades, among which is located Mountain Lake Park. Coming up the Western slope the route is by way of the famous Cheat River Valley, affording some of the choicest views to be seen anywhere in the United States.

For many years the Camp Meeting and Mountain Chautauqua at Mountain Lake Park have attracted thousands of earnest people, who have here found recreation for the body and mind and drunk deep of the fountain of living water.

The date of the Conference has been fixed at Eighth month 31st to Ninth month 6th, inclusive, and it will be difficult to arrange for a more pleasant or more profitable vacation than this at Mountain Lake Park. The rates for travel and board will be surprisingly low.

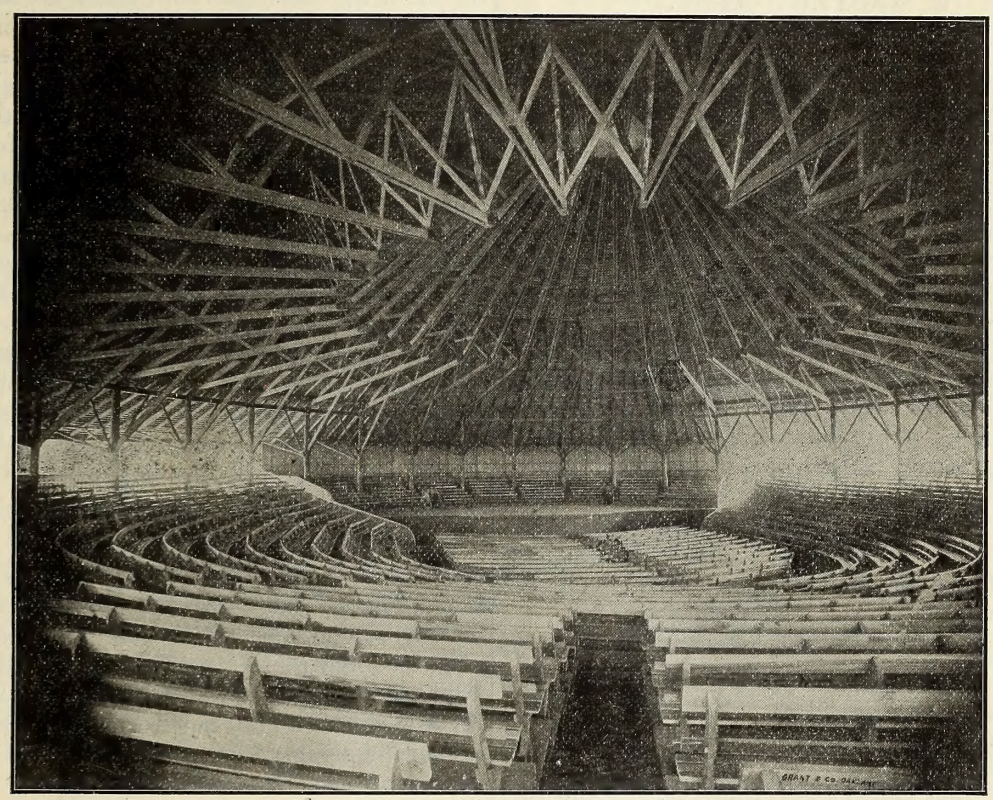
While it is not possible for us to state the cost of the trip in each case, since individual tastes differ, we can, nevertheless, make a close estimate for the average person. The cottages, which number 250, will make a rate of $1 a day during the Conference. In hotels the rate will be $10 to $15 for the week. Special arrangements may be made by which these rates may be further reduced.

The Baltimore and Ohio Railroad, which, through its branches and affiliated roads, reaches all parts of every yearly meeting, has promised us special one-half-fare tickets for the round trip, good for the time of the Conference.

The cost of round-trip tickets from various points is appended. Adding $7.00 for seven days' board will give the entire cost.

New York City, $13.05.
Philadelphia, Pa., $10.70.
Baltimore, Md., $7.90.
Chester, Pa., $10.34.
Chicago, Ill., $16.00.
Cincinnati, Ohio, $11.50.
Cleveland, Ohio, $9.50.
Columbus, Ohio, $9.25.
Frederick, Md., $6.00.
Harper's Ferry, Va., $5.20.
Jenkintown, Pa., $10.85.
Martinsburg, W. Va., $4.65.
Norristown, Pa., $11.15.
Plainfield, N. J., $12.61.
Pittsburg, Pa., $6.80.
Trenton, N. J., $11.50.
St. Louis, Mo., $27.15.
Vincennes, Ind., $20.80.
Washington, D. C., $7.10.
Wilmington, Del., $9.95.
Winchester, Va., $6.25.
Wilkes-Barre, Pa., $12.00.

COMMITTEE OF ARRANGEMENTS.



AUDITORIUM AT MOUNTAIN LAKE PARK.

FRIENDS' HISTORICAL SOCIETY.

The Journal of the Friends' Historical Society* for Eleventh month, 1905 (Vol. II, No. 4), contains some interesting notes on the early Friends' libraries of Maryland, contributed by Kirk Brown, of Baltimore. The luxurious items in the list of sea stores for traveling Friends show that these old worthies were not averse to some of the good things of life.

The editors announce that through the kindness of Charles Francis Jenkins, of Philadelphia, they are enabled to print a valuable collection of letters written by James Logan and Thomas Story.

The total membership in the Historical Society at this time is 445. It is much to be regretted that so few American Friends are represented in the roll.

ALBERT COOK MYERS.

Whenever any one of us gets anything, whether it be a coat, a handkerchief, or a ride for less than it actually cost, some one else loses what we gain.—*Christian Register.*

* Annual membership dues, including the four numbers of the Journal, $1.25. Single numbers to non-members, 50 cents. "American Friend" office, 1010 Arch Street, Philadelphia.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIRST MONTH 13, 1906.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE MASTER'S TEST.

OF all the disciples there was none that asserted his love more earnestly than Peter. After the last supper, when Jesus foretold that his friends would not stand by him in the time of trial, Peter exclaimed, "Even if I must die with thee, yet will I not deny thee." Notwithstanding this emphatic declaration, that very night he thrice denied that he was one of the disciples of the Master. Not until he heard the cock crow the second time did he remember what Jesus had said; then he went out and wept bitterly.

We cannot doubt that after the crucifixion Peter's remorse for his momentary cowardice was very great, and that he longed for an opportunity to prove the depth of his love. While he was in this state of mind the Master appeared to him in a vision and three times asked the question, "Simon, son of John, lovest thou me?" Three times Simon Peter answered, "Lord, thou knowest that I love thee." In reply to this repeated assertion the Master said, "Feed my lambs," "Tend my sheep," "Feed my sheep."

The word thus given to Peter is the message that comes to us from the Master to-day. If we love him we will feed and tend his lambs and his sheep. Who are meant by this figurative language we learn from the story of his life. As he had opportunity he ministered to the rich and the poor, the learned and the ignorant, the Pharisee and the publican, the virtuous and the wicked. To all of these he gave according to their needs, without waiting for them to ask of him.

There are thousands of the Master's sheep and lambs to-day who, with the abundance there is in the world, need food, clothing and shelter for the body. The giving of alms may relieve temporary suffering, but only a change of conditions can effect a permanent cure. The thing that most hinders the improvement of conditions is the individual selfishness which makes men willing, and even anxious, to receive more than they earn, and to live in idleness on the fruits of the labor of others. Every one, except the physically or mentally defective, who does not add something to the world's material or intellectual wealth is a parasite; every one who is engaged in producing or distributing that which is useless or harmful is a thief and a robber. Whoever loves the Master will, according to his ability, aid in giving food and protection to those who stand in need of them.

But it is not enough to look after the body; the mind also must be cared for. Children must not be set to work in mines and factories, toiling many hours daily at tasks that dwarf both body and mind. Opportunity must be given them to go to schools where the hand is trained to do work which requires thought, and the brain is developed through acquaintance with the discoveries of science and contact with the wisdom of the ages. The gate of intellectual opportunity must be opened, not only to the children, but to the men and women who are in ignorance. There are many organizations that are aiding in this good work, but individuals are not relieved of responsibility because they belong to organizations. Every one knows something that is not known to all of his neighbors. Let him share his knowledge and receive their knowledge in return. The greater the amount of one's culture and intelligence, the stronger is the requirement resting upon him to give to those who are hungering for intellectual food.

It is in the power of every one to feed his neighbors spiritually. This does not at all mean that he is to set out to preach to them. In order to give spiritual food he must be filled with the power of the spirit, which he can obtain only by going to the Father, as Jesus went to him daily, for light and strength. Possessed of this he will be cheerful in his disposition, courteous in his bearing, inspiring in his conversation, brave in proclaiming truths that need utterance, prompt in extending the helping hand to the sinning and the sorrowful. In so far as he does these things he will enrich the lives of others, and thus meet the Master's test.

THERE is a fair prospect that the various branches of the Presbyterian Church will soon be united. The committees appointed by the Northern Church and the Cumberland Church, to arrange details of the union, met recently at St. Louis. The general assembly of the Presbyterian Church will be held in Des Moines, Iowa, beginning Fifth month 18th. On the same date there will be an assembly of the Cumberland Presbyterian Church in Decatur, Ill. It is expected that these bodies will approve the work of the committees, and announce a reunion of the two assemblies after ninety-five years of separation. The important question of the property rights of the churches has been referred to a sub-committee which will meet in Third month.

The committees which met in St. Louis will convene in Charlotte, N. C., Third month 14th, to consider a plan of federation with the Presbyterian Church South, United Presbyterian Church, and Reformed, German Reformed and Dutch Reformed Presbyterian Churches. Committees from each Church will attend.

THOSE who are arranging for the Torrey-Alexander revival in Philadelphia understand the value of thorough organization. Union prayer meetings were held in forty-three wards of the city last Sixth-day

evening, and similar meetings will be held every Sixth-day evening until the revival services begin. The first rehearsal of the big choir, composed of four thousand voices, was held on Fourth-day evening of this week in Association Hall. H. C. Lincoln, the choir leader, has written to the pastor of every congregation asking for the names of their choir singers. Upon the arrival of Charles Alexander special meetings for children will be held, in which much time will be devoted to singing gospel songs.

In defence of Dr. Torrey, and in reply to the criticism of him published in the newspapers and quoted in this column last week, *The Presbyterian* (Philadelphia) leaves no room for doubt as to the character of the evangelist's teaching. We quote: "It is idle to speak of the teachings of Doctor Torrey as his 'personal opinions.' Remission of sins through the blood of the cross, acceptance before God on the merits of Jesus alone, everlasting punishment as the penalty of unbelief, together with acceptance of the Bible as authoritative in all its parts—these doctrines, which constitute in sum, as we understand, the teachings of Doctor Torrey, are Church doctrines, and not any man's personal opinions." These doctrines seem to be acceptable to church people who have been brought up to them, but the great masses of us in these days are not able to believe these things. Must we all accept them or be "everlastingly punished?" Dr. Torrey is powerful in bringing large numbers of certain kinds of people to these views.

Japan is now experiencing the usual aftermath of a great war, even when the nation waging it is victorious. A dispatch via Victoria, B. C., says that three provinces in North Japan, with a combined population of nearly 3,000,000, are confronted with the worst famine in sixty years. Thousands have been obliged to eat shrubs, roots and the bark of trees, and 1,000,000 persons are reported to be in extreme want. Committees of foreigners have been formed to arrange for systematic relief.

Great headway is being made in spreading abroad the knowledge that makes the dread disease, "consumption," curable and preventable. Many no doubt will still persist in dying of it. But the time is approaching when it will be a thing of the past. The thing now is to do all we can to make widely known what must be done to avoid it. A Tuberculosis Exposition will be held at Eighth and Chestnut Streets, Philadelphia, from First month 22d to Second month 3d. In the evenings lectures will be delivered by Dr. Lawrence F. Flick and other well-known specialists on such subjects as "State Control of Tuberculosis," "Municipal Control," "The Railroad in Tuberculosis," tuberculosis in the school, the store, among workmen, among children, etc. The program will be given in full in a later issue.

A committee of leading economists has offered prizes for essays by college men on several important problems of the day. The essays are to be delivered before Sixth month 1st, 1906, to Prof. J. Laurence Laughlin, University of Chicago. The competitors will be divided into two classes. Class A is for those who have received the bachelor's degree in 1894, or since that time. The prizes in this class will be $1,000 and $500. Class B is for undergraduates; the prizes will be $500 and $250. Any undergraduate may compete in Class A. The committee which has chosen the subjects and will pass on the essays consists of Prof. J. Laurence Laughlin, University of Chicago, chairman; Prof. J. B. Clark, Columbia University; Prof. Henry C. Adams, University of Michigan; Horace White, New York city, and Carroll D. Wright, Clark College.

The subjects announced by Prof. Laughlin are: (1) To what extent, and by what administrative body, should the public attempt to control railway rates in interstate commerce? (2) A just and practicable method of taxing railway property. (3) Will the present policy of the labor unions in dealing with non-union men, and the "closed shop," further the interests of the workingmen? (4) Should ship subsidies be offered by the Government of the United States? (5) An examination into the economic causes of large fortunes in this country. (6) The influence of credit on the level of prices. (7) The cattle industry in its relation to the ranchman, feeder, packer, railway and consumer. (8) Should the Government seek to control or regulate the use of mines of coal, iron or other raw materials, whose supply may become the subject of monopoly? (9) What provision can be made for workingmen to avoid the economic insecurity said to accompany the modern wage system?

The late Chancellor Hill, of the University of Georgia, was a representative of the new school of thought in the South. It is related of him, says the New York *Evening Post*, that when he heard, two years ago, that the trustees of Trinity College, N. C., had sustained the right of Prof. John Spencer Bassett to express himself in print in accordance with the dictates of conscience, Chancellor Hill called his students together and read them the news, declaring it a memorable event in modern collegiate history.

A year later, when President Alderman, of the University of Virginia, was dubbed a traitor by Senator Bailey for declaring that the South's political leaders of to-day were inferior to the Clays and Calhouns of long ago, Chancellor Hill wrote an article for the *Atlanta Constitution*, defending the right of free speech and warning the Southerners against that worst evil in their intellectual, social and religious life—the illiberality that is ready to inflict the injury of rebuke and ostracism as a penalty for difference of opinion. This warning is by no means applicable exclusively to Southerners.

The Charity Organization Society, of New York city, has been investigating the methods of industrial insurance, and does not find that this professedly mis-

sionary enterprise is as great a blessing as the insurance companies have represented it. The agents of at least one of these companies are instructed to go from house to house, from floor to floor, and repeat their visits until every person is secured. Those who insure themselves or their children are told to cut down any and every expense in order to keep up their insurance. Frequently those who are so poor that they have to appeal to charitable associations for assistance carry an insurance on one or more members of the family. On a list containing the names of 597 persons who had received death claims, Edward T. Devine ascertained that 238 of these names were on the lists of the Charity Organization Society, showing that at some time while they were carrying their insurance they had received assistance from that society.

The people of some nationalities make their burials a social function. Often settlement and dispensary nurses have the hardest work to induce the parents of sick children to buy necessary articles, such as sheets and towels. But if the child dies the $150 received from the insurance company is all spent for a burial robe, flowers, a band, hearse and carriages.

In one of the shortest and poorest streets in Boston, where the family earnings often fall short of four dollars a week, seventeen families were found with thirty-five children under ten years insured. Of sixty children taken by an officer of the Society for the Prevention of Cruelty to Children, all but one were insured.

The Prudential's tables show that the total amount received in 1904 in premiums of five to twenty cents a week was $26,943,948.52. In the same year there was paid to policy-holders $9,884,461.09 in death claims, surrender values and dividends. The majority of industrial policies are allowed to lapse soon after they are taken out. One of the officers of the Prudential testified that if this were not the case the company would soon have more money than it could conveniently handle.

LEGAL TAKING OF HUMAN LIFE.

It is a time of deep interest in regard to the legal taking of human life—a time when Friends may renewedly press their convictions on this topic on the public attention with hope of their having effect. The case of Albert T. Patrick, of New York, is claiming most earnest attention. The time now set for his execution by electricity is the 22d of this month. There is a strong conviction of his innocence, and such men as Dr. A. McLane Hamilton, Judge J. F. Dillon and Grover Cleveland, and others of note, have signed a petition for further delay of his execution, which has already been several times put off. That poor weak girl—Mary Mabel Rogers, of Vermont—of only twenty years of age, has been hung after most earnest and persistent efforts to save her life had been made, showing that a large proportion of the people of Vermont were opposed to the death penalty, for very few doubted Mary M. Rogers's guilt. I think friends ought to take the ground that the death penalty is radically wrong, that it is legal murder by the State, that the more degraded and guilty a person is the more they need our care and earnest endeavors to reform them.

> "That man is holier than a creed,
> That all restraint upon him must consult his good;
> Hope's sunshine linger on his prison wall,
> And love look in upon his solitude."

I hope and believe the next Legislature of Vermont will abrogate the death penalty, and perhaps New York might also if there were effort made therefor, for there is a strong sentiment against it in many parts of the State. I think Friends' energies are not so well directed in endeavoring to clear individual cases as they would be in effort to abolish all capital punishment. Our beloved J. G. Whittier is so clear, so impressive, so beautiful on this subject.

> "The burden of thy holy faith
> Was love and life, not hate and death,
> Man's demon ministers of pain;
> The friends of his revenge were sent
> From thy pure gospel element
> To their dark home again.
> Thy name is love! What, then, is he,
> Who in that name the gallows wears,
> An awful altar built to thee,
> With sacrifice of blood and tears!
> Oh, once again thy healing lay
> On the blind eyes which know thee not;
> And let the light of thy pure day
> Melt in upon his darkened thought.
> Soften his hard, cold heart, and show
> The power which in forbearance lies,
> And let him feel that mercy now
> Is better than old sacrifice."

Wilmington, Del. DAVID FERRIS.

NOTES BY THE WAY.

One is frequently impressed with the shifting geography of our country, by noting how many meetings of our Society have names not at all like the villages or post offices near which they are located. The Alloways Creek Meeting, in Salem Quarter, is situated at Hancock's Bridge, about five miles down the oyster shell road from Salem. It is one of the old meetings, having met first in a private house in the then wilderness two hundred and twenty-five years ago. For many years one end of this meeting house has not been used for meeting purposes, but recently the whole house has been renovated, the unused end carpeted and seated and made very attractive. This part of the house was opened to the public last Seventh-day evening, the event also being a sort of a celebration of the two hundred and twenty-fifth anniversary of the meeting's establishment. A goodly company assembled in honor of the event, and listened to some inspiring exercises by members of the First-day school, and a short talk by the writer. At the close of the exercises a little surprise had been prepared, when a handsome desk was presented to Louisa Powell, by the First-day school, as a small recognition of her labors for the moral and spiritual uplift of the community.

* * *

The newly-equipped end of the meeting house will be used for social service work. An organization of young people, which has grown too large for any of

the private houses of the village, will meet weekly, for such helpful communion social, literary and otherwise, as the conditions warrant. The room will contain a library, that will be free to all, and the members of the community will be welcome to come to the room, read the books and enjoy the privileges. An enterprise of this kind means a good deal in the way of helpful influence and healthy environment in a community like Hancock's Bridge. A well-conducted First-day School is maintained at the Bridge, all these helpful activities being sustained by Louisa Powell, and the loyal corps of workers that have gathered around her. Some larger Friendly communities could learn a helpful lesson in combined spiritual and social service from Hancock's Bridge.

* * *

Romances and traditions of the Revolutionary period are plentiful in this village. During the war there was a massacre by the British who surprised the sleeping garrison of continentals, and killed the whole lot, with some non-combatants who happened to be in the house with the soldiers. The old brick dwelling where this bloody work was done is still standing, and is now marked by a tablet recently placed in its side by the Daughters of the Revolution. The community is now very peaceful, and scarcely contains a hint of war's alarms.

* * *

On the evening of the 2d inst. a visit was paid to the Friends' Association at Media, where a well-attended meeting was held in the Friends' School Building. There was a program of song, which was evidently greatly enjoyed by the audience, an address by the writer, "Is the World Growing Worse?" and an exercise that passed for a "literary chowder," conducted by Jessie Darlington. The Media association now has Dr. Pratt for its president, and is having some very interesting meetings this winter. Many persons not Friends are interested in the association, which is as it should be. H. W. W.

FRIENDS AND SOCIAL SERVICE IN PHILADELPHIA.

[Annual report of the Committee on Philanthropic Labor of Philadelphia Quarterly Meeting, which consists of the two largest monthly meetings in our Society and several small outlying meetings. There are in the Quarter some twelve meeting houses in good repair; some of them capacious; and very valuable, but little used properties, available as centers of social service; besides the cramped quarters of the Neighborhood Guild, where there is a faithful and efficient superintendent and a backward neighborhood much needing Friendly influences and help.]

In Third month last a conference was held on the subject of Peace, addressed by Lucia A. Meade, of England. We assisted (financially) with one given by the "Women's Christian Temperance Union," at Wayne, Pa., at which Jesse H. Holmes was the speaker; the subject, "Temperance."

Many pages of literature on the subjects of temperance, tobacco, peace and purity have been distributed among students of public schools, medical colleges, University of Pennsylvania, Friends' Neighborhood Guild, and to individuals.

Thirty thousand magazines and Friends' Intelligencers have been given out at the Guild, the teamsters passing the house, and the men at the police station near by, being as eager for them as are the children, who swarm about the door whenever they are being distributed. Boxes of Intelligencers and *Union Signals* have been sent at different times to the Eastern Penitentiary and to Moyamensing Prison. We can make use of a large quantity of good reading matter, but we would feel very grateful if the express or freight charges could be prepaid by the senders.

Our circulating library, two hundred and twenty-five volumes, all of which have been contributed in the past two years, is still in demand. This is entirely separate from the library used by the First-day school.

The general superintendent [of Friends' Neighborhood Guild, 151 Fairmount Avenue, Philadelphia], in reporting the different departments, speaks of the good order and cleanliness in most of them. Of the Sewing School she says: "I am renewedly impressed with the excellent work done. The perfect quiet at the opening and closing cannot fail to make a deep impression on the souls of the girls."

Both evening classes of girls did very satisfactory work, showing the effect in improved behavior and cleanliness. Dressmaking was taught in two classes —the older girls and the mothers—the girls desiring that it shall be continued this winter.

Both classes of boys have been in active operation. The older ones spent a part of last winter listening to a series of lectures on "Purity" and "Tobacco," given by Maurice T. Hansell.

For the present year, among the younger boys, we have opened classes in bookkeeping, rapid calculation, printing, writing, spelling, arithmetic, and are hoping to have a class in nature study.

The manual training department (also boys) did fairly satisfactory work. One Friend made a special contribution to pay the teacher. For the present year a Friend has volunteered his services.

The mothers' meetings have been large and interesting. Several physicians gave talks on subjects pertaining to the "Home" and "The Care and Cleanliness of Both Babies and Mothers." Several Friends contributed both time and talent for the instruction and pleasure of these poor women, who have so little of brightness in their lives. This department and the "Flower Mission" are both held on Sixth-day afternoons, the mothers receiving, thankfully, their share of the flowers, as well as of the fruit and vegetables that may have been sent in the hampers. We are very grateful to the members of the Yearly Meeting's Philanthropic Committee, as well as to the Friends who volunteer their services in conducting this labor of love, which carries brightness and pleasure into many cheerless homes. No one who has ever been present when the bunches of flowers are being distributed will soon forget the long line of children eagerly reaching out their little hands and smiling their thanks.

Of the "Little Mothers' Meetings," held on Second-days after school, and composed mainly of the girls who take care of the babies while the mothers are out at work, one girl in particular is mentioned as having been one of the worst in the neighborhood, she having been aroused to keep herself clean in mind and body, and several reports have reached us of little deeds of helpfulness to her neighbors.

Many articles of new and partly-worn clothing have been distributed, great care being taken that we do nothing which will tend to pauperize. We are working with "The Society for the Prevention of Cruelty to Children," "The Organized Charity" and "The Children's Aid Society," having secured positions for a number of men, boys and girls.

At the close of last season, after long-continued service, the superintendent of the First-day school resigned his position. We have secured a trained settlement worker to take his place, the school having made a good start for a successful winter's work.

The kindergarten continues large; the teacher, as heretofore reported, is paid by the Board of Public Education.

The savings fund departments continue in active operation. That held on Second-day evenings, in charge of William Webster, Jr., handles about seventy dollars weekly throughout the year. That held in connection with the sewing school is growing in usefulness.

The Coal Club, where the mothers mainly are interested, is also growing, they being doubly benefited, as the coal is secured at a lower rate than regular retail price.

We have averaged two lectures each week throughout the season to open house, that is, the neighborhood generally being invited. One was given to girls only, when those of the public schools near by were invited, eighty being present.

Five picnics were enjoyed during the summer, those attending mostly bearing their own expenses and seeming to enjoy the outing more than in the past. The feeling of independence among them is growing.

It is about twenty-six years since this work was first undertaken, not alone because there was need for it in that particular locality, but that the young people of our religious Society, and others, might find an outlet for their activities and show by their work their faith.

Nine years ago, when our committee accepted the care of the "Mission" from Philadelphia First-day School Union, there were two branches in operation, and while we have grown to fourteen departments there is still a wide field for labor. It needs money and judicious laborers to combat the evils of ignorance and superstition, and to inculcate lessons of truthfulness, cleanliness, temperance, honesty and godliness.

Quoting from our report of three years ago, we said: "Feeling strongly that on account of our many home and meeting duties, we fail to reach the homes of those who come to the Guild, and believing thereby that our work of uplifting in that locality is much hampered, we most earnestly desire to put our work in the form of a 'Settlement' similar to the 'College Settlement,' but this involves considerable additional expense. Our hope is, if Friends will bear the burden financially, that we may establish two Friends, trained to the work, in the building, that the house may be open all the time." We desire to thank Friends for their cordial support, making it possible for us, through our general superintendent, Emily Wilbur, to come in close touch with the inner struggles of many of these poor people.

We are deeply grateful to the many Friends, and others, who are voluntarily giving what time and strength they can spare from their other duties to this work of uplifting. We feel encouraged by some results which are apparent, but we need more money and more room. Could we purchase the adjoining building, establish a Friends' family there, and have the yard for a playground, we feel we could make a long step in the right direction.

Several Friends are assisting us in collecting funds to carry on this work, for which we feel very grateful, and we hope the quarterly meeting will assist us as usual. Our treasurer acknowledges the receipt of all contributions.

The financial report for the year is as follows:

Balance from last account, including our building fund of $156.01		$431.50
Received from the Quarterly Meeting		300.00
Contributions from Friends and Societies		1,155.00
Interest on investment		50.00
Interest on deposits		23.32
Total receipts		$1,959.82
Expenses of various work at the Guild	$1,558.97	
General expenses of other work of the committee	63.20	
		1,622.17
Balance on hand		$337.65

Signed by direction of the committee.

Anna K. Way, Clerk.

PRAIRIE GROVE QUARTERLY MEETING.

Prairie Grove Quarterly Meeting of Friends, in Iowa, held at Marietta, Twelfth month 2d, 1905, was rather small in attendance, yet was of considerable interest. The weather was somewhat unfavorable. The roads were fast frozen up and quite rough, but the weather was not extremely cold, and there was no snow. Friends from a distance were Anna Elliott and Griffith Coale from West Liberty, and Hattie and Bessie Russell from Prairie Grove, daughters of Theodore and Hannah Russell. The quarterly meeting of ministers and elders gathered quite late on Seventh-day morning, with Anna T. Elliott as clerk, and the business was transacted with usual interest. Reports were received from all the preparative meetings of ministers and elders composing the quarter.

About 11.30 a.m. the quarterly meeting proper convened, with a moderate attendance considering the conditions. The representatives appointed were present except two, and for the absence of those satisfactory excuses were given. The business coming before the meeting was transacted in a very satisfactory manner, and for the smallness of the attendance the meeting was thought to be unusually interesting, and nearly all present seemed to feel as if the time was well spent, for such were the expressions of some that were present. The meeting closed at about the usual time, or near 2 p.m.

On First-day morning the weather was moderately fair and not so cold; the roads a little improved by the travel on the day before. Near the usual time the Friends gathered for the public meeting. No ministers from other meetings were present, but we were favored with vocal ministry from three of those present, two of the Marietta members and one of the West Liberty members. The meeting closed at near 12.30 p.m., and after an intermission of fifteen or twenty minutes a bountiful repast in the shape of lunch was served by the women Friends. At about 1.30 the company were called to seats and the quarterly First-day school conference was held. The program was of considerable length and interest. Griffith Coale and Bessie Russell acted as clerks. The program consisted of music, vocal and instrumental; recitations, essays, readings and class exercises, all of which were well rendered and very inspiring. There were several who took part in the exercises, children and youths, who are not members of our Society, but are members of our school and very nice children. Some have been quite regular attenders for years. The conference closed between 3 and 4 p.m., and some of our Friends from other meetings left for their homes that evening. NATHAN EDSALL.

WORLD FEDERATION.

The publication just at this critical juncture, of "World Organization," written by Raymond Bridgeman, of Boston, is a godsend to a public just waking up to the idea that it is now as possible to federate nations as in 1787 it was possible to federate thirteen colonies. Never has the whole method of world-organization been so clearly and forcibly stated as in this little book of the International Union series. Its importance was recognized by various members of the Congress, including M. Jean Novicow, of Odessa, the author of "The Federation of Europe." He and all other delegates realize that it is now too late to talk of the federation of Europe. Any federation that leaves out China, Japan and the American republics would be dangerous to the peace of the world. —*Lucia Ames Mead, in The Woman's Journal.*

The one great concern of every man is to be right in heart and in life. Righteousness is life; righteousness is salvation; this is the one message of the Bible to men.—*Washington Gladden.*

THE KING'S DAUGHTER.

She wears no jewel upon hand or brow;
No badge by which she may be known of men.
But though she walk in plain attire now,
She is a daughter of the King; and when
Her Father calls her at his throne to wait,
She will be clothed as doth befit her state.

Her Father sent her in his land to dwell,
Giving her a work that must be done.
And since the King loves all his people well,
Therefore, she too, cares for them every one.
Thus when she stoops to lift from want or sin
The brighter shines her royalty therein.

She walks erect through dangers manifold,
While many sink and fail on either hand.
She dreads not summer's heat nor winter's cold,
For both are subject to the King's command.
She need not be afraid of anything,
Because she is a daughter of the King.

Even when the angel comes that men call Death,
And name with terror, it appalls not her.
She turns to look at him with quickened breath,
Thinking, "It is the royal messenger."
Her heart rejoices that her Father calls
Her back to live within the palace walls.

For though the land she dwells in is most fair,
Set round with streams, like picture in its frame,
Yet often in her heart deep longings are
For "that imperial palace whence she came."
Not perfect quite seems any earthly thing,
Because she is a daughter of the King.

REBECCA UTTER.

BIRTHS.

BOONE.—Near Richmond, Ind., Twelfth month 25th, 1905, to Walter S. and Mary Battin Boone, a daughter, who is named Emily Elizabeth Boone.

COCKS.—At their home, Cornwall-on-Hudson, N. Y., Twelfth month 10th, 1905, to Isaac M. and Elizabeth C. Cocks, a daughter, who is named Mary Elizabeth Cocks.

HARRY.—Tenth month 3d, 1905, to Joel and Missouri S. Harry, a daughter, whose name is Rachel Elisepth Harry.

SHOEMAKER.—Near Camden, O., Eleventh month 23d, 1905, to Levi T. and Susan E. G. Shoemaker, a daughter, who is named Martha Abbie.

MARRIAGES.

BROWN—BLAKER.—At the home of her father, Benjamin C. Blaker, Macedon Center, N. Y., on Twelfth month 20th, 1905, by Friends' ceremony, Dora M. Blaker to Alfred A. Brown, of Watseka, Ill.

DEATHS.

ALLEN.—At the home of her son, Richard P. Allen, near Mickleton, N. J., on Twelfth month 2d, 1905, Anna Allen, widow of Richard Allen, aged 86 years; a member of Pilesgrove Monthly Meeting. She was interred in Friends' Burial Ground, Mullica Hill, N. J., on Seventh-day, Eleventh month 29th, 1905.

AMBLER.—Suddenly, at Langhorne, Pa., on the 29th of Eleventh month, 1905, Mary Roberts, daughter of Eliza C. and the late George R. Ambler.

"Though brightness hath passed from the earth,
Yet a star is new born in the sky,
And a soul hath gone home to the land of its birth,
Where are pleasures and fullness of joy!
And a new harp is strung, and a new song is given
To the breezes that float o'er the gardens of Heaven!"

CHANDLER.—In Hockessin, Del., on 31st of Twelfth month, 1905, Eliza W., wife of Spencer Chandler, in the 80th year of

her age. A life-long member and for many years a minister of Center Monthly Meeting of Friends.

"He giveth his beloved sleep."

CADWALLADER.—At Yardley, Pa., on Twelfth month 31st, 1905, Algernon S. Cadwallader, entered into rest in the 78th year of his age.

Algernon S. Cadwallader, a member of Makefield Monthly Meeting, the first burgess of the borough of Yardley and one of the most prominent citizens of Bucks County, was born in Lower Makefield Township in 1828. For the past fifty-two years he has resided at "Lakeside," Yardley, in the ancestral home, which was built in 1728 by his maternal great-great-grandfather, Thomas Yardley, who came to America in 1704. He was descended on the paternal line from the Cadwalladers and Taylors; on the maternal line from the Yardleys and Staplers, prominent families in the early history of the State, and cotemporaries of William Penn in the early settlement of the colony.

In 1853 he married Susan Josephine, who died in 1880, the eldest daughter of William and Sarah (Hart) Yardley, a woman of rare worth, lovable and beautiful in character, whose memory is still held sacred in the hearts of all who knew her. They have nine children: Lydia Yardley, wife of George Warner, of Philadelphia; William Y., of Pittsburg, Pa.; J. Seymour, deceased; Letitia C., wife of Edmund R. Willets, of Trenton, N. J.; T. Sidney and Augustus J., both of Yardley; Sarah Y., wife of George F. Craig, of Rosemont, Pa.; Mary Anna, wife of Malcolm Franklin, of Philadelphia, and Helen Marr, wife of Edward Yarrington Barnes, of Richmond, Ind.

Algernon S. Cadwallader was a man of great courtesy, an excellent citizen, a loyal friend. He was closely allied with the best interests of the community in which he lived, and the people of Yardley sincerely lament his loss. L. S.

FELL.—On First month 4th, 1906, in Philadelphia, Alfred Moore, the youngest son of D. Newlin and Martha Trego Fell, in the 15th year of his age.

JANNEY.—At the Friends' Home in Waynesville, O., Twelfth month 30th, 1905, Nannie Chaplin Janney, in the 64th year of her age. She was the youngest daughter of the late Jonas and Ruth Davis Janney, of Pendleton, Ind. She was a lifelong member of the Society of Friends. Although a great sufferer for years, her cheerful disposition made all happy with whom she came in contact. She was ever ready to help the poor and afflicted, and "many a poor one's blessing went with her beneath the long green tent whose curtain never outward swings." L.

NOTES AND ANNOUNCEMENTS.

Schools desiring shells and specimens may write for information (enclosing a stamp for reply) to Rebecca B. Nicholson, Camden, N. J., as she has some for distribution.

Do not fail to hear Frances A. Kellor at the annual meeting of American Purity Alliance in New York city. Her subject will be, "Social Evils Due to Immigrants." Frances Kellor possesses facts which she will disclose. She is head of the International Committee on Household Research.

A beautiful illustration of the love that is taking the place of the old-time intolerance amongst Christian denominations [and a sad reminder of quietistic falling away during the dark periods of Quakerism] comes from Lynchburg, Va., where the Friends' Meeting House of South River, built in 1794, after lying roofless and in ruins for perhaps twenty years, has recently been restored by the Presbyterians, and dedicated as "The Quaker Memorial Church (Presbyterian)."

Of it Mrs. Fleming wrote:

"Long have these altar fires been cold,
And only ruins show
The temple holy to the Lord
One hundred years ago.

"But true and simple faith abides
Though centuries onward flow—
The fathers did not build in vain
Who reared this modest forest frame
One hundred years ago."

Here, perhaps, tarried awhile on their westward migration, the ancestors of Abraham Lincoln, and in the graveyard sleep those of Mark Hanna and of Jefferson Davis.

Baltimore, Md. E. H. B.

The regular meeting of the Literature and Social Section of the Philadelphia Young Friends' Association will be held in the Auditorium, Fifteenth and Cherry Streets, on Second-day, the 15th, at 8 p.m. Mary H. Whitson will recite "A Man Without a Country," which will be illustrated. There will also be both vocal and instrumental music, followed by a social hour. All interested are cordially invited to be present.

F. P. Suplee, Chairman.

At the meeting on First-day, First month 7th, at West Philadelphia Meeting House, Thirty-fifth Street and Lancaster Avenue, an exceptional service was enjoyed. The spirit of the Master prevailed. Sarah Flitcraft, Samuel Jones, Sidney Yarnall, William Webster and Alice Sellers were heard in vocal service and supplication. "O Sing unto the Lord a New Song" found harmonious response in the heart of the large number in attendance.

PURITY ALLIANCE ANNIVERSARY.

The annual meeting of the American Purity Alliance, which will be held in the New York meeting house, East Fifteenth Street and Rutherfurd Place, the evening of the 13th, will be addressed by Miss Frances Kellor. Miss Kellor is General Director of the Inter-Municipal Committee on Household Research, and in that capacity made the investigation of the intelligence offices and employment bureaus, which resulted in the startling revelations connecting many of these agencies with the promotion of the social evil and a form of the white slave traffic. She is undoubtedly the best posted person in this country regarding certain phases of social service, and the way in which this service is sometimes made to serve the forces of evil. Friends within the vicinity of New York should make it a point to attend this meeting, and they will surely be repaid for their trouble.

FRIENDS' SEMINARY LECTURES, NEW YORK.

On Seventh-day evenings, at 8 o'clock, in the Friends' Meeting House, East Fifteenth Street and Rutherfurd Place, New York, the following lectures will be given: First month 20, Prof. John Graham Brooks, "The New Patriotism"; Second month 17th, President Woodrow Wilson, "What It Means to be an American Citizen"; Third month 24th, Prof. Paul M. Pearson, "James Whitcomb Riley"; Fourth month 28th, Prof. William Lyon Phelps, "The Educational Value of the Modern Novel." Pupils of Friends' Seminary and Friends' School (Brooklyn) will be admitted free. To others the charge for admission will be $1 for a single lecture, $2.50 for the course. There will be no reserved seats. The proceeds will be used in enlarging the library for home reading, and improving the gymnasium. After each lecture there will be an informal reception in the gymnasium.

John Graham Brooks is lecturer at the Chicago University, author of "The Social Unrest," etc., expert investigator for the United States Department of Labor, president of the American Social Science Association and of the National Consumers' League. The full subject of his lecture is "The New Patriotism, or the Patriotism of Social Service."

Woodrow Wilson, president of Princeton University, author of "A History of the People of the United States," and other historical works, lectures on "What It Means to be an American Citizen," giving an historical analysis of American character and aptitudes, scholarly, but in popular form.

Paul M. Pearson, professor of public speaking and rhetoric at Swarthmore College, and editor of *Talent*, in his lecture-recital discusses the writer—James Whitcomb Riley—illustrating the lecture by reading such typical passages as lend themselves to recitation.

William Lyon Phelps, professor of English literature at Yale University, editor and author of many works in his department, in his lecture on "The Educational Value of the Modern Novel" considers the best fiction of all countries in an original and interesting way.

This course of lectures has been planned primarily for the purpose of affording the pupils of the Friends' schools an opportunity of coming into the presence of the personality of men of the first caliber. We have been fortunate in securing lecturers who not only have ability, but who know how to be interesting; and we invite the co-operation of our friends in this new departure, with a confidence based upon the enthusiastic praise of the lectures given by every one who has heard them.

Incidentally, although the price of course tickets is low, we hope to be able, after defraying the cost of the lectures, to make a considerable addition to our Library for Home Reading and perhaps to improve our gymnasium.

Tickets will be sent by mail or by messenger on request addressed to Edward B. Rawson, 226 East Sixteenth Street, New York, or Elisabeth Stover, 110 Schermerhorn Street, Brooklyn, N. Y.

THE GERMANTOWN CONFERENCE.

The Committee of Arrangements for the "Week End" Conference at Germantown, Philadelphia, hope that many Friends living at a distance will accept their cordial invitation to be present, as they are prepared to entertain over night forty or fifty guests. For the program and other information see our Calendar of Events, and also our issue of Twelfth month 23d, 1906.

A MEMBERSHIP SOCIAL.

The Membership Committee of West Philadelphia, feeling greatly encouraged at the increased attendance at the First-day meetings, and the evidence of a greater social interest, are to give, on Sixth-day, First month 26th, at 8 p.m., at the meeting house, Thirty-fifth Street and Lancaster Avenue, their second meeting of this year. Franklin D. Edmonds will give his recent trip through the Yellowstone Park. The views to be presented were taken by Mr. Edmonds, and are now being developed, and will be shown to the public for the first time on the 26th. An invitation goes out to all interested Friends and their associates. While this "trip" is a strong feature, a second and perhaps equally interesting one will be the recitations by Martha Dampman and Alfred E. Darnell. The social hour is always enjoyable, and the ladies of this meeting (Helen McIlvain Bunting, chairman) will enlarge the pleasure of this evening by a service of refreshments. A Refreshment Committee (George Miller, chairman) and an Aid Committee (Ellis Bacon, chairman) will see that no one is neglected.

W. J. MacWatters, Clerk.

SWARTHMORE COLLEGE NOTES.

College work was resumed after the holidays with collection Fourth-day, First month 3d.

On Sixth-day evening the regular meetings of the Somerville, Eunomian and Delphic Literary Societies were held.

A very enjoyable entertainment was given by the junior class to the freshman class on Seventh-day evening in the form of the annual junior freshman reception.

Mary Travilla, of West Chester, spoke in meeting on First-day morning.

Dr. Isabelle Bronk presented a paper before the Modern Language Association of America at their last annual meeting held during the holidays at Haverford College.

Dr. Robert C. Brooks attended the combined annual meeting of the American Historical, American Economic, American Political Science and the Bibliography Society of America, which was held at the Johns Hopkins University on Twelfth month 27th, 28th and 29th.

Friends, students of Franklin S. Edmonds, professor of law at the college, are generally pleased over his appointment as a member of the Board of Education of Philadelphia.

The first installment of the annual catalogue for 1905-1906 has been issued. It shows many changes and improvements made during the last year. The faculty has been increased and strengthened. The course of study has been better adapted to present needs. The number of students has increased from 245 to 290. R. C. T.

FRIENDS' ASSOCIATIONS.

Newtown, Pa.—The Association met at the home of Evan T. and Sarah F. Worthington on Fourth-day evening, 3d of First month. The president opened the meeting by reading the third chapter of James. Anna M. Harvey read a description of the "Fighting Quakers," or "Free Quakers," as they called themselves at the time of the revolutionary war. They disclaimed any thought of establishing a new religion. They appealed to the public, and declared that they adhered steadfastly to the principals of the Society of Friends, only that they must be free to give their active support and allegiance to the State.

One of the two papers expected on "Friends' Testimony on Dress, Speech and Living as Related to the Present Time" was responded to by Anna Washburn Eastburn. She said it had come to be understood that the plain dress of our early Friends was the customary dress of the period at the rise of our Society, and that plainness for us at this period meant the avoiding of extravagance, a care to live within one's income, and to observe simplicity in speech, living and apparel. She read from the Discipline of the Baltimore Yearly Meeting the portion regarding plainness of dress, etc., which seemed to fully sustain the view she had given in her paper.

"God of the Open Air," a poem by Henry van Dyke, was most impressively rendered by Mary G. Church. From the Discipline, Lavinia W. Blackfan read the article on "Days and Times."

A letter from Benjamin C. Marsh relative to the arrangement for a meeting here, subject, "Cruelty to Children," as well as one from Henry W. Wilbur in regard to the organization of a Friends' Reading Circle in our midst, were read and referred to the Executive Committee.

After the report of the Nominating Committee, as also of the Executive Committee, the response to roll-call and the closing moments of silence, the meeting adjourned. S. J. R.

COMMUNICATIONS.

WHAT FRIENDS' NEIGHBORHOOD GUILD IS DOING.

To the Readers of the Friends' Intelligencer:

My dear kind Friends: How I wish that each one could have shared with me the events of the past week! The little notice in the Intelligencer, and an appeal in the *Public Ledger*, brought to me a little over $300, and such a wealth of spiritual encouragement that I feel a very wealthy woman to-day, refreshed and strengthened for another year of strenuous living and work.

You will want to know what we did. On the 23d we sent out fifty dinners, orders for coal, blankets, quilts, shoes, stockings, and a great many articles of partly-worn clothing, and on Christmas day six more dinners; and the Little Mothers and the Boys' Brotherhood Club hunted up the children who had had no Christmas. If you could have seen three tiny tots who had been alone in a squalid room all night, their father and mother locked up for drunkenness! A good woman gave them their dinner and brought them to me for some Christmas. "What did you do, dears, all alone?" "We fixed the fire so that it would not burn the house down (not much fire), locked the door fast, and we asked God to take care of us and he did." The oldest is only six. Think of it!

The children came up to five o'clock, and when I gave out the last I had I thought, "What shall I do?" But no more came. It seemed like a miracle. No child was turned away; but it seemed my heart would break over them. Besides the children we hunted out the old, the lame, the blind and bedridden, and I was so glad to take substantial comforts to them, something besides the mere dinner. Some of them could not believe but that it was a mistake, saying, "I have no friend; it cannot be for me." The poor man who was employed to take the dinners to those who could not come said at the close of a hard day's work, "I don't want any money; I have had my pay." It was a red letter week to be remembered with deepest gratitude, with tenderest love, a wonderful exhibition of the brotherhood of the race, an outcropping of the divinity that dwells within us all.

Lovely women from the country who had walked in sheltered ways came and went with me into some of those homes where hope was dead, came in their carriages laden with cheer, until the children cried, "Kriss has come!" Strong men came with open hands. Children sent their little; much of it was in small sums. It did not seem that Christ had been born in Bethlehem nineteen centuries ago, but that his living presence was in each heart now. It was a wonderful experience, and I feel very humbly grateful that I was allowed to help with it. "He that giveth to the poor lendeth to the Lord, and he shall in no wise lose his reward."

"If thou art blest,
Then let the sunshine of thy gladness rest
On the dark edges of each cloud that lies
Black in thy brother's skies."

Wishing you all a peaceful New Year, I am

Very gratefully yours,

Emily Wilbur,
151 Fairmount Ave. and 1618 Green St., Phila.

Twelfth month 31st, 1905.

CAL[illegible] OF MEETINGS.

[illegible]Y MEETINGS.

Philadel[illegible]—

Fifteent[illegible]e Streets, 10.30 a.m.; First-d[illegible]l, 11.45 a.m.

Thirty-f[illegible]t and Lancaster Avenue, 1[illegible]rst-day School, 10 a.m.

Fourth [illegible] Streets, 10.30 a.m.

German[illegible].30 a.m.; First-day Schoo[illegible].

Fairhill, Ge[illegible]own Avenue and Cambria [illegible].30 p.m.; First-day Schoo[illegible].

Frankfo[illegible]a.m.; First-day School, 9.15 a[illegible].

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), 11 a.m. Adult class at 10.30 a.m.

1st mo. 13th (7th-day).—Normal class for First-day school teachers of primary classes and younger children, at 2.30 p.m.; director, Cora H. Carver; topic, "The Principles Underlying the Telling of Stories."

1st mo. 13th (7th-day).—New York Monthly Meeting, at Fifteenth Street and Rutherfurd Place, New York, at 2.30 p.m. Philanthropic meeting in the evening (Purity Alliance).

1st mo. 13th (7th-day).—Annual meeting of the National Purity Alliance in the meeting house, Fifteenth Street and Rutherfurd Place, New York City.

1st mo. 14th, (1st-day).—Friends of White Plains will hold their meeting at the home of Elizabeth Komori, No. 3 Bank Street, at 11 a.m.

1st mo. 14th (1st-day).—Plymouth Meeting, Pa., Friends' Association.

1st mo. 14th (1st-day).—Reading meeting attended by Quarterly Meeting's Committee, at 11 a.m.

1st. mo. 14th (1st-day).—Junior Conference, Girard Ave., Philadelphia, at 9.45 a.m. "The Ministry; Vocal and Silent Service; Pastoral Work; Qualifications and Duties." Dr. John L. Carver.

1st mo. 14th (1st-day).—After meeting Conference at Pine Street, Philadelphia, "Purity: How the Question Affects the Problems of Philanthropy."

1st mo. 14th (1st-day).—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Mickleton, N. J., at 10 a.m.

1st mo. 15th (2d-day).—Fairfax Quarterly Meeting at Fairfax (W[illegible]rd, Va.; ministers and elders, 7th-day before, at 3 p.m. Isaac and Ruth Wilson, of Bloomfield, Ontario, and Reuben P. and Myrtle Kester, of Grampian, Pa., are expected in attendance.

1st. mo. 15th (2d-day).—Social meeting, Philadelphia Young Friends, under care of the Literature and Social Section of the Association; in the Auditorium, North Fifteenth Street.

1st. mo. 20th (7th-day).—"Week-End" Conference at Germantown, Philadelphia. Morning, discussion of the Woodbrooke Movement. Noon, luncheon in the new schoolhouse. Afternoon, personally-conducted excursion through historic Germantown. Evening speakers will be announced next week. On the following day guests will attend morning meeting at Germantown, Girard Avenue, Fourth and Green Streets, or Frankford, and the afternoon meeting at Fair Hill.

1st mo. 21st (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the meeting house at Wilmington, Del., at 2.30 p.m.

1st mo. 23d (3d-day).—Western Quarterly Meeting at London Grove, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

1st mo. 25th (5th-day).—Caln Quarterly Meeting at Sadsbury (Chris[illegible], Pa.), at 11 a.m.; ministers and elders, same day, at 10 a.m.

1st mo. 27th (7th-day).—Westbury Quarterly Meeting at Fifteenth and Rutherfurd Place, New York city, at 10.30 a.m.; ministers and elders, day before, at 3 p.m.

1st mo. 27th (7th-day).—Scipio Quarterly Meeting at North Street (five miles from Aurora, on the L. V. R. R.), N. Y.; ministers and elders, day before, at 2 p.m.

A Bostonian who prides himself upon his blue blood was lately introduced to a Syrian of good birth and education, who lives in this country.

"May I inquire," he said blandly in the course of the conversation, "if you are of the Christian religion?"

"My family was converted to Christ's teaching at the time of John's second visit to Lebanon," quietly replied the Syrian.—*Youth's Companion.*

The North Carolina *Baptist* said: "As a result of the revival in Wales a lawyer there has given up his position as attorney for the brewers, and thus sacrifices $10,000 annually. He has the right kind of religion." To this the *Biblical Recorder* adds: "We can name two lawyers who recently declined fees from the liquor men—one declining a fee of $10,000, and the other $5,000, each in North Carolina."

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Philadelphia Yearly Meeting

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The General Conference Committee for the Advancement of Friends' Principles has on hand the following literature for distribution, according to the terms indicated:

"The Teacher as a Missionary of Peace," being the scholarly paper read at the Toronto Conference by Prof. Andrew Stevenson. Should be widely circulated among teachers, especially in the public schools. Contains 34 pages. Price, one cent per copy. Postage per copy, one cent; ten copies, six cents.

"The Friend and His Message." A 16-page pamphlet by John William Graham. Desirable to circulate among inquirers, and those only nominally interested in our principles. Price, one cent per copy. Postage, one copy, one cent; ten copies, three cents.

"Opportunities of Young Friends of the Present Day." This is the paper read by Bertha L. Broomell at the Toronto Conference. A 16-page pamphlet. Valuable to circulate among young people as an incentive to service in the line of our testimonies and philanthropies. Price, one cent. Postage, single copy, one cent; ten copies, three cents.

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"Fellowship in Religion." A 16-page pamphlet, containing an address by Henry W. Wilbur. Adapted for circulation among Friends in neighborhoods as an incentive to the social side in religion. Price, one cent; postage, single copy, one cent; ten copies, four cents.

"Naval and Military Expansion." An eight-page pamphlet, being a paper by Dr. Jesse H. Holmes. Price, one cent each. Postage on one copy, one cent. Postage on ten copies, three cents.

"Higher Education and Peace." Paper read by David Ferris at Swarthmore Meeting. Price, one cent each. Postage, one cent per copy extra. Postage on ten copies, three cents.

Th prices given practically represent only the cost of producing the pamphlets, the price being relatively the same in large or small quantities. The transportation on a hundred of any of these pieces of literature would be 25 cents.

Send orders, with cost and postage, to HENRY W. WILBUR, GENERAL SECRETARY, 140 N. Fifteenth Street, Philadelphia.

"Shall Football be Ended or Mended?" is the suggestive title of a group of articles contributed to the *Review of Reviews* for January by Presidents Butler, of Columbia, Wheeler, of California, and Finley, of New York, and two of the best-qualified experts on physical training in the United States—Dr. D. A. Sargent, of the Hemenway Gymnasium, Harvard University, and Dr. Luther H. Gulick, of the New York City public school system. The consensus of these writers seems to be that the "ending" of football as a college pastime in America can only be averted by most radical "mending."

The Nineteenth Annual OYSTER SUPPER

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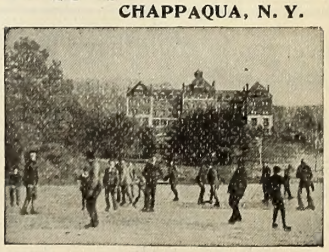
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We announce our Club Rates for other Periodicals for 1906. Read the figures given, and also read the notes below.

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Sunday School Times, ($1),	2.95
Journal of Education, ($2.50),	4.45
The New Voice, ($1), new subs.,	2.75
Renewals,	2.95
The Outlook, ($3),	5.00
The Youths' Companion, ($1.75),	
New Subscriptions,	3.75
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MONTHLIES

Periodicals	Price for Both
British Friend, (6s.6d & postage),	3.75
Scribner's Magazine, ($3),	4.95
The Century Magazine, ($4),	5.70
Harper's Magazine, ($4),	5.40
Atlantic Monthly, ($4),	5.40
North American Review, ($5),	6.20
St. Nicholas, ($3),	4.70
Lippincott's Magazine, ($2.50),	3.85
McClure's Magazine, ($1),	3.00
Scattered Seeds, ($0.50),	2.40
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Persons wishing other periodicals than those named above should write to us and we will give prices.

Where several periodicals in the list are wanted, find the net price of each (if ordered through us), by subtracting $2.00 from the rate given under the heading "price for both."

Martha J. Wagner

FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIRST MONTH 20, 1906.

THE "INTELLIGENCER" FOR 1906.

Orchard Park Monthly Meeting, N. Y., has sent us seventeen new subscribers for FRIENDS' INTELLIGENCER, and has also ordered six copies of *Scattered Seeds* for the use of public schools. We extend our hearty thanks to them and to all others who have helped us to add to our subscription list for 1906. We believe there are many neighborhoods where a few more subscribers might be obtained with a little effort, and we therefore repeat the following offer: To any one who will send us three new subscribers at $1.50 for the first year, we will send one free copy to a fourth new subscriber. The subscription may begin at any time, and the names need not all be sent at once; on receipt of the third name we will send the fourth copy to the person designated by the sender. This gives an opportunity to any one not now a subscriber to receive a free copy.

SCATTERED SEEDS.

THE INDEX for *Scattered Seeds* for 1905 will be mailed to any one who desires it, on receipt of a postal card. The friends of this little paper will be gratified to know that the increase in the subscription price has placed it on a sounder financial basis than it was a year ago. If we can add 1,000 names to our subscription list this year we would be justified in returning to the old prices. Let every meeting, Friends' Association and First-day school help us in this effort. If any one will send us three new subscribers at forty cents we will send the paper free to a fourth new subscriber. This offer does not apply to club senders who drop old names and replace them with new ones, as they have the benefit of the special club rates. But any club sender who sends as large a list as last year, and three new names in addition, at the regular club rates, may have an additional extra copy.

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CONTENTS OF THIS ISSUE.

Good Words.—III 33
At Eighty (Verse) 33
Relation of the Young Friends' Association to the Meeting and Its Activities 33
"The Mission of the Quakers" (concluded) 35
The Last of the Logans.—I 36
Editorial:
Friends and the Congo Outrages 38
Note and Comment 38
Use of Tobacco at Swarthmore 40
Latin in Friends' Schools 40
Friends' Meeting in Winnipeg 42
Books and Reading 43
Mazzini 43
A Poem and a Problem 43
Births, Marriages, Deaths 44
Notes and Announcements 44
Congo Mass Meeting at Race Street. 45
Program of the Germantown Meetings 45
Swarthmore College Notes 45
Friends' Associations 46
Communications:
Church Union More Than Ten Years Ago 47
A Curious Book 47
Meteorological Summary for Twelfth Month, 1905 48
Calendar of Meetings 48

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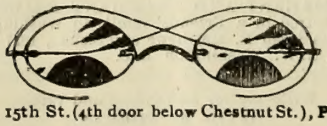
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PHILADELPHIA, FIRST MONTH 20, 1906.

Volume LXIII.
Number 3.

GOOD WORDS.—III.

You do not HAVE *to do wrong. You may have to suffer, you may have to die, but no power on the earth or under the earth can make a man do wrong without his own consent.* ISAAC SHARPLESS.

From "Quakerism and Politics," 1906.

AT EIGHTY.

In all my life the lowest spot
Has been illumined by the thought,
There is no place where God is not;
And many a memorial stone
Marks where his presence has been known,
And where his glory has been shown.

The path from childhood traveled o'er
To this day's summit of four-score,
He has "beset, behind, before,"
With Love that brightens all the past,
With Hope into the future cast,
And Faith confiding to the last.

His love that all the heavens fills,
And down upon the earth distills,
Flows out in countless springs and rills,
Thro' human channels—kindred near,
And friends beloved and pupils dear,
Whose greetings come this day to cheer.

What tongue and pen fail to express,
My heart would thankfully confess
The blessing of these messages;
And crave for all, afar and near,
With grateful love, and prayer sincere,
A Christmas joy, a glad New Year.

JOEL BEAN.

San Jose, Cal., Twelfth month 16th, 1905.

RELATION OF THE YOUNG FRIENDS' ASSOCIATION TO THE MEETING AND ITS ACTIVITIES.

[Read by Ellis W. Bacon before the Young Friends' Association of Philadelphia, at the meeting for First month, 1906.]

The activities of our meeting class themselves naturally under four distinct heads: Religious, Business, Philanthropic and Social. In considering the work of the Association in relation to these activities it will be necessary for us to have only the broadest principles in mind. By this I mean that we may be keenly mindful that we avoid any undue or unjust criticism of the institutions which have been left to us, as an invaluable inheritance, won by heroic struggles costing many, many sacrifices and hundreds of earnest lives. Let it be our hope that we may by suggestion and study quicken the spirit which prompted the foundation of these institutions.

No society is an end, but is merely a means to an end. No society is as good a means to a religious end as is the Society of Friends to me. Religion itself is not an end, but is only a means to an end, and that end is right living. So down and through all this complex life of ours, we are forced to acknowledge, whether we will or no, that there is one greatest thing worth while. Something real, something livable, something satisfying to the individual who finds it, one great common ground on which all things are measured by their true worth. This predominant thought through the best of our meetings finds its expression in our religious life. The discussion of the work of Young Friends' Associations in relation to religious activities of the meeting presents a delicate situation. The meeting, the parent, having been established for so many years, demands due and careful consideration to precedent. Let us, however, keep just proportion between precedent and the spirit of real life. Let us in the work of our Association think fairly and soundly on all questions without undue license, but with the justice our consciences will dictate. It seems to me one great work our Association can accomplish toward the religious activity of our meetings is to furnish a clearing house for the exchange of ideas where we can have free expression and interchange of our best thoughts without formality. The meeting itself does not provide such an opportunity other than its regular religious sessions. If the work of Y. F. A. can be made to foster and encourage the spirit of giving of ourselves it will be a step in the direction of inciting a spirit of giving the best of ourselves whole-souledly to the religious life of our meeting. We have so many things to attract our attention, we have so many superficial incidents to excite our sympathies, that many of us have, I fear, fallen into the error of a disproportioned judgment, and we are apt to give undue importance to some particular fancy or intent of our own, neglecting and often avoiding the root of all lasting effort for good. It is so simple, lies so near our reach, and withal has been told us so many times, but we still find it difficult to apply to ourselves the story of Sir Launfal. No person likes to be known as a debtor, but he who receives and gives no value in return is a debtor, be the transaction in money, time or service. The work of our Association will not accomplish any lasting end if it be organized with a predominant social feature. The work, however, can, in my opinion, be made a factor toward a closer relation to our meeting and its activities by cultivating enthusiasm for the ideas and ideals for which it stands. Not the ideals of some other standard, but the ideals of true Quakerism. Some of you will naturally disagree with me in this conclusion, and claim that the social side is the larger factor in cementing the interests and friendships of young Friends and holding them to

friendly centers when they might otherwise drift away entirely from the Quaker ideals. Others of you will say, his thought is just exactly what we have been trying all these years to accomplish, and, in fact, is just what we have done, "cultivated enthusiasm for the ideas and ideals for which the meeting stands." Both these views may be correct ones, but the thought I wish to emphasize pre-eminently in this connection of the work of the Young Friends' Association in relation to the religious activity of our meeting, can best be illustrated by a simile. Those of you who have traveled through the woods of the Yellowstone National Park must have been impressed with the great number of fallen trees, and if you made inquiry as to the cause of this condition probably you would have learned that the trees put out a number of roots spreading in all directions near the surface, but did not have the deep central root. In the spring of the year, when the top soil is wet from the melting snows and the winds are strong, the trees topple over by the hundreds because they lack the deep roots which would otherwise steady them in the heavier soil underneath. Association work which puts out a number of shoots in the top soil, which is comparatively easy, will flourish for a time, but unless we are willing and striving to sink that central root deep down into the more solid things, we will have perished long before we will have been a thing of any real value to our meeting.

The work of the Association in relation to the business activity of the meeting resolves itself largely into a study of the particular rules of discipline which govern our various business assemblies. The most effective work of this sort can best be done by encouraging attendance at the business meetings themselves. The move of the last few years changing the time of holding such meetings to the evening has made it entirely possible for all the members of the Y. F. A. to attend if they so desire. When we do attend business meetings let us do all in our power to be builders and not critics, unless we can suggest what may seem to us in all sincerity to be a better or more effective means of accomplishing an end. Let a feeling be encouraged which will hunt out the spirit of the action and endeavor to get beyond the too rigid adherence to precedent. It has seemed to me that a postal notice from our meeting to its members, indicating the time and place of holding business meetings, might be an added incentive to some members who do not now attend. And as the meeting does not do this, I would suggest it might very properly be a work the Association could do to advantage in notifying its members of the times of holding business meetings. We have no written creed and pride ourselves upon freedom from form, but in many cases, fair minds must admit, that precedent has often taken away the spirit of the action. If we could in our Association work make a keen and intimate study of the whys and wherefores of our many precedents, we would be in a condition to more intelligently apply their spirit to many present needs. The committee evil has in many cases been a hindrance to real life. It has become distressingly burdensome to some of our friends who are suffering from committeeitis, and in many cases the overlapping of work has been a real detriment to the accomplishment of desirable ends. One practical thought our Association might well consider is that personal responsibility to our meeting is not ended when a committee has been appointed. Let us foster a spirit which takes a broader interest in the accomplishment of the ends which will widen and intensify the usefulness of our business meetings, both to our own members and to the community in which we live and of which we should be a directing factor.

When the list of our philanthropic activities is read in yearly meeting, one would naturally think that here the whole field has been covered. I am sure our meeting has outlined a field large enough for any one body to work in, but we could do much more effective work than we now are doing if we were keenly interested. Many, many times we have heard young Friends wish they could do something. Let one aim of our Association be to concentrate and systematize this energy. The outcome of the recent work which the Philadelphia Association has done in this direction is producing its results in at least one instance. The superintendent of our Neighborhood Guild reports a more general and encouraging interest in the work at Front Street and Fairmount Avenue. This, of course, is but one phase of the activity, but many phases of the same sort have been presented to us by able speakers, and the only work we can well expect to accomplish is to first stir up the philanthropic spirit of young Friends and then direct them to the philanthropic activities our meeting has established.

A predominant bond of sympathy in the work of the Association toward the social activity of our meeting should surely exist. The establishment of a harmony of feeling between the older members of the meeting and the younger element, so that a freedom of expression might exist, would, in my opinion, result in mutual good. By this I mean that we encourage a spirit of discussing socially with the members of our meeting the questions on which we are in doubt, or about which we have different opinions. There is a broad, deep, true social side to our business and religious meetings the consideration of which might be cultivated and encouraged in our Association work. Among Friends there is sometimes a disposition to criticise or express one's ideas socially to a few intimate friends after a business meeting has concluded, which criticism or expression would have been an added life to the spirit of the meeting had it been expressed at the proper time and place. Let us study and put in practice this true social side of meetings. We can to advantage apply this thought to our Association meetings and it will grow. Many times our presiding officer seeks in vain for a responsive audience, but once the meeting is concluded one hears comment and lively interest on all sides. We express ourselves socially. Most of us keep very silent in our meetings, often causing business to lag. If we look upon our social activities with a broader community feeling we will be an added life to our meetings.

Passing over those personal social duties which we

owe to every member who attends our meetings, and also to those who are members who do not attend—a much neglected element of our membership, by the way—let us take up the question in a more limited definition. What we have come to term social occasions are continually becoming more and more extravagant and ostentatious. The free social spirit is on the wane, and I feel that it is reacting on the social life of our meetings. All the work the Association can do among its members to encourage simplicity and moderation in social activities, private and public, will be a good work, and the more far-reaching it is the better. In this connection I feel that an extract from a recent article by Charles Wagner, relative to his late visit to America, will make an appropriate closing keynote for all work of this Association in relation to the activities of our meeting.

"It matters little what country we inhabit, what language we speak, what religious and social faith we profess; we are all in need of conversion to simplicity; we all risk losing our life by the absurd fashion in which we order it. When secondary things are ranked with essentials, the artificial and conventional with the natural and real, all the outward splendor with which our life may be surrounded is only a magnificent setting for nothingness.

"Political, religious and social institutions; science, industry and education, the whole sum of human toil and effort, should contribute to make man more broadly human; but, unless we take care, all these things, instead of being instrumental for the realization of more justice and the introduction of more order and happiness into the brotherhood of men, will become a hindrance and a bondage. Man succumbs under the weight of his own deeds, weakened and degraded by his own misdirected forces, his instincts turned to vices, his knowledge to an agent of death, his faith to fanaticism, his well-being to degeneracy—every function, private or public, diverted from its end.

"Humanity sometimes loses her way, but her thirst always brings her back to the pure springs of the true and simple life."

"THE MISSION OF THE QUAKERS."

[An address, in substance, of Edward Grubb, M.A., editor of the *British Friend*, delivered at the Free Christian Church, Croyden, England, and published in *The Inquirer* (Unitarian, London).]

(Concluded from last week.)

(2) Church Organization.—As the direct and living influence of the Spirit was trusted for everything in the early Church, so Fox was prepared to trust it in his day. On it he rested his whole church polity. A mediating priesthood, of course, he absolutely rejected; but he threw overboard also a professional ministry. This revolutionized public worship; but he claimed that it was but a reversion to the practice of the early Church at Corinth. The "Children of the Light" whom he gathered began their meetings with silent waiting on God, as giving freedom for an "anointed" (or inspired) ministry, in which women might have a part equally with men.

This practice has continued for 250 years, and is perhaps the most distinctive feature of Quaker life. The ideal is a lofty one, and I do not wish to hide the difficulty of living up to it. Many of those who have tried it will agree that it is the highest form of worship they have known, so long as the consciousness of the Spirit is vividly felt by the worshipers; but if this dies down and becomes enfeebled, blankness or futility is likely to be the issue.

All forms and ceremonies being needless, the so-called sacraments were rejected with the rest. The Quakers felt that with Jesus, even more than with prophets and apostles, the inner or spiritual significance was everything, and that he could not really have intended to establish binding ceremonies. The passages in the Gospels where he seems to do so, they explained away; and, curiously, these are among the first passages whose genuineness modern textual criticism has called in question. It would be a mistake to suppose that the protest against sacraments was a mere negation. It was because the Quakers knew the reality without the symbol that they called to men to drop the latter as a needless encumbrance. Their experience illustrates this broad fact of religious history—that elaborate ecclesiastical arrangements grow up just as consciousness of the Spirit dies away, and that, when this is recovered, organization can be reduced to a minimum.

(3) The Duty of Man to Man.—The fundamental thought of the dignity of man, in virtue of the light (or "seed") of God within him, carried with it, of necessity, the thought of the ideal worth of all men. Hence the re-discovery of individualism meant also the discovery of what is truest in socialism. The Quakers were in no sense communists; but they were steady believers in the worth of man as man, and in the equality of all men in the sight of God. Oppression and injustice they learned to loathe. It was no accident that associated philanthropy with their creed.

Very soon after the beginning of his ministry, George Fox records how he went to the justices at Mansfield, who (in accordance with Elizabeth's "Statute of Apprentices") were in session to fix the rate of wages in their district, to plead with them "not to oppress the servants in their wages, but to do that which was right and just to them." He also "exhorted the servants to do their duty and to serve honestly." In Cornwall he describes the measures he took to check the inhuman practice of wrecking; and tells how, in the West Indies, he pleaded with the slave-owners to use their blacks with tenderness, and even, after some years of servitude, to set them free. He does not seem to have perceived that slavery was necessarily wrong in itself; but his companion in the island of Barbadoes, William Edmundson, in 1675, did take this position, and was promptly arrested by the Governor on a charge of inciting the negroes to rebel. And the Society of Friends has the honor of having been the first religious body in America to take the ground that slave-holding was inconsistent with membership.

The sufferings of the early Quakers in the loath-

some prisons of the seventeenth century awoke them to the need of prison reform. Fox writes: "I laid before the judges what a hurtful thing it was that prisoners should lie so long in jail; showing how they learned wickedness of one another, in talking of their bad deeds." But it was not till Elizabeth Fry stirred the conscience of the public, early in the last century, that any lasting reforms were effected.

It was the same sense of the worth of manhood, the same fervent belief in the inclusiveness of the law of love, that led to the protest against war which the Friends have always maintained. Fox records how, in 1651, just before the battle of Worcester, some people offered to make him a captain in the Parliamentary army. "But," he says, "I told them that I lived in the virtue of that life and power which took away the occasion of all wars." It will be observed that his foundation is a very deep one. It is the spirit that leads men into war that he is free from, and out of which he calls others. He saw, as his followers have with more or less consistency maintained, that the true defences of a nation are not material, but moral—are to be found in justice and love, in freedom and contentment, in right dealing between men.

Now, in conclusion, is the mission of the Quakers ended? Has the world fully learned the lesson they were commissioned to teach? In point of numbers his followers have long been but a feeble folk; but it is striking to observe that the doctrines proclaimed by nearly every religious body now are indefinitely nearer to those of George Fox than to those of his Puritan persecutors.

And yet there are surely tendencies of the days in which we live that demand his message of reality as much as ever.

On the one hand we see a growing disbelief in religion. New discoveries have upset ancient systems, and the idea prevails in many minds that Christianity is played out. There is room for those, whether they call themselves or not by the name of Quakers, who can live Christianity rather than talk about it; who can show in their own lives that it is a real experience, able to transform character, to inspire with worthy ideals, to supply the moral dynamic that is needed to live them out; transfiguring suffering into discipline and drudgery into blessedness, and "changing," as has been finely said, "the thou shalt of the tables of stone into the I will of a new nature."

On another hand we see a growing ecclesiasticism; we see an infallible church hailed by many as a refuge from the anguish of doubt—but threatening to destroy our religious liberty and fetter us to a priesthood. There is room for those who can prove that the Spirit is free from human organization, and works in all alike, layman as well as priest, woman as well as man, if only they will obey; that the Christian life may be an intense reality without any priesthood or any sacraments, or any machinery whatever. There is room for those who can trust the Spirit to direct and control their corporate life.

Lastly, there is a growing materialism of life—the decay of political ideals—the tendency to worship force and wealth and prosperity, to bow down to all that is big and strong and impressive to the outward eyes. There is room for those who stand for the reality of the unseen, who dare to act on the conviction that it is not material but moral forces that really mould the destinies of men, who are willing to trust the hidden and silent influences of justice and of love. There is room for those who can be patient, because they "have faith in God." As William Watson sings:

> "The sovereign forces that conspire to bring
> Light out of darkness, out of winter spring,
> Perform, unseen, their tasks benign and fair.
> The sower soweth seed o'er vale and hill,
> And long the folded life waits to be born;
> Yet hath it never slept, nor once been still,
> But clouds and suns have served it night and morn;
> The winds are of its secret counsels sworn,
> And time and nurturing silence work its will."

THE LAST OF THE LOGANS.—I.

When William Penn made his second visit to America, in 1699, he brought with him as his secretary and agent, James Logan, a young Scotch-Irishman, who had attached himself to Quaker principles, and to the person and interests of the Quaker proprietor of Pennsylvania. A university man, of more than ordinary culture for the time, he was probably more aristocratic in his feelings than most of the Friendly pioneers who settled the Quaker commonwealth. He was always excessively loyal to the "proprietor," and guarded his claims and interests with a jealous and zealous care. He passed current in his time as a man of peppery disposition, a sort of Quaker "Hotspur." Some of his theories regarding defensive warfare were scarcely Friendly, yet in his treatment of the Indians he always reflected the peaceable and kindly spirit of Penn, and secured and kept their confidence to the end. No better proof of this can be had than the fact that the celebrated Indian chief, John Logan, was given his English name in honor of James. It is probably not too much to say that James Logan was the best classical scholar the Society of Friends produced in America. He was quite a voluminous author, writing in Latin and English. He made a translation of Cicero's "De Senectute," which was published by Benjamin Franklin, and is said to be the finest piece of typography issued by the Franklin press.

William, the son of James, was educated in England, and returning to this country became lawyer for the Penns. He was a member of the Philadelphia Council, was a much milder man than his father, and possibly a better Friend. He maintained his peace principles by refusing to take any part in the initial movements of the Revolutionary War, and died the year the Declaration of Independence was signed. Like James, he was the firm friend of the Indians, often entertained their representative men at Stenton.

It is with William's son George, however that this sketch will deal. He was the last of the great Logans, and in the matter of philanthropy and concerned statecraft the greatest, as he was the most forceful Friend of the early constitutional period. George Logan was born at Stenton, near Philadelphia, the

9th of Ninth month, 1753. He was educated for the medical profession in England, but never engaged in its practice for a livelihood. George was sent abroad twice in pursuit of an education: once when only ten years of age, and again to complete his professional studies. A story is told of an experience during his first visit, which shows how completely in this case the boy was father of the man. His sister in America knit a purse, put a gold piece in it and sent it to him as a present. George knew a poor lame boy, "the only son of his mother, and she a widow." He took his American treasure to this widow, and insisted that it be spent to assist in the education of her son. This disposition to get enjoyment by helping others seems to have characterized the whole life of George Logan.

While in England his father died, leaving the family estate to George. The latter returned to America in 1780, and found his patrimonial acres sadly demoralized and depleted by the fortunes, or rather the misfortunes, of war. He abandoned the practice of medicine, and devoted his talents and energies to agriculture, and the restoration of his estate to a prosperous condition. About a year after his return he married Deborah Norris, and took up his residence at Stenton. Previous to his marriage the homestead was generously leased, without fee, to some South Carolina Revolutionary refugees, among them being the Pinckneys and Rutledges, afterwards famous in the statecraft of the Southern commonwealth.

George Logan was one of the first men to practice really scientific farming in America. He made various experiments with fertilizers, was the founder and father of agricultural societies in the United States, and made the plantation at Stenton such an example of fertility and productiveness as to constitute it an object lesson to farmers from far and near. During the meeting of the Constitutional Convention in Philadelphia, of which George Washington was president, he also being a farmer, "the Father of his Country" visited Stenton and admired the agricultural system which was there being successfully applied.

As may be inferred there was always a certain amount of intimacy between the Logans and Benjamin Franklin, the philosopher and diplomat of the Revolution. While in Europe Franklin was very considerate of young Logan, and when both returned to this country the friendly relations were continued. When Franklin died Dr. George Logan was selected as one of the pall-bearers at his funeral.

George Logan was on terms of close intimacy with Thomas Jefferson, and often had the third President as his guest at Stenton. It is also true that when the politicians in the new republic divided themselves into two intensely hostile parties, Logan became a Republican and an opponent of the Federalists. But there is no evidence that he ever approached in violence or vindictiveness the common partisan temper of his time, and he did maintain friendly relations with prominent Federalists. Still, nearly everything touching the political conduct of this forceful man, treated by the popular historians, is colored by the political partisanship of the latter days of the eighteenth century. It would seem that some of the histories which we have examined must have been made up largely from the indiscriminate screeds published in the Federalist newspapers. In some of these histories we therefore get just about as accurate an estimate of the character, motives and services of George Logan as could be secured from the files of a certain New York newspaper regarding Ulysses S. Grant and Rutherford B. Hayes, published during the time when these men were holding the position of President of the United States. During the time when Logan was active in his political efforts a type of intolerance prevailed which it is now scarcely possible to conceive. Every Republican in 1798 was counted by the Federalists a traitor, and every Federalist was considered by his opponents an arch enemy of the Republic, plotting monarchy and the rule of a despotism. At this time war was threatened between this country and France. A commercial embargo was enforced against the United States, and not a few American seamen were immured in French dungeons. Envoys were sent to France to accomplish a peaceable settlement of the difficulties, but they apparently produced no results.

In 1798 George Logan had a genuine Friendly concern to become a peace envoy, possibly extraordinary, from America to France. Under this concern he secured leters of recommendotion from Thomas Jefferson and Thomas M. Kean, then Chief Justice of the Supreme Court of Pennsylvania. These letters were strong endorsements of Logan, and with them he started on his journey. His intention was to reach France before the American Commissioners had taken their departure, and co-operate with them in his humanitarian and laudable undertaking. Arriving in France Logan found that Elbridge Gerry, the last of our commissioners, had left the country, and the official connection with the two governments was thus broken.

Dr. Logan went to France by way of Hamburg, and while there had trouble in getting a passport enabling him to enter France. It was only through the influence of Lafayette that the secretary of the French legation was induced to grant the request, and liberate the voluntary Quaker envoy to pursue his concern. Arriving in France matters were found to be in a very unfavorable condition. He was told that an embargo had been placed on all American vessels then in French ports, that hundreds of our seamen were in prison, and that negotiations between the two countries had been broken off. But Logan was undaunted, and waited on Talleyrand. What came of these negotiations in the way of practical results constitutes one of the most unique experiences in the history of diplomacy and the intercourse of nations. That the whole matter has been so inadequately treated if not absolutely ignored, can only be accounted for on the ground that the rubbish of partisan controversy covered the whole transaction to such an extent as to literally hide it from view. The story of Logan's mission will be briefly told in the next installment of this sketch.

Henry W. Wilbur.

FRIENDS' INTELLIGENCER.

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BUSINESS MANAGER: CHARLES F. JENKINS.

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Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

FRIENDS AND THE CONGO OUTRAGES.

FRIENDS in England are again leading their countrymen in a protest against slavery—the new form of slavery that exists in the twentieth century in the Congo state, which is under the guardianship of a so-called Christian nation. The Meeting for Sufferings (representative committee) of London Yearly Meeting has given a good deal of attention to the Congo wrongs. At its meeting in Ninth month reference was made to the fresh reports of continued outrages inflicted on the Congo natives, and the clerk was left at liberty to arrange for the presence, at the next meeting, of J. H. Harris, who had been for many years a missionary among them.

At its meeting in Tenth month J. H. Harris appeared before the meeting and said that the present condition of affairs in the Upper Congo has its roots in the desire for money of a small group of financiers in Brussels; the shares of one company which were originally valued at 500 francs have been sold at 27,000 francs each. The natives have been compelled to bring in large quantities of rubber in order to pay dividends on this stock, and unspeakable cruelties have been practiced upon them to make the supply equal to the demand. As to what Friends could do to improve the condition of affairs, he reminded them that the Congo State was handed over to Belgium by a conference of the five Powers—England, France, Germany, Austria and Italy. These nations should be urged to unite in insisting that the government be put into the hands of a responsible governor, and that definite taxes be levied in money instead of indefinite quantities in kind. This action could be brought about by the pressure of public opinion, and Friends might aid in arranging for public meetings up and down the country.

At the Meeting for Sufferings in Eleventh month, the Anti-Slavery Committee reported that papers were being sent down to all the particular meetings, encouraging Friends "to assist in organizing public meetings at which resolutions should be carried urging the Government to take steps to convoke a conference of the nations which pledged themselves to watch over the interests of the inhabitants of the Congo State. . . . There were fourteen countries (not five, as stated at last month's meeting) represented at the conference which placed the Congo State under the control of the King of the Belgians, and all of these except the United States signed the agreement. All thirteen now share in the responsibility of bringing about a better condition of life there." The committee also circulated a brief statement of facts, and then left it with Friends in the several localities to carry the matter forward.

Since this action the long-withheld report of the Congo Commission of Inquiry appointed by the Belgian Government has been published, and while many well-attested facts are omitted, the admissions made in the report show that slavery as it existed in America was a beneficent institution compared with the kind of slavery that is rapidly exterminating the Congo natives. The report acknowledges the excesses committed by native soldiers in enforcing taxation, and the sending out of armed expeditions "to recall the natives to their duty." A part of this duty is for each one to spend from forty to two hundred days in the year collecting rubber enough to satisfy the demands of the agents. In default of this villages are attacked, children are killed, women are carried off as hostages. In one village the commission reports that 120 murders have been committed during the last few years.

Although the United States is not directly responsible for the Congo wrongs, an appeal from this country would be welcomed by the signatory powers as coming from a disinterested source. The Congo Reform Association, having its headquarters in Boston, has been organized to enlighten the American public in this matter. The president of the Association is G. Stanley Hall. Among its most active workers are Samuel L. Clemens (Mark Twain), Benjamin F. Trueblood and Edwin D. Mead. The missionary, John J. Harris, has come to this country by invitation of the Association. He has expressed a desire to meet Friends in America, and a meeting has been arranged for him in Race Street Meeting House, Philadelphia, on Sixth-day evening, the 19th. Further details of the meeting are given elsewhere in this issue. We hope for such an attendance as will attest the continued interest of Friends in the advancement of human liberty.

RECENTLY, at a meeting on "Civic Virtue," held in a Methodist meeting house in Baltimore, and addressed by Pennsylvania State Treasurer Berry, the prohibitionist, the Roman Catholic Cardinal Gibbons sat on the platform as a vice-president of the meeting. When it was found that a public hall could not be obtained for the meeting, and that it would have to be held in a denominational house, Cardinal Gibbons was informed so that he might have the opportunity of withdrawing as a patron of the meeting, but he replied, "The holding of a civic meeting in a Protestant Church does not excite any religious scruple in me," and announced his intention of attending the meeting. When we have all learned not to let certain testimonies about which we do not agree, or of the importance of which we are not equally impressed, keep us from uniting in behalf of

interests which we have in common, and at the same time not to be in too great a hurry to give up or minimize important testimonies for the sake of superficial union; then the clue to our maze of sects will have been found. We need the different sects, denominations, churches, to stand steadfast for those testimonies which the world needs to be impressed with the bearing and importance of, and we need also from time to time to lay aside these differences temporarily and work shoulder to shoulder in such interests as civic righteousness, about which we must all agree.

The Public Ownership Commission of the National Civic Federation, at its meeting in New York on the 10th, made final arrangements for the investigation which it will undertake in this country and in Europe as to the comparative merits of public and private ownership of water supply, electric and gas lighting and street railways. Those present included: Melville E. Ingalls, chairman, Cincinnati; Talcott Williams, Philadelphia; Walton Clark, Philadelphia; Edward W. Bemis, Cleveland; Professor John H. Gray, Northwestern University; Professor John R. Commons, University of Wisconsin; Professor Leo S. Rowe, University of Pennsylvania, and F. J. McNulty, president International Brotherhood of Electrical Workers, Washington. It was decided by the commission to investigate the following plants in this country: The Public Gas Works in Duluth, Wheeling, Richmond, Va.; Danville, Va.; Norwich, Conn., and Massachusetts plants; private gas works in Atlanta, Norfolk, Petersburg, Va.; Philadelphia, Minneapolis, Milwaukee, Chicago and Massachusetts; public water works in Milwaukee, Cleveland, Kansas City, Syracuse, Minneapolis, Philadelphia, Chicago and Cincinnati; private water works in Indianapolis, New Haven and San Francisco; public electric lighting plants in Detroit, Chicago, Jacksonville, Allegheny, Nashville, South Norwalk, Conn., and Massachusetts; private plants in Newark, New Haven, Buffalo, Pittsburg and in Massachusetts cities; private street railways in Toronto, Fort Wayne and Indianapolis. The work in America will be begun Second month 1st, and it is expected to reach London about Fifth month 1st.

The "Battles of Labor" was the subject of a recent course of lectures of Carroll D. Wright, former United States Commissioner of Labor, before a church audience. He pointed out that to understand the labor conditions of to-day we must study them not as a new thing under the sun, but in their proper setting as part of the age-long development of the peoples of the earth. He said, as reported in the press: "The dark and unhappy background of the modern battles of labor is to be found not in our modern system of industry, but in the revolts and massacres growing out of labor conditions, largely in antiquity, through ages prior to the institution of the factory system. The difference in the character of modern strikes and lockouts and of the ancient disturbances is not so great as one might imagine at first thought. Our modern strikes are to secure social and economic freedom or advanced and improved conditions. The ancient strikes were to secure not only social and economic development, but personal freedom, and they often grew out of religious and political controversies."

We frequently hear it asserted that the laws are "more than just to women." A little story that comes to us from Nebraska throws some light on this statement. The husband was sentenced to State Prison for twenty years. The wife was left with ten children in the depths of poverty. She filed a claim for a quarter-section of sandhill land and made her home upon it two years. The family lived in a tiny two-roomed hut and went without many of the actual necessities of life in order to hold down the claim. At the end of that time she was ordered by the land office to leave her home because she was not the head of a family. Under the law only unmarried women and widows can obtain homesteads from the government. The church women of the town to which she removed are now raising money to support her and her children on charity. As it frequently happens that the wife is the actual bread-winner for the family, should not the law be so amended that either the husband or the wife (but not both) may file a claim for a homestead?

Lord Avebury (formerly Sir John Lubbock, president of the Central Association of Bankers), who is chairman of the committee formed Twelfth month 1st, after the meeting at Caxton Hall, London, to promote Anglo-German accord, sent out, on the 11th, a communication, addressed to the press, signed by forty-one prominent persons of Germany, protesting against the statements tending to create a sentiment which "would render difficult and perhaps impossible the task of those responsible for peace between the two countries." The letter denies that enmity toward England exists among representative Germans, denies that Germany's naval activity portends war, and bespeaks friendship between the nations. The document is signed by the rectors and leading professors of the universities and academies, and by other persons of great prominence; and is endorsed by forty-one persons equally prominent in similar walks of life in Great Britain.

Speaking on "The Prospects for Freedom in Russia," at the Founder's Day celebration at Cornell University, on the 11th, Andrew D. White, former Ambassador to Russia, made an appeal to all university students to fight for democracy and to make the American Republic a model Government for all the world, saying:

"Count Witte, in my opinion, is the only man who could stand any chance of carrying through a reasonable plan for a new order of things in Russia; of staving off bankruptcy and of checking civil war. On him rests the main, indeed, the only, chance for

rational liberty. He will undoubtedly have to do some severe things to repress, not the aspirations for freedom, with which he is evidently in sympathy, but the mixture of wild fanaticism and of scoundrelism. The old autocracy can never return as a permanency, and it is not too much to hope that progress toward liberty will be made in Russia somewhat like that in France, which, after a century or more of sterile revolutions, seems to have emerged into a peaceful and respected republic."

Witte's forte is finance. It is a sign of our times that it is in the safe and sane financier that we put our trust in time of trouble. Witte, the financier, is the last hope in Russia. In America we will put aside for the time all other considerations and vote for sound money. Is it possible that, in Russia, as we know is the case here, there may be far more important interests that might be kept down in maintaining the solvency of the rotten, old empire, and the great estates and the business interests?

Harvard University this year failed to pay running expenses by $30,743, which is about $5,000 less than the deficit incurred by the university last year. This deficit was incurred, despite the fact that Harvard had $1,280,272 more during 1905 than the previous year, which brought the total amount of funds available at Cambridge for Harvard's expenses to $18,036,025. Harvard has had a deficit to face for the last three years. The Law School is the best paying of all the departments of the University, clearing $41,351 during the year.

USE OF TOBACCO AT SWARTHMORE.

A new regulation with reference to smoking has been adopted by the authorities of Swarthmore College, after a careful survey of the practice of other colleges, the conditions among our own students and the general principles involved.

At present the catalogue states that students are "expected" to abstain from the use of tobacco while at College. Heretofore this has been so interpreted that all students have been prohibited from using tobacco in the building or on the grounds of the college. The new regulation excepts Wharton Hall (the boys' dormitory) from the general prohibition. The young men have agreed to be themselves responsible for enforcing the prohibition elsewhere on the college grounds, and to prevent the practice as far as possible in all public places about the village. The change was not made because the rule was disobeyed; indeed, it would not have been even considered unless the students fully recognized the authority of the college in the matter.

It is found, however, that a considerable number of our students have acquired the habit of smoking, in some cases with the consent of their parents, before coming to college. The result of the rule, which they have obeyed, is that they frequently go away from the college grounds, congregating in various places in the village. It is felt that it would be better for them in every way to remain in the college. The present method results in waste of time and in bad habits of idle gatherings.

It must be remembered that the average age of students when they enter Swarthmore is eighteen and one-half years. More than one-third of the young men are over twenty-one years of age. Certainly the method of command and prohibition is not appropriate to young men of this period of life. Letters of inquiry to a large number of parents have elicited the fact that very few parents use this method in their homes, even with younger people and with the special opportunities of home authority. They feel that the method of influence is better than that of force. Certainly it is more in accord with the principles of the Society of Friends. The authorities of the college feel that it is better to use the method of influence in Swarthmore. In so doing they do not yield their testimony against the practice, for this testimony will be maintained. It is the aim of the administration in the future as in the past to have frequent discussion of the dangers of the use of tobacco and to use every influence against it.

It may be worth while to notice that our neighboring college of Haverford gave up the method of prohibition seven years ago, and after this long trial of the opposite course has pronounced it a better way.

Jesse H. Holmes.

LATIN IN FRIENDS' SCHOOLS.

School days are too few to permit Latin to be a *sine qua non* in the curriculum.

That no student should be denied liberty to refuse to study Latin for even one year in order to secure a diploma from Friends' schools seems to the writer to be a fundamental truth. As well might he be compelled to take a course in Greek or in music. The comparative values of Latin, Greek and music as culture studies may be quite nearly balanced. The Greek language is said to be more elegant and more excellent than the Latin. It contains the roots of many of our newest scientific names. For all this Greek has been dropped nearly out of fashion, and music has not admirers enough to secure for it a place in the curriculum.

At a recent conference of teachers, wherein the question of demanding the study of Latin was partially discussed, the teachers voted to compel students to study Latin for one year only, provided that those not strong in it might be excused by consent of their teachers. This was somewhat like deciding to compel all to wade a certain difficult stream and voting to pardon any who get in too deep or were unable to stem the current, or for any reason fainted or drowned in their attempt.

The momentum of the Latin tongue, sanctioned by the great Church of Rome, and coming down through the ages, is still very great. For many centuries this language contained about all that was available of knowledge, and its possessors were the most cultured men of Europe. If it could to-day be successfully

maintained, as it was one thousand years ago, that Latin contained all knowledge of real value, and that it is now, as it was then, the key thereto, there would be no ground for demanding that it be made an optional study in our schools.

We do not question nor deny that the study of Latin grammar can be utilized for mental exercise and intellectual drill. On the contrary, we desire that Friends' Schools shall always be able to offer instruction in Latin equal to the best, so that students who wish to pursue it in college shall continue to be well equipped, as the good students of Latin always have been at Friends' Central, able to vie with all competitors for distinction. No lower grade of instruction is advocated.

But in these days other subjects than Latin claim the attention of the student. The mother tongue is essential and must be spoken fluently and correctly. The German and the French language each has its merits and claims upon him; and Spanish is coming into view. History has its practical lessons presented now in such excellent manner that the classes are always large and full. Literature begins in the primary and touches the student's heart, head and soul in every grade, especially during the years from 15 to 18. Then there is the mathematical education, its logic and its facts. We agree to spend a good percentage of our school days upon our mathematics. Next comes biology, including human and comparative anatomy, physiology, hygiene and botany, subjects in which the youth must be fairly well grounded. We must not omit drawing nor draughting nor manual training. These are rooted in the kindergarten and blossom in our laboratories of physics and chemistry. All that I have enumerated, and more, are included in Friends' Central curriculum. So many, many studies, so very much detail, that slipshod, unthorough work has become our greatest danger.

As well may we put soft brick into the foundations of our great buildings as pass unintelligently and listlessly over the fundamental elements of education.

It is necessary to economize the limited time that our students can afford to attend school. Unless the college course which our student has elected requires Latin as a preliminary to entrance, we have no right to compel him to take it. Latin is ponderous. Its construction is awkward to us. We rarely use it. A great portion of the words are so remote from our words of the same meaning that the burden upon the memory is heavy, and, unless the student can afford time enough to discover the beauties of its classic writers, he had better travel by an easier and more direct road and study Irving, Scott, Longfellow and others whose phrase is more accessible and quite as classic as that of Cæsar, Virgil, Livy or Horace. It seems hard if we must insist that a whole year of our student's time should be spent on the forms and inflexions of a language that he knows and everybody knows he will not use for an hour after he is free. Such tasks smack of slavery. They consume time when minutes are rubies and hours are pearls.

The small value of Latin as a study compared with the pressing importance of the study of modern languages and institutions is obvious to almost all men. The devotees of Latin and other ancient lore are always few for the reason that the richest treasures of knowledge have now been garnered in the languages, the history, the ethics, the poetry and the sciences of our modern day. We see that no nation, and but one Church of importance, holds to the Latin. We see that the fortunes, the health, the morals, the religion of modern times are all based upon principles that are intelligibly expressed by our own language.

With the dawn of the modern day Rome was eclipsed. She held blindly to her language, her religion and her philosophy. Emancipation came against her will. Slowly the spirit of independent thought and investigation produced a Luther, a Columbus, a Fox, a Franklin. It produced modern nations and modern languages. Else had we all been slaves—slaves to that ignorance which, in the Latin classic days of Rome, was called wisdom.

To our student, the modern world is so much larger than it was to the student of one thousand years ago that he can scarcely find time to understand or master our era. He must economize time. Life is too short for delays. He takes the express train. Great discoveries, great inventions, great nations and organizations of men may now all be studied through the gate of the English tongue and without the aid of Latin. It is because there are so many great modern facts that we claim the privilege of not being compelled to spend even one year's time upon Latin.

In the University of Pennsylvania the arts course has always been well manned and well taught. In the year 1860, in its arts course, there were 121 regular students, with 19 students in its scientific and partial courses apparently not studying the ancient languages. In the same institution, in 1903-4, there were 244 students in the arts course and 782 regular students in scientific courses, mostly known as students of engineering. The population of the United States increased, A.D. 1860 to A.D. 1900, at least 260 per cent. During this era students of Latin courses increased in our university only 202 per cent., compared with an increased of 4115 per cent. of students of science.

The greater service of the modern school is evidently not what it teaches of Latin syntax. It were as absurd to compel all university students to study Latin as to demand it of every boy and girl in the preparatory school. It is the scientific spirit that is moving the world. It was not Latin syntax that enabled or trained the Jap to punish the Russian. The man and the nations who are doing something have their thoughts turned toward principles and things that are more fruitful than the grammar or language of ancient Rome. Rome's contribution to human knowledge is valuable, but can be had translated into our own tongue.

The school days of the average graduate of Friends' Schools are too few to include the study of Latin as a required study. It should be made elective.

Philadelphia. MILTON JACKSON.

FRIENDS' MEETING IN WINNIPEG.

[The following account of a meeting of some English Friends is taken from the Manitoba *Free Press* of Ninth month 12th, a copy of which was sent us by our friend, Edgar Haight.]

The first public religious service held in Winnipeg after the manner of the Society of Friends or Quakers, took place in the Y. M. C. A. lecture room yesterday morning. There were about thirty persons present, nearly all of whom had been brought up as Friends. The occasion of their gathering together was the coming of four prominent members of the Society, three from England and one from Pennsylvania, who are on their way to visit a settlement of Friends in the vicinity of Saskatoon, and not far from the Doukhobor colony. The names of the visitors from England are Jesse Darbyshire, Catherine Smith and Lydia Sargent. These have been in America about two months, traveling to meet the members of their faith in different parts of the United States and Canada, and in this part of their trip they are accompanied by Roland Hazard, of Pennsylvania. They are guests while in the city of William Kennedy, 563 Mulvey Street, Fort Rouge. They purpose continuing their journey westwards on "Fourth Day."

It is possible that if it had been generally realized in the city that a real "Quaker meeting" was to be held there would have been a large attendance of outsiders, or curiosity lovers yesterday. The service would certainly have been a new thing to many; but there was little to gratify mere curiosity.

It was the plainest conceivable. The dress of the visitors was according to tradition, everything being plain, and the women wearing the proverbial black poke bonnets. Some of the men present sat with their hats on, according to the custom of the Jews, during part of the meeting. The opening of the exercises appeared to be marked by the four visitors whose names have been given, taking chairs facing the audience. Then all continued to sit in absolute silence, presumably meditating and praying for half an hour.

The silence was at last broken by Jesse Darbyshire rising and giving an address which lasted perhaps forty minutes. He expressed his conviction that true religion is a sense of something of a divine nature within ourselves and co-operation with that. None of us, he said, grows in the outward state without food and without a period of time; neither can any of us grow in the knowledge of God without having a feeling of something of a manifestation of himself in ourselves to us. In great love and condescension does our Heavenly Father visit and revisit the minds of the children of men to bring them closer to himself. There are many ways and means whereby our Heavenly Father brings the children of men into the knowledge and acquaintance with himself; one of the outward means is the Scriptures of truth. But the book of life is close sealed unless it is opened by him who shut and none can open, who can open and none can shut. It is reported that what is to be known of God is made manifest. He shows it unto us, and the kingdom of heaven is within us. There are other means; one of the greatest is the worship of Almighty God, "feeling after him if haply we might find him, and he is not far from any one of us." Although many people from force of habit, mostly, do not feel like sitting down in quiet and waiting upon God as we do this morning, I feel like inviting others to this kind of worship. I have not taken up speaking in these meetings for worship of my own will. The time was when it was very repugnant to me; but we are his servants, and if so, we cannot choose for ourselves what work we do; we must look to the head of the household, the great Husbandman and him alone. If we do the work he assigns us, our work will not be in vain, or to the glory of man, but to the praise, honor and glory of him whose right alone it is. I would like to encourage some who are here to come into closer touch with their Heavenly Father, their Shepherd, their Bishop and their Priest. I believe we all have something to do for him, for the spread of his truth, for the honor of his name. There is something to be known and felt that is above ourselves, that is divine and heavenly. I have not come here to say anything against performances of religion; what I want to do is to speak for my Lord and Master. But I believe any of us whose eyes are anointed with the eye-salve of the kingdom can plainly see and distinguish that there is little real, spiritual life and religion in anything that is merely outward; it matters little what that is, even if it be the outward and right form of religion, of worship or living. A tree develops nothing at all unless the life is in it; so with us, there can be very little development unless we are brought into holy union and communion with him. Let us retire often in the quiet of our mind for worship. When you are thus alone, even cast down nearly to despair, you will come to see and know for yourself that there is a God who hears prayer.

After the speaker had resumed his seat some time was again spent in silence, then the visiting Friends shook hands with each other; the meeting was over, and friendly greetings were exchanged.

A religious meeting with no singing, no audible praying, no reading of the Bible, was quite different from the ordinary church services, but from the description it will be understood why among young people, when conversation drags, the question is often asked, "Is this a Quaker meeting?"

There may be reason for a question whether we have not come to trust in these times too much in a word that is written, and to undervalue that other revelation which God is making of his truth and love, in the characters of his children.—*Washington Gladden.*

Enjoy the blessings of this day if God sends them and the evils of it bear patiently and sweetly, for this day is only ours; we are dead to yesterday and we are not yet born to to-morrow. But if we look abroad and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—*Jeremy Taylor.*

BOOKS AND READING.

"The Long Day" is an unvarnished record of the actual experiences of a country girl from Pennsylvania who went to New York to earn her living. The author, whose name is not given, has this to say for the truth of her tale:

"Every character I have had occasion to draw, or even to mention casually in the unfolding of my story, is some particular woman, or girl, or man with whom circumstances threw me into more or less intimacy during my long, hard apprenticeship as a working girl in the city of New York. The incidents are likewise true even to the most trivial detail. . . . The revelations some stagger before, the conditions and the episodes which seem to strike some persons as without the pale of rational possibility are to me quite a matter of course, just as they are and have forever been a matter of course to the working girls of great cities." (The Century Company, New York; $1.31 postpaid.)

A pathetic little story in this month's *McClure's* throws a strong sidelight on the tragedy of the late war in the Philippines. "Riffles" was a man who became worthless through drink, and so left his wife and baby to join the army. On one of the "punitive" expeditions in the Philippines he was cut off from his companions just after he had shot a Filipino who was entering his cabin door. Some one in the cabin fired back through the window and Riffles dodged behind a tree. He continued alternately to shoot through the window and dodge until his fire was no longer returned. After waiting some time he went to the cabin and found that the man had not risen after falling through the door, that his little wife had defended the cabin until fatally wounded, and had then killed the baby to save it from falling into the hands of an American soldier. As Riffles looked upon this scene he thought of his own wife and baby and realized that he was a murderer. So strong was his sense of guilt that he deserted from the army, choosing to starve rather than repeat his crime. He was caught and brought back to his regiment only to pay the usual penalty of desertion.

A new farm paper is to be sent out, beginning with Second month, by Doubleday-Page Company, New York, the same who publish *Country Life in America*, with which now the *Country Calendar*, a garden magazine, has been combined. The new paper will be called *American Farming*, and will cost one dollar a year. In their prospectus the publishers say: "Farming is a profession requiring more shrewdness than law, more technical training than medicine, more uprightness than theology, more brains and resourcefulness than pedagogy. It is its own reward. God made farmers. The other professions are parasites."

Says *Unity* (Chicago): "No one should avoid the reading of Robert Hunter's book on 'Poverty,' because it is disagreeable reading. No one has a right to assume himself capable of wise administration of his own or the community's wealth who persists in remaining ignorant of such facts and figures as Mr. Hunter gives us here as the result of an inside study of the situation in New York."

MAZZINI.

The *English Co-operative News* published as its leading article in a recent number an excellent sketch of Mazzini, calling him Italy's "greatest and most striking personality since Dante." So he will be rated henceforth—Italy's noblest man for a thousand years. Yet who would have ventured to think so fifty years ago? A pale foreigner, not permitted to live in any country on the continent, teaching the children of his poorer countrymen in a cheap London tenement—who would have said that this man would be numbered among the world's supreme characters, among the precious few to whom we give the name of prophets? As Mr. Gilder recently wrote of such a hero—

> "We fashion a heaven of late reward,
> His life all dark, and desolate, and hard."
>
> —*The Public* (Chicago).

A POEM AND A PROBLEM.

The poem which follows this was recently published in the New York *Times*, and was thus commended by the editor:

"We have received some verses that seem to us in several ways notable, and we have been moved to print them here, instead of in the 'corner' where offered verses, when they suit our need and taste, are customarily placed, in order that their out-of-the-common quality may be slightly emphasized and brought to the attention of our readers. The author, we deem it proper to state, is not a member of the race whose present emotion he assumes to voice. He tells us that it took the recent massacres in Russia to convince him that non-resistance is not always the best of answers to violent wrong, but now the change of his belief on that subject is so complete that he desires the payment for his poem to be sent to the Jewish Defense Association as an addition to the fund which that body is raising."

It will interest the readers of the INTELLIGENCER to know that the author of this poem is a woman, and a member of the Society of Friends.

THE CHOSEN PEOPLE.

Thy chosen people, Lord! Aye, and for what?
Chosen to bear the world's contempt and scorn;
Chosen to cringe and fawn, contrive and plot,
Only to win the right to live, being born;
Chosen to bow the neck and bend the knee,
To hold the tongue when other tongues revile,
To bear the burdens, bond-slaves e'en when free;
Give cheerfully, be spit upon and smile;
Chosen for death, for torture and the screws,
While the slow centuries move, they say, toward light!
Lord, from the horrors of this endless night
Let us go free!—another people choose!

M. W. P.

BIRTHS.

BAKER.—Twelfth month 29th, 1905, at their home in Lansdowne, Pa., to J. Eugene and Emma M. Baker, a son, who is named Howard Alison Baker.

CORNELL.—At 43 Willow Street, Brooklyn, N. Y., First month 10th, 1906, to Edward and Esther Haviland Cornell, a son, who is named Edward.

HARRY.—At their home, Whiteford, Harford County, Md., Tenth month 3d, 1905, to Joel and Missouri S. Harry, a daughter, whose name is Rachel Elizabeth Harry. [This notice was given incorrectly last week.]

MORRIS.—In Sadsburyville, Chester County, Pa., Ninth month 10th, 1905, to J. A. and M. F. Morris, a daughter, who is named Lillian Esther Elizabeth Morris.

ROBERTS.—At Newark, N. J., Eleventh month 9th, 1905, to William Evans and Florence R. Roberts, a daughter, who is named Frances W. Roberts.

MARRIAGES.

MATTHEWS—MATTHEWS.—On Fifth-day, 28th of Twelfth month, 1905, in Philadelphia, Pa., by Friends' ceremony, in the presence of the mayor of Philadelphia, Thomas O. Matthews, son of the late Thomas H. and Elizabeth A. Matthews, and Clara E., daughter of Josiah P. and Anna M. Matthews, the former of Baltimore, and the latter of Baltimore County, Maryland.

DEATHS.

BORDEN.—On Twelfth month 13th, 1905, Elma L. Borden, eldest daughter of Thomas P. D. and Rachel Livezey Borden, of Mt. Royal, N. J., aged 12 years and 1 month; a member of Woodbury Monthly Meeting. Funeral from Friends' Meeting House, Mickleton, N. J., on the afternoon of the 16th. She was of a loving, happy disposition, enjoyed attending meeting and First-day School, but, being afflicted for two years, she was deprived of that privilege. H.

BRINTON.—At her late home, near Lincoln, Neb., First month 6th, 1906, Margaret A., widow of Moses Brinton, formerly of Lancaster County, Pa., aged nearly 82 years; an esteemed elder of Lincoln Executive Meeting. She was born at Chesterville, Chester County, Pa., Third month 7th, 1824; was married to Moses Brinton, Third month 9th, 1843, and resided in Lancaster County, Pa., until 1880, when they moved to Nebraska, and started their home where she has since resided. Though confined to the house for several years, yet she was always cheerful and enjoyed the company of her friends, a feeling which was fully appreciated by them, especially at the time of our Half-Year Meetings at Lincoln, when most of us were privileged to make a visit to her home, though several miles distant.

GARRETT.—On First month 11th, 1906, Elizabeth, wife of the late Maris Garrett. Funeral on Second-day, 15th, at 11 a.m., from the residence of her son-in-law, Jacob Garrett, 1515 North Bouvier Street, Philadelphia.

HOKE.—At their home, near Salem, Ind., First month 4th, 1906, Albert Hoke, husband of Martha Baynes, in his 50th year, after an illness of seven months, which he bore with great patience and fortitude. He was buried from Friends' Meeting House at Highland Creek, after an impressive meeting.

OGDEN.—At his home at Ogden, Pa., First month 8th, 1906, John Christopher Ogden, in the 82d year of his age.

John C. Ogden was born in Philadelphia, Fifth month 8th, 1824, and was educated at Friends' schools. He learned the wholesale hardware business with his uncle, William Longstreth, and began commercial life in the iron business in 1846. One of his enterprises was the building of the Fairmount Rolling Mills, about where the monument to Lincoln now stands in Fairmount Park. In 1865 he moved to a large farm in Delaware County, which has since been his home. When the Baltimore and Ohio Railroad established a station near, it was named "Ogden," in his honor.

RANDOLPH.—At his residence, No. 247 North Twelfth Street, Philadelphia, on First month 10th, 1906, Richard Randolph, M.D., in the 84th year of his age. Though a member of the other branch of Friends, he had long been a subscriber for the INTELLIGENCER, and was a frequent contributor to its columns.

NANCY CHAPLAIN JANNEY.

The following is from the *Miami Gazette* (Waynesville, O.):

Nancy Chaplain Janney "was the daughter of Jonas and Ruth Davis Janney, and was born near Springboro, O., in the year 1841, and had lived sixty-four years of human life. One of a family of five children, she is survived by only one, a brother, our fellow townsman, James Edwin Janney. With the exception of a few years in Indiana, her entire life was lived in Ohio, in Greene and Warren Counties.

"A birth-right member of the Society of Friends, her life was consistent, and her greatest joy she found in the sweet communion of God's house. With singular sweetness, and yet with clear convictions of faith and duty, she filled every sphere into which God called her. Her mother, for years an invalid, received from her an abiding devotion, and the tenderest ministrations, and her father's declining years were gladdened by her loyalty and love. The closing years of her life were shadowed by infirmity and disease, but she never murmured nor complained, and her constant cheerfulness was a benediction to her loved ones and friends.

"For only a few weeks a member of the family at the Friends' Home, she delighted to tell of its genial atmosphere and the thoughtful kindness of the matron and superintendent.

"The funeral of this noble woman took place from the Friends' Home Monday morning, and was attended by a large number of friends and acquaintances, and was conducted by Rev. J. F. Cadwallader. She was laid to rest in beautiful Miami Cemetery."

NOTES AND ANNOUNCEMENTS.

The lecture in the Baltimore Friends' School course for this month will be on Sixth-day, the 26th, at 8 p.m. The lecturer will be United States Senator J. P. Dolliver, of Iowa, whose subject will be "The Nation of America."

The Friends of Camden, N. J., have had prepared a souvenir postcard containing a picture of the meeting house, and giving its location and the hours of meeting, with the words underneath, "Come and meet with us." This is being mailed by the members to their friends.

The *Miami Gazette*, of Waynesville, O., notes that Jamie Bogardus, son of the late Joseph Bogardus, of New York, and grandson of Davis Furnas, of Waynesville, who was run over by an express train last summer, and lost a foot in consequence, has been awarded $3,400 damages by the Circuit Court in session at Indianapolis.

In a private letter from Abbie D. Munro she says: "The rush of freight here has been something terrible this year. The Clyde Line have taken in another wharf; still they are crowded as before, such is their increase in business. Still we have all our freight so far that we know has been sent. Funds have come in very slowly. I don't know what to make of it, but I do know the worriment and anxiety. We are still in arrears for last month."

The Membership Committee of West Philadelphia Friends have issued the following invitation:

"An invitation is extended to Friends, their families and all who may be interested in 'A Trip Through the Yellowstone Park,' by Franklin D. Edmunds (the views to be presented were taken by Mr. Edmunds upon a recent visit and are therefore 'up-to-date'), at Friends' Meeting House, Thirty-fifth and Lancaster Avenue, Sixth-day, First month 26th, at 8 p.m. Recitations by Martha Dampman and Alfred E. Darnell. Refreshments and a social hour will be important features. Under the care of the Membership Committee."

From Horace J. Smith, writing from Birmingham, England, we have the following:

"It is very gratifying to see that you have republished the proposed Mural Tablet intended for the Old Bailey [FRIENDS' INTELLIGENCER for Twelfth month 23d, page 804.] One similar, I hope to have permission to place on the walls of our City Hall [Philadelphia]. We have mostly approached the character of Wm. Penn from his religious side, and (I think) have not given due prominence to his greatness as a statesman. In this respect he was far in advance of his times; in fact, the world is just now coming abreast of his views. The address of Mr. Hampton L. Carson delivered before the Pennsylvania Histori-

cal Society last spring was an excellent effort in this direction, and is published in the *Legal Intelligencer* of November 27th."

From a letter from our Friend, Lewis Gillingham, of Woodlawn, Va., we note the following:

"Has revelation ceased? Is it a fact that we must belong to some church to be able to worship in spirit and in truth our Creator? Are we allowed to-day to commune with our Creator as Jesus did, or do we have to listen to some ordained or recommended minister? Recently there came in my reading a statement that Plymouth Church, Brooklyn, was hardly able to support itself. I have been in that church, and listened to H. W. Beecher who could lead his hearers to tears or could make them laugh. Was that gospel? And yet there can be no doubt if Beecher were its pastor it would not be lacking in numbers or money. Now, allow me to suggest that the reason of our vacant meeting houses is that we have too much of the letter and not enough spirit; for God is spirit and must be worshiped in spirit."

The following prospectus has been sent out from the Friends' Book Association:

"It is proposed to publish the autobiography of John J. Cornell just as soon as subscriptions for one thousand copies have been obtained. The work will contain a history of his early life, early religious experience, his experience in the ministry, with many incidents of a remarkable character, demonstrating the truth of immediate divine revelation, in this our day; also letters and essays on religious subjects, and an account of his extensive travels in the ministry. It will comprise a little over five hundred pages (octavo), and will be bound in full cloth. For single copies, price, $1.60; postage, 16 cents extra. For ten copies or more to one address, expressage to be paid by subscriber, price, $1.50 each. Due notice will be given when the book is ready for distribution, and will be promptly forwarded on receipt of the subscription price. Please address all subscriptions obtained within the limits of Philadelphia and New York Yearly Meetings to Friends' Book Association, corner Fifteenth and Race Streets, Philadelphia, Pa., and all obtained within the limits of Baltimore, Genesee, Ohio, Indiana and Illinois Yearly Meetings to John J. Cornell, the Plaza, corner Park Avenue and Wilson Street, Baltimore, Md."

In the last issue for 1905 of the *Friend* (London) we note the following:

"Next week we commence a series of articles on George Fox and the early days of the Society. They have been carefully prepared by Ernest E. Taylor, and will, we believe, prove of much interest throughout the Society. Even among Friends the 'Journal of George Fox' is not known as it might be; we venture to think it is still unread by a considerable number of our younger members. The forthcoming series will not consist of extracts from the 'Journal,' but will graphically present the leading features of the birth of Quakerism and its history in the days of its first love, illuminated by many sidelights from other sources. Though the articles will appear weekly, each will be complete in itself, dealing with some aspect of Fox's life or work. At the same time the complete portraiture will be missed unless each article is read. The series will be illustrated from photographs, etc., of places visited by Fox, including a number not previously published, and the whole will make an attractive feature of the *Friend*, which should help to introduce it into new homes. To younger Friends and to those who have recently joined the Society we believe the series will be of special interest; and that it may suggest subjects for Friends' Reading Circles, etc."

The *Friend* is the one weekly of English Friends. Its subscription price outside of England is eight shillings eight pence (Headley Bros., 14 Bishopsgate Street, Without, London, E. C.)

What follows is taken from a private letter written to one of the editors by a son of Charlotte W. Cocks:

"I think we have had the INTELLIGENCER in our family almost uninterruptedly for over fifty years, and while in my younger days I was not much interested in it, the sight of it became familiar, and as I grew older it appealed to me. My mother was for many years an agent for the paper in this vicinity, but as the Society dwindled in numbers the subscriptions grew less, until at the present time I am the only one receiving the INTELLIGENCER at this office, which before the days of rural delivery was called Mendon Center (the former home of John J. Cornell, of Baltimore). Mendon Meeting has become reduced to only four regular members: Samuel P. Cornell (an uncle of J. J. C., who is now in his 96th year, but quite bright and smart), Jonathan D. and Phebe Jane Noxon, and the writer. There is no speaker since my mother passed away. Meetings are suspended during the winter, but we hope to resume them when warm weather comes and the old people can get out.

"It is sad to see the Society dwindle away when their principles are so vital to the well-being of society in general. I was much interested this morning in the article by Henry W. Wilbur on 'An International Friend.' He calls the unfortunate period in our history an 'era of repression,' which fits the case exactly. Non-essentials were more sought after than the real meat in the kernel; 'the letter killeth, but the spirit maketh alive.' Following after the letter and form has worked great havoc with the Society, but we have the consolation of knowing that Friendly principles are being unconsciously accepted by other denominations. The Presbyterian Church, of which my wife is a member, contains a large per cent. of members from Friendly antecedents; consequently their former rigidity of views is softened, and possibly this absorption by other denominations will prove as a leaven that leaveneth the whole lump."

CONGO MASS MEETING AT RACE STREET.

On Sixth-day, the 19th, at 8 p.m., in Race Street Meeting House, Philadelphia, there will be a meeting to be addressed by J. H. Harris, on the "Outrages in the Congo Free State." See editorial in this issue and those in issues of Tenth month 7th and of Twelfth month 2d.

Friends are asked to give the notice of this meeting as widely as possible.

WILLIAM P. BANCROFT,
R. BARCLAY SPICER,
ELIZABETH LLOYD.

PROGRAM OF THE GERMANTOWN MEETINGS.

On Seventh-day, the 20th, at 10.30 a.m., at Germantown Meeting House, Greene Street and School Lane; subject: "The Woodbrooke Movement and Its Relation to Service in the Society of Friends." Addresses by Arthur M. Dewees, of the Philadelphia Associated Charities, and Eleanor Wood, of George School, both former students at Woodbrooke, England. General discussion. Besides those from Philadelphia and the near-by meetings, Friends will be present from other yearly meetings, and these will remain over First-day.

At noon (about 12.30 p.m.) luncheon will be served to all present in the new school house.

In the afternoon there will be an historical excursion through "Old Germantown," under the guidance of Charles F. Jenkins, author of "Historic Germantown," "Washington in Germantown," etc.

In the evening, at 8 o'clock, there will be a social service conference. The discussion will be opened with an address by Scott Nearing, of the National Child Labor Committee.

On First-day morning visiting Friends will distribute themselves among the meetings of the monthly meeting of which Germantown is a branch—Fourth and Green Streets, Germantown, and Frankford, at 10.30 a.m.; Girard Avenue and Seventeenth Street, at 11 a.m., and Fairhill (Germantown Avenue and Cambria Street), at 3.30 p.m.

SWARTHMORE COLLEGE NOTES.

The regular meeting of the Joseph Leidy Scientific Society was held on Third-day evening, the 9th. The annual elections were held, the following officers being elected: Henry Fussell, president; William MacDonough, vice-president; Jeannette Curtis, secretary. The program of the meeting was in charge of the department of physics.

The fourth number of the lecture course occurred on Fifth-day evening, Prof. I. Travis Mills, of Cambridge University, staff lecturer of the English and American University Extension Societies, being the speaker. His subject was "John Bright." Towards the close of his lecture he exhibited several lantern slides, showing portraits of Bright and scenes from his life.

At meeting on First-day Dr. Lowes gave a very able address on "Two Aspects of Life."

Miss Bronk attended the memorial services for Dr. Harper held at Columbia University, New York, last First-day afternoon.

R. C. T.

FRIENDS' ASSOCIATIONS.

GIRARD AVENUE, PHILADELPHIA.—On Seventh-day evening, First month 6th, 1906, Henry W. Shinn called to order the regular meeting of the Girard Avenue Friends' Association. Helen N. Emley opened the literary exercises by reading "A Russian New Year," which was most appropriate at that time, as the Russians were then on the eve of celebration. A poetical symposium followed, in which six of our members presented some of the works of various poets of six noted countries—America, England, Germany, Russia, Ireland and Italy. Immediately following recess, Russell Hagner recited "A Boy's Opinion of His Sister's Callers," and Madge E. Heacock recited "A Child's Trip to Grandfather's." The roll call was answered by New Year resolutions.

MARY R. WALTON, Secretary.

PHILADELPHIA, PA.—The regular meeting of the Young Friends' Association was held in the auditorium, First month 8th, 1906. The program for the evening was "Young Friends' Association Work in Relation to the Meeting and Its Activities." Wm. W. Birdsall, the first speaker, said that the great work of the Association is indirect, and in a way supplementary to the meeting. It is like a laboratory in which new ideas may be experimented with, and then laid down if not found feasible.

The Association should make us acquainted with our testimonies which are the outgrowth of vital truth.

Ellis W. Bacon then read a paper on the same subject, which appears in another column of this issue.

The annual photographic exhibition and an illustrated lecture on lowly life in Europe by Dr. J. Russell Smith, of the University of Pennsylvania, was announced for our next meeting.

EMILY W. INGRAM, Secretary.

CHESTER, PA.—The Friends' Association of Chester, Pa., met on Sixth-day evening, the 12th of First month. A selection from the scriptures was read by Irwin D. Wood. Sarah B. Flitcraft read a well-prepared paper on "Sarah," this being the second of the Bible women series. A live paper on current events, prepared by Mary R. Sproul, was read by Charles Palmer. She made reference to the recent meeting held by the New Century Club, of Chester, in which ways and means were discussed for the particlpation of women in civic affairs, notably as school director and in the improvement of the sanitary condition of our city. Interested discussion followed.

Referred questions were answered by Katherine M. Stevenson, Irwin D. Wood and Lewis Palmer, including the following: "What were the objections of the Friends of the eighteenth century to theatre going?" In connection with this an earnest concern was expressed against the second- and third-class plays which come to our town.

The second question, "What is the attitude of Friends toward politics?" Irwin Wood thought the attitude of the Friend is that of all the better class of citizens, that politics never needed more than at present, the hearty co-operation of upright and conscientious men. He cited instances in Baltimore and Philadelphia, where Friends have been very influential. The third question, "In what sense is the word 'unity' used in our queries?" Reference was made to the "Queries" as they appeared orignally in the eighteenth century in which the meaning of the word seems to be a broad conception of charity—charity in thought and action, unity of purpose, oneness in diversity. The meeting closed with a period of silence.

DORA A. GILBERT, Cor. Sec.

MEDIA, PA.—A regular meeting of the Media Friends' Association was held in the Friends' schoolhouse on the evening of First month 2d, 1906. The president, Dr. Trimble Pratt, opened the meeting by reading a selection appropriate for the new year's season. The principal feature of the evening was an address by Henry W. Wilbur—the subject, "Is the World Growing Worse?" The speaker held the interest of the audience throughout his address, and gave plausible reasons showing that the world is growing better.

Florence Lewis, of Lansdowne, who has sung several times before in Media to an appreciative audience, gave some beautiful selections, and was accompanied by May Fairlamb, whose music lends charm to every occasion.

The remainder of the evening was spent in both a literary and social way. There were about seventy Friends present.

C. T. N., Secretary.

NEWTOWN, PA.—The Friends' Association met at the home of Evan T. and Sarah W. Worthington. The president, Robert Kenderdine, after the silence, read the third chapter of John.

The following names were brought forward by the Nominating Committee for confirmation at the next meeting: President, Thomas W. Stapler; vice-presidents, Robert Kenderdine and Ella B. Janney; secretary, Anna Wood; treasurer, Mary Eyre; Executive Committee, Esther L. Slack, Edward S. Hutchinson, Mary G. Church and Sue Blake.

E. T. Worthington read a letter from Benjamin Marsh, of Philadelphia, secretary of the Society to Protect Children from Cruelty, asking to have an opportunity to present his work before this community. It was referred to the Executive Committee to confer with the Junior Friends in regard to the meeting.

Anna W. Eastburn read a carefully-prepared paper on the dress, speech and customs of Friends, Mary G. Church read with expression Henry van Dyke's "God of the Open Air." Lavinia W. Blackfan read from the Discipline the portion bearing on "Days and Times."

For the next meeting, which will be held on the first Fourth-day in the Second month, at the home of Sara W. Hicks, Lavinia Brown was appointed to prepare a paper on "Loyola," and Ruth Anna Harvey on "Literature." Other appointments were: A reading, by Martha Wilson; Discipline, John Stapler; Current Events, Robert Kenderdine.

A sketch of the Free or Fighting Quakers was read by Anna Harvey. It imparted many facts with which the Association were not familiar and brought forth much discussion.

OXFORD, PA.—The *West Chester Local News* reports the last meeting as follows:

"The regular annual meeting of the Young Friends' Association was held at the home of Mrs. Annie Reynolds last evening. An extraordinarily large crowd was present. The reports of the various officers showed the organization to be in an exceptionally prosperous condition and constantly growing. New members are being admitted at almost every meeting. The past year has been one of the most successful in the history of the society. Officers were elected for the coming year as follows: President, Lewis Kirk; vice-president, Horace R. Stubbs; secretary, Philena Thomas; treasurer, Raymond Kirk. After the business had all been transacted an elaborate program was rendered, and proved very entertaining. This consisted of papers by Sarah Coates and Horace Stubbs, recitations by Maurice Farran and Edna Coates, reading by Ida Stubbs, current events were given by Raymond Kirk, and referred questions were answered by Hon. T. K. Stubbs and Ryan Webster The musical portion of the program consisted in piano solos by Lewis H. Kirk and Mary Reynolds, vocal solo, Ruth Booth; violin and piano duet, Lewis Kirk and Hon. T. K. Stubbs. The next meeting will be held at the home of Mrs. Wilson H. Boyer. Last evening was universally declared the best meeting of the season."

BYBERRY, PA.—There was a large attendance at the Byberry Friends' Association on the 7th, which was held in the meeting house as usual. Harry S. Bonner, the new president, and Martha Wright, the new secretary, were formally introduced, after which Thomas Doane read from the scriptures.

In his opening remarks the president said that in his opinion the future of the Friends' Meeting rests largely with the Friends' Association, and hoped each member would feel his responsibility in this matter. He also spoke of being recently in San Jose, Cal., where he found Friends who had read the reports of the Byberry Association with interest.

Sarah Warner Knight's account of the morning session of the Plainfield Conference was brief, as Joel Borton had spoken quite fully concerning Woodbrooke at a previous meeting. Allan Comly Wildman read a paper on the afternoon session, giving some extracts from Benjamin F. Trueblood's address.

The subject for the afternoon was "John Hay." John Wood read a paper on "John Hay, the Statesman," in which he commended him for his straightforward diplomacy. Arabella Carter read a paper on "John Hay's Work for Peace," showing that his public actions as well as his private sympathies were largely on the side of peace. Edwin K. Bonner presented a short biographical sketch, setting forth Hay's usefulness as a

citizen and his ability as a writer. Gertrude Tomlinson then recited Hay's "Religion and Doctrine." Remarks expressing appreciation of the program were made by Mary Wood, Rachel Johnson, and others. After some suggestions as to how to increase the membership, the Association adjourned to meet Second month 4th. A. C.

PLYMOUTH MEETING.—The regular meeting of the Plymouth Friends' Association was held the 14th of First month, 1906. The meeting was opened by Evan Jones, who read the 46th Psalm. Lydia Haines gave a very interesting review of the Plainfield Conference. A recitation, "Living Well," was given by Alice Ambler. A series of two-minute talks on "The propriety of changing the time of holding our business meetings" were given by Carrie Buckman, Benjamin Tomlinson, William Livezy, Wallace Mammel and Benjamin Smith.

Elizabeth Duffield recited a beautiful poem, "We Have Always Been Provided For." A series of papers on "The Support of Our Meetings for Worship" were discussed, and "The Effect of Irregularity in Attendance" was ably presented in a paper by Lydia C. Webster.

"What May Excuse Irregularity of Attendance?" was then presented by Sara S. Haines. Emma Buckman gave a paper on the "Value of Regularity Spiritually Considered," which called forth a general discussion, in which the thought, if each one were faithful to the Spirit of Christ in our hearts, we would not have silent meetings and empty benches or small business meetings, for, if one had a desire to come, the way would open.

A. ELIZABETH BUCKMAN, Secretary.

NEW YORK AND BROOKLYN.—We are devoting the present season to a study of the nineteenth century as a period of extraordinary activity in the life of man, when he seemed suddenly to arouse himself and set out upon expeditions of discovery, from which he has learned more during one full lifetime than in all the ages that went before.

We call this for the purpose of our present treatment, "The Nineteenth Century Awakening," and the following program shows what phases of it we are taking up. Each paper or lecture is followed by a discussion:

"Napoleon," Tenth month 22d, 1905, Charles Chapman; "Social Betterments," Eleventh month 12th, 1905, May Haviland; "Railroad Communication," Eleventh month 26th, 1905, Edward Cornell; "Horace Mann," Twelfth month 10th, 1905, Edward B. Rawson; "Huxley," First month 14th, 1906, Henry M. Haviland; "Geographical Discoveries," First month 28th, 1906, Will Walter Jackson; "Matthew Arnold," Second month 11th, 1906, Jesse H. Holmes; "Faraday," Second month 25th, 1906, Percy Russell; "Newspapers," Third month 11th, 1906, R. Barclay Spicer; "Lister," Third month 25th, 1906, Henry Russell; Fourth month 8th, 1906, subject not selected nor assigned; "Evolution," Fourth month 22d, 1906, George Howard Parker; "Manufacturing," Fifth month 13th, 1906, William L. Price; "Emancipation," Fifth month 27th, 1906, S. Elizabeth Stover. PERCY RUSSELL, Secretary.

MANSFIELD, N. J.—The Young Friends' Association of Mansfield was entertained at the home of Thomas S. Gibbs Twelfth month 23d, 1905. The president called the meeting to order by reading a portion of the 22d chapter of Matthew.

At roll call thirty members responded, some with appropriate sentiments from the poet Eugene Field. We enjoyed having with us several visitors.

Bessie E. Bunting read an account of the autumn Y. F. A. Conference held at the historic meeting house in Plainfield, N. J., sent to her by Emily Ingram.

The literary exercises were opened with a recitation by Laura Black. Edith Gibbs recited "The Wind of the Night."

Franklin Zelley read a portion of "The Doctrine and Discipline of the Society of Friends," by William Gibbons, M.D.

We had with us Joel Borton, of Woodstown, N. J., who gave us a very full and interesting account of his trip to England and Woodbrooke School, which was most highly appreciated by every one.

After a few moments' silence the meeting adjourned to meet at the home of Elisabeth A. Scott, Second month 3d, 1906.

S. ANNA BIDDLE, Secretary.

COLUMBUS, O.—The Friends' Association met First month 7th, 1906, at the home of Louis Hicklen. The meeting was opened by reading the twelfth chapter of Romans, followed by a period of silence. John Carpenter spoke of the great comfort silent waiting is to those who are in the right condition to receive the light; otherwise, there is little benefit.

Charles B. Galbraith spoke of the times in his life when silent meetings had given him great comfort, especially in a little country meeting house, where few assembled. His description of the house and its surroundings at the brink of the hill brought back pleasant recollections to many present.

An account of a recent trip to the Rocky Mountains was given by H. H. Carpenter. He told of the great body of mineral wealth which has been stored in the mountains for the use of man; also of the grandeur of the scenery throughout the region.

It being the annual meeting, the following appointments were made: John Carpenter, chairman; Hannah Davis, secretary; Emma Smith, corresponding secretary; Charles B. Galbraith, Lewis Hicklen and William R. Kersey, Executive Committee. After a short silence the meeting adojurned, to meet at Edith Butterworth's, 4th of Second month, 1906.

A. R. A.

COMMUNICATIONS.

CHURCH UNION MORE THAN TEN YEARS AGO.

I observe the letter of Edward H. Magill in reference to the union observance of Thanksgiving Day at Swarthmore, Pa. Such a union service has been held in Lewisburg for more than twenty-five years. I do not know when the custom began, but before 1879. We have here seven church organizations—viz.: Baptist, Christian, Evangelical, Lutheran, Methodist, Reformed, and Presbyterian. It is said every family is through one or more persons connected with one of these churches. The form of worship in each church is practically identical, and the church government is in all essentials, I think, the same—i.e., congregational. Moreover, I fully believe, the lay members in these churches all hold the same fundamental beliefs. So far as I can understand, there is absolutely no reason why all these people could not every week worship together. They differ only in mode of administering baptism, but the stress formerly laid on that ordinance is no longer strongly made. They inherited the church properties from their ancestors; they united with the church of their parents, and while now united in belief, they do not recognize it and attend each his own church through force of habit. How may they be brought into closer union, if that is desirable?

Bucknell University, Lewisburg, Pa. GEORGE G. GROFF.

A CURIOUS BOOK.

I have read with much interest in the issue of First month 6th the paper of Sarah Holmes, entitled "Early Nineteenth Century Housekeeping." I think the book therein referred to as a history of King John of England was "The Chronicles of the Kings of England," by Nathan Ben Saddi, a Jew, written in imitation of the Scriptures.

The passage referred to by Friend Holmes refers to King James I, and not to John. John was to all intents and purposes a fool, and had a good opinion of himself, no doubt, but he was no pedant. The passage reads: "And Jamie thought himself a bonny king and a mickle wise mon. Howbeit he was a fool and a pedant."

The scant respect shown to royalty in this book made it quite popular in America some hundred or more years ago. It passed through several editions, two or three of which were published in Philadelphia, including one by Dr. Franklin in 1744.

The authorship of this curious work has been attributed to Robert Dodsley, a London bookseller and author, the friend of Pope and Dr. Johnson, 1703-1764. If this be the case some other hand must have continued the chronicle, for in the edition from which I quote, that published by Isaiah Thomas, Worcester, Mass., in 1795, the story of the reign of George III is carried down to 1793. A. M. STACKHOUSE.

Moorestown, N. J.

There is no Mormon menace at the present time, and there never was a Mormon menace except in feverish imaginations. Mormon religion has never been popular. Its missionaries, who have been numerous considering the size and resources of the Mormon community, have gained converts only by the hardest labor. If any other religion had been prosecuted with half the zeal and devotion displayed by Mormon missionaries it would almost certainly have become formidable. But after seventy-five years of almost unparalleled exertion the Mormons are still a feeble community, and their prospects appear to be hopeless. . . . It seems to have owed much of the small progress it has made to the persecutions that have been bestowed upon it. —*The Independent (New York)*.

METEOROLOGICAL SUMMARY FOR TWELFTH MONTH, 1905.

Mean barometer 30.124
Highest barometer during the month, 1st 30.881
Lowest barometer during the month, 29th 29.531
Mean temperature 39.8
Highest temperature during the month, 3d .....60.
Lowest temperature during the month, 1st .....20.
Mean of maximum temperatures .....46.
Mean of minimum temperatures 33.6
Greatest daily range of temperature, 2d .....22.
Least daily range of temperature, 23d ..... 6.
Mean daily range of temperature 12.4
Mean temperature of the Dew Point .....28.
Mean relative humidity, per cent. 66.4
Total precipitation, rain, inches 4.21
Greatest precipitation in any 24 consecutive hours, 1.80 inches of rain, on the 20th and 21st.
Number of days on which .01 inch or more precipitation, 11.
Number of clear days, 14; fair days, 6; cloudy days, 11.
Prevailing direction of the wind from southwest.
Sleet on the 16th. Lunar Halo on 8th. Heavy white frosts on 25th, 27th, 28th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 59° on 3d.
Minimum of the wet bulb thermometer at 8 a.m., 20° on 1st and 15th.
Mean of the wet bulb thermometer at 8 a.m., 33.8°.
Maximum of the wet bulb thermometer at 8 p.m., 52° on 2d.
Minimum of the wet bulb thermometer at 8 p.m., 23° on 15th.
Mean of the wet bulb thermometer **at 8 p.m., 34.7°.**
Mean of the wet bulb thermometer for this month, 34.3°.

NOTE.—The means of the daily maximum and minimum temperatures, 46° and 33.6°, respectively, give a monthly mean of 39.8°, which is 3.7° more than the normal, and is 9.2° warmer than the corresponding month in 1904.

The total amount of precipitation for the month, 4.21 inches, is 0.55 of an inch more than the normal, and 1.78 inches more than fell during Twelfth month, 1904.

The total snowfall during the month, 2.6 inches, occurred on the 15th and 16th; 2.5 inches in depth on the ground on the 15th; none at the end of the month.

On the 29th, with a maximum temperature of 59°, there was a thunderstorm about 4 p.m., with hail and a rainbow—an unusual phenomenon at this season of the year.

JOHN COMLY, Observer.

Centennial Avenue, Phila., Twelfth month 31st, 1905.

The most hopeful aspect of recent revelations is the demonstration of the soundness of that public opinion which is the mysterious dominator of communities. Those who are interested in the psychology of this element of social advance may find much worthy of study in the developments of the day. One phenomenon to be curiously considered is the question as to the degree of heat, so to speak, required for an explosion of the gases which permeate the ground beneath the social structure. —*The Century.*

Franklin's last public act was to indite from his deathbed, as president of the Society for the Abolition of Slavery, a noble and touching appeal "for those unhappy men who, amidst the general joy of surrounding freemen, are groaning in servile subjection," in which the warm heart of the aged philanthropist seems united to the unerring conscience of the glorified saint. It is fitting that this beneficent and symmetrical life should be closed with this large utterance of humanity.—*John Hay, in the Century.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), 11 a.m. Adult class at 10.30 a.m.

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 48.)

1st mo. 19th (6th-day).—Congo anti-slavery mass meeting, in Race St. Meeting House, at 8 p.m. John H. Harris, late missionary in the Congo State, will address the meeting.

1st mo. 20th (7th-day).—"Week-End" Conference at Germantown, Philadelphia. Morning, discussion of the Woodbrooke Movement. Noon, luncheon in the new schoolhouse. Afternoon, personally-conducted excursion through historic Germantown. Evening, Scott Nearing, on "Child Labor." On the following day guests will attend morning meeting at Germantown, Girard Avenue, Fourth and Green Streets, or Frankford, and the afternoon meeting at Fair Hill.

1st mo. 20th (7th-day).—Normal class for First-day School workers, director Jane P. Rushmore; "How to Teach Bible History"; topic for the day, "Periods of Babylonian and Persian Rule."

1st mo. 21st (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the meeting house at Wilmington, Del., at 2.30 p.m.

1st mo. 21st (1st-day).—Meetings of Green St. Monthly Meeting, attended by Germantown "Week-End" Conference visitors; Germantown, 10.30 a.m., Green St., at 10 a.m.; Frankford, at 10.30 a.m.; Girard Ave., 11 a.m.; Fairhill (Germantown Ave. and Cambria St.), 3.30 p.m.

1st mo. 21st (1st-day).—Germantown Meeting attended by Quarterly Meeting's Committee at 10.30 a.m.

1st mo. 21st (1st-day).—After-meeting Conference at Race St., Philadelphia, at 11.30 a.m.

1st mo. 21st (1st-day).—Junior Conference at Girard Ave., Philadelphia, at 9.45 a.m.; Disciplines of the earliest times and the present time, "Uses and Abuses of the Discipline."

1st mo. 23d (3d-day).—Western Quarterly Meeting at London Grove, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

1st mo. 25th (5th-day).—Caln Quarterly Meeting at Sadsbury (Christiana, Pa.), at 11 a.m.; ministers and elders, same day, at 10 a.m.

1st mo. 26th (6th-day).—Baltimore Friends' School lecture at 8 p.m. at Park Ave. and Laurens St.; Senator J. P. Dolliver on "The Nation of America."

1st mo. 26th (6th-day).—Social meeting West Philadelphia Friends at the meeting house, Thirty-fifth and Lancaster Ave., at 8 p.m.; illustrated lecture on "A Trip through Yellowstone Park," by Franklin D. Edmonds; recitations, refreshments, social hour.

1st mo. 27th (7th-day).—Scipio Quarterly Meeting at North St (five miles from Aurora, on the L. V. R. R.), N. Y.; ministers and elders day before, at 2 p.m.

1st mo. 27th (7th-day).—Westbury Quarterly Meeting at Fifteenth and Rutherfurd Place, New York city, at 10.30 a.m.; at 2.30 p.m., under the care of the yearly meeting's Committee for the Advancement of Friends' Principles, William W. Birdsall will speak on "The Test of Faith"; meeting of ministers and elders, day before, at 3 p.m.

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1st mo. 27th (7th-day).—Normal class for First-day School workers; Dr. Jesse H. Holmes, director: "How to Teach the Ethical Lessons."

1st mo. 28th (1st-day).—Fairhill meeting (Germantown Ave. and Cambria St., Philadelphia), attended by the Quarterly Meeting's Committee.

1st mo. 28th (1st-day).—London Grove, Chester County, Pa., Friends' Association; subject, "The Bible—Right and Wrong Uses Of," by Sarah A. Pennock; "Do Friends Make Enough of Its Study?" by Amy Walton.

1st mo. 28th (1st-day).—Young Friends' Association, New York and Brooklyn, at Brooklyn Meeting House, at 8 p.m.; topic for the season, "The Nineteenth Century Awakening"; topic for the evening, "Geographical Discoveries," by W. W. Jackson.

1st mo. 28th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 42 Fisher Ave., at 11 a.m.

1st mo. 30th (3d-day).—Concord Quarterly Meeting at West Chester, Pa., at 10 a.m.; ministers and elders, day before, at 2 p.m.

1st mo. 31st (4th-day).—Purchase Quarterly Meeting at Purchase (four miles from White Plains, five miles from Port Chester), N. Y., at 11 a.m.; minitsters and elders day before, at 2.30 p.m. Conveyances at White Plains both days, meet train leaving Grand Central Station, New York city, at 9.05 a.m.; also train arriving from the north at 9.55. Friends' Association in the afternoon, after quarterly meeting; subject, "Value of Leadership."

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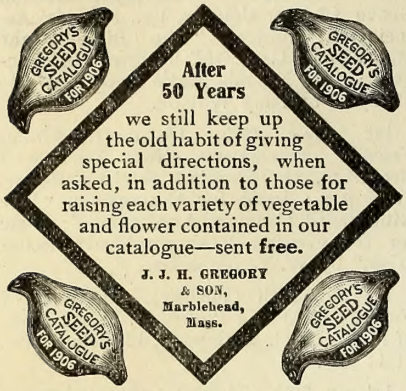
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Persons wishing other periodicals than those named above should write to us and we will give prices.

Where several periodicals in the list are wanted, find the net price of each (if ordered through us), by subtracting $2.00 from the rate given under the heading "price for both."

Martha J. Vernor

FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIRST MONTH 27, 1906.

THE "INTELLIGENCER" FOR 1906.

Word comes to us from East Hamburg Monthly Meeting, Orchard Park, N. Y., that several of the seventeen copies of FRIENDS' INTELLIGENCER mentioned last week go to those whose fathers and mothers used to take the paper. One of the new subscribers reports that she has read every word of her first copy and enjoyed it. We believe there are many neighborhoods where a few more subscribers might be obtained with a little effort, and we therefore repeat the following offer: To any one who will send us three new subscribers at $1.50 for the first year, we will send one free copy to a fourth new subscriber. The subscription may begin at any time, and the names need not all be sent at once; on receipt of the third name we will send the fourth copy to the person designated by the sender. This gives an opportunity to any one not now a subscriber to receive a free copy.

SCATTERED SEEDS.

Has received so many new subscribers that the edition for First month is already exhausted. Words of commendation from the readers of this little paper come to the publishers from all parts of the country. As some First-day schools may not need all the papers sent them, the publishers will pay five cents each for copies of First month mailed to them before this offer is withdrawn, provided the name of the sender accompanies the papers. In this way they hope to obtain enough to supply all who wish to bind the volume at the end of the year. For new subscribers sent us after this date, the year will begin with Second month, or two back numbers will be sent instead of First month.

If any one will send us three new subscribers at forty cents we will send the paper free to a fourth new subscriber. This offer does not apply to club senders who drop old names and replace them with new ones, as they have the benefit of the special club rates. But any club sender who sends as large a list as last year, and three new names in addition, at the regular club rates, may have an additional extra copy.

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CONTENTS OF THIS ISSUE.

Good Words.—IV. 49
In Meeting (Verse) 49
Congo Protest Meeting at Race Street 49
The Last of the Logans.—II. 51
Friends' Libraries in Maryland 52
On the Proper Use of the Bible 53
A Plea for Moderation 53
Editorial:
A Society of Friends 54
Note and Comment 54
Advancement of Friends' Principles.. 56
Fairfax Quarterly Meeting 57
The Germantown Conference 57
American Purity Alliance 59
The Homeless Mother and Child 60
They Ought to Have a Vote 60
Thanksgiving (Verse) 61
Births, Deaths 61
Notes and Announcements 62
George School Notes 62
Swarthmore College Notes 63
Communications:
The Stackhouse Family; Friends in Politics 63
The Congo Reform Association 63
Kennett Square Conference 63
Friends' Associations 63
Humility 64
The Value of Fair Dealing 64
Calendar of Meetings 64

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VARIATION IN DIET.

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The State Granges of Illinois, Ohio and Delaware have lately adopted resolutions in favor of woman suffrage.—*The Woman's Journal.*

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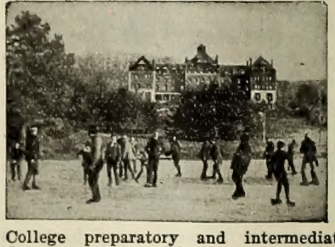
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GOOD WORDS.—IV.

Controversy must not be shirked, for the sake of peace, when it is necessary to elucidate the truth. But let it be conducted in a spirit of broad charity, and kindly consideration for those who differ.

BRITISH FRIEND.

IN MEETING.

How sweet the solemn silence, Lord,
Within thy house to-day!
We from our hearts, with one accord,
Cast worldly thoughts away.

In this dear hour of quietness
We wait the message given,
So full of love and tenderness,
With glimpse of heaven riven.

Oh, loving Father, ever kind,
Earth's wearied children meet,
And strength and hope and courage find
At this thy mercy seat.

Blue River, Ind. SIDNEY TRUEBLOOD.

CONGO PROTEST MEETING AT RACE STREET.

On the evening of First month, 19th, a meeting was held in Race Street Meeting House, Philadelphia, for the purpose of hearing from eye-witnesses the actual state of affairs in the Congo State. William P. Bancroft presided over the meeting, and introduced the speakers by reading the following letter:

"London, 5th of First month, 1906.

"To all Members of the Society of Friends in the United States of America:

"This is to introduce to you our esteemed Friend and fellow worker in the cause of humanity, Mr. John H. Harris, a missionary lately returned from a residence of seven years in the district of the river Congo, in Central Africa. He has been an eye witness of some of the unspeakable cruelties on the natives of that unhappy land which are daily taking place under the administration of the Government of the Congo State, of which King Leopold, of Belgium, is the autocratic and irresponsible head.

"He has made it the present work of his life to lay bare to the peoples of England and America the grievous evils under which the natives are suffering, in the desire that a remedy may be speedily found for them. He has lately accompanied a deputation of the London Meeting for Sufferings to Brussels and Berlin, with the same object in view, and has addressed numerous public meetings in England which have been largely promoted by the organization of the Society of Friends, who have given them their cordial sympathy and support.

"He now goes to the United States with the same object in view, and we hereby heartily commend him to the cordial sympathy and support of all members of our Society living in that land.

"*Henry Lloyd Wilson, Clerk of London Yearly Meeting; J. Rendel Harris; Joseph Sturge; W. A. Cadbury; William A. Albright; Isaac Sharp, Recording Clerk London Yearly Meeting; E. W. Brooks, Clerk to the Anti-Slavery Committee of the Meeting for Sufferings; Thos. Hodgkin.*"

John H. Harris spoke for three-quarters of an hour and then left for Boston, in order that he might tell his story, at noon the next day, to an influential society meeting in that city. His wife, who accompanied him, added much to his narrative, and gave some further details in the "Week-end" Conference in Germantown on Seventh-day. The plain statement of the atrocities they had witnessed made the listeners' blood run cold, but the photographs they had taken were convincing proofs that they were not overstating the iniquities practiced upon a defenceless people in order to satisfy human greed. The story in brief is this:

When the nations of Europe began to colonize Eastern Africa there was more or less disagreement as to what portion of it belonged to each. Finally it was agreed, at an international conference, that what is now known as the Congo State should be under the care of the King of Belgium, with the understanding that he would look after the well-being of the natives and take measures to promote their civilization. The agreement that gave King Leopold virtually absolute power was signed by thirteen European nations, and by the American representatives at the conference, but not by our own Government in its official capacity.

As soon as the country was thus turned over to King Leopold he took the ground that the land belonged to him, and that the natives had only such rights and privileges as he thought best for them. The first Belgian traders who went there took a supply of pocket knives, beads, red cloth, and such other things as delight savage people, and gave them to the natives in exchange for the juice of the rubber plant. As soon as rubber began to be brought in considerable quantities companies were formed for the exploitation of the natives and the sale of the rubber. The king granted charters to these companies on condition that he was to have fifty per cent. of the profits. Agents were employed whose salaries depended largely upon the amount of rubber they were able to obtain.

As these agents were far away from their own country, and as, except along the coast, there were few to take cognizance of their actions, they soon began to treat the natives cruelly in order to force them to bring in the rubber in larger quantities. There were many rude tribes in the Congo State, which had been in the habit of making war upon one another. When it was desirable to terrorize the inhabitants of any village, the agents, or their underlings, hired black soldiers belonging to some other tribe, put repeating rifles in their hands, and sent them out to kill and maim the inhabitants of the villages that had not brought in all the rubber demanded. The white people complained that the natives were lazy and would not work unless they were forced to do so by severe measures. As the natives were under no obligation to work for the whites, who had come to their land without their consent, it is not strange that they went for rubber unwillingly, especially as the price paid for it grew smaller and smaller while the quantity demanded steadily increased. At first the sap gatherers simply made incisions in the rubber vines, but now, in order to meet the demands upon them, they are cutting off large branches, and even pulling them up by the roots, in order to get a supply more quickly; unless there is soon a radical change in the management there must be a falling off in the world's rubber supply.

Our missionaries were stationed 1,200 miles from the mouth of the Congo River, or farther from the coast than Chicago is from Philadelphia. They found the natives a simple and kindly people, who had no thought of doing them harm, for they soon learned to distinguish between the traders and those who had come out in the spirit of Christ. They were quite near the trading post, and thus could not help seeing the cruelties practiced all around them. Sometimes when the men came in with rubber, if they had not brought as much as the agents wanted, they saw them stretched flat on the ground and whipped with twisted strips of hippopotamus hide; sometimes the punishment was so severe that men died from its effects. Again and again, when a village had been raided, they saw women brought in, chained neck and neck, and thrust into houses of detention, miserable holes containing no provision for cleanliness and decency; here they were kept until their husbands brought enough rubber to ransom them, and during this time they were absolutely at the mercy of the savage sentries placed over them. Sometimes when women were captured with little babies in their arms the infants were taken from them because they kept them from walking fast enough, and were either killed before their eyes or left to starve by the wayside.

Sometimes the soldiers were given a certain number of cartridges when they were sent out on a punitive expedition, and in order to make sure that none of them were wasted on game they were required to bring back a hand of the victim for each bullet that was fired. Sometimes these victims were not dead, but recovered from their wounds and mutilations, and thus investigators have been able to obtain photographs of men, women and children with a hand, or a foot, or both, missing. One of the most touching photographs that was shown was that of a dazed father who had come to the mission, bringing a hand and a foot of his child that had been killed and mutilated before his eyes.

Are these things too horrible to put in print? Does it sicken you to read about them? Would you rather remain in selfish ignorance and wash your hands of all responsibility? Or will you do your part in creating a public sentiment that will put a stop to them? A year ago the effort of the Congo reformers were endeavoring to get the signatory powers to ask for an impartial commission of inquiry. This is no longer necessary. King Leopold appointed an investigating commission of men whom he thought he could depend upon to give matters a favorable coloring. This commission went to the Congo and examined witnesses, and the revelations made to them filled them with horror. The report of the king's own commission virtually admits the worst charges that have been made; the most it could do was to shield the king as far as possible and try to fasten the responsibility upon his agents. For months this report was suppressed, but the clamor for its publication became so strong that at last a portion of it has been made public, and it is evident that something more than investigation is needed now. What ought the United States to do? Can she not join with England in asking for another conference of the signatory Powers, which shall see that a government with a responsible head is established in the Congo? There is no thought of going to war in the matter. If England and America unite in saying that the cruelties in the Congo must cease, and that a humane government must be established there, this twentieth century slavery—far worse than the nineteenth—will soon be abolished. Let us all aid in this good work. Let meetings of Friends in America follow the example of the Friends in England, and send petitions to Congress and the President. That the United States has something to do with this matter is evidenced by these words of President Cleveland to King Leopold in 1885:

"This Government at the outset testified its lively interest in the well-being and future progress of the vast region now committed to your Majesty's wise care, by being the first among the Powers to recognize the flag of the International Association of the Congo as that of a friendly State."

Elizabeth Lloyd.

There are two classes of people to whom God appears to be silent—first, those who regard him as working only through inviolable natural laws and having no personal relation with us; and secondly, those who hold that he has spoken once for all through the writers of the Bible. The Society of Friends, on the other hand, puts in the forefront of its belief that God speaks unceasingly, here and now, to the soul of man.—*Edward Grubb, Editor British Friend, quoted in The Friend* (Philadelphia).

THE LAST OF THE LOGANS.—II.

Dr. Logan himself is the best witness regarding the motive which took him on his visit to France. In a letter to "Citizen" Merlin, a member of the French Directory, written on the eve of his return to America, Ninth month 9th, 1798, he says:

> My object in coming to France was to state such circumstances to Mr. Gerry respecting the situation of our country, as might have induced him to conclude a peace before his return to the United States; but as that object had been frustrated by his departure, I considered it my duty as a private citizen of a free, independent commonwealth, to suggest to you as well as to other officers of the French government that it was for the honor and interest of France to act with justice and magnanimity towards the United States.

Still the Federalists at the time of his departure, and even after his return, considered him the enemy of his country, trying to sell out its dearest interests to France. The above paragraph makes it all plain, and shows that his original intent was not himself to treat with the representatives of France, but to work through his country's accredited envoy. But he did not purpose to have his peace concern shattered because the runaway representative of his country was not on the ground to transact this delicate diplomatic business.

Some things must be considered to make the mission of Logan understandable by twentieth century Americans. Our government was in its infancy; its diplomatic relations and communications were hardly established, and surely its procedure had become neither fixed nor formal. Besides, there was no easy way to report to our envoys in France the real condition of public opinion at home, which had been developed since their departure. This information could only be conveyed at the expense of a tedious ocean voyage. Having felt the public pulse, Dr. Logan became convinced that the bulk of Americans did not desire a war with France, and he made his trip abroad to impart this information and exercise such influence as might make for peace. His mission, therefore, seems to have been as patriotic and unselfish as it was unusual.

"Citizen" Le Tomb was French Consul at Hamburg, and before Dr. Logan left that city for France he was given letters by the Consul to Talleyrand, then Minister of the Exterior, and to "Citizen" Merlin. Arriving in Paris, the Quaker international peacemaker called on Talleyrand, as has been stated, but received small satisfaction from that opportunist statesman. His efforts with Merlin, however, were much more satisfactory. As a result he had frequent meetings with the directors. Logan, although kindly and considerate, seems to have been firm in the demand that the Directory issue an *arret*, "which should raise the embargo on our vessels in the ports of France, and liberate our seamen confined in their prisons." Contrary to the expectations of even the experienced diplomats, in a short time the Director called on Dr. Logan with the desired *arret*, which entirely changed the face of things. Pleased beyond measure at the outcome, Dr. Logan prepared to return home, but saw to it that the dispatches directed to our government were sent by another gentleman who sailed on the first vessel leaving for the United States.

The way the work of Dr. Logan impressed those most vitally and personally interested may be noted by considering a testimonial issued at Bordeaux, bearing date Ninth month 8th, 1798, and signed by fifteen captains of American vessels and other citizens of the United States then in France. This document, addressed to Dr. Logan, was as follows:

> At an awful crisis, when two great sister republics appeared to be on the eve of war, you have stepped forward the friend of both countries like a true patriot, the friend of humanity, to prevent, if possible, that worst of all calamities, and at your own private expense, to attempt the arduous task of reconciling those who once were friends. We are fully convinced that your exertions and manly remonstrances have already raised the embargo from all the American vessels, and set at liberty all of their prisoners, and will probably have a considerable influence in restoring captured vessels and property to their legal owners. We sincerely hope that peace and a happy reconciliation may crown your labors for the public good. Your disinterested conduct merits the approbation and friendship of all your fellow citizens. We earnestly pray that you may be blessed with a short and pleasant voyage to your native country, and be received with open arms by every true friend to the peace, happiness and independence of America and meet the just reward of your honest endeavors and unremitting exertions for their welfare. And that the United States of America may be preserved a great powerful and free Republic, the sure and safe asylum for the oppressed people of all nations, is our sincere and ardent prayer.

Dr. Logan arrived in this country in Eleventh month, 1798. John Adams was President and Timothy Pickering, of Massachusetts, Secretary of State. On account of the visitation of the yellow fever in Philadelphia, the official residence of the heads of the departments had been temporarily transferred to Trenton. To this point Logan journeyed, and had interviews with both the President and his premier. General Washington, in view of the probable war with France, had been made commander-in-chief of the army, and to him a report of the new situation was made. The way Dr. Logan was received by these distinguished men was greatly exaggerated by the administration organs and advocates. It is even intimated that Logan was insulted by Washington. While he does not conceal the fact that his reception was not as cordial as it might have been, there is little reason for believing that Adams and Pickering and Washington did not hear his story with interest and respect. Logan says himself that Secretary Pickering said to him, "Sir, it is my duty to inform you that the government does not thank you for what you have done." Dr. Logan thus comments upon this episode:

> Considering Mr. Pickering as Secretary of State and the public organ of the Executive, I was astonished at his folly. In this the most important transaction of my life, I had the approbation of my conscience. I never experienced a more perfect satisfaction than what arose from the reflection of having done my country so considerable a service.

It is said that General Washington asked Dr. Logan, "What was the reason the Directors had treated him so well, when the government of France had assumed so different a tone to our commissioners?" The Doctor modestly replied that his own conduct and not theirs was all he could account for.

At the time this transaction was treated just as a partisan would treat it now, plus the different situa-

tion. Here was a very valuable and considerable service accomplished by a private citizen, representing the party opposed to the party in power, and it did not set easily upon the official conceit as a matter of course. Besides, the whole business was discussed in an atmosphere which assumed that a really regular war was more desirable than an irregular peace. The trouble is, that some of the historians who have attempted to treat this interesting and unusual episode in our history have persisted in looking at it through eighteenth century glasses.

President Adams learned the truth slowly, and would not accept the result of the Logan negotiations until he had to. In his speech to Congress, Twelfth month 12th, 1798, he persisted in saying:

> I have seen no real evidence of any change of system or disposition in the French Republic towards the United States. Although the officious interference of individuals, without public character or authority, is not entitled to any credit, yet it deserves to be considered, whether that temerity or impertinence of individuals effecting to interfere in public affairs, between France and the United States; whether by their secret correspondence or otherwise, and intended to oppose upon the people, and separate them from their government, ought not to be inquired into and corrected.

Of course Dr. Logan is the man referred to in this gently veiled deliverance. It was not until Twelfth month, 1799, that President Adams became sufficiently convinced of the change of matters for the better in France to make an official announcement to Congress that "satisfactory assurances of the proper receipt of our envoys" had come to him from France. As everybody knows we had no war with that country, whereas in 1798 war was hourly imminent. President Adams must have known when he sent his scolding epistle to Congress that, whereas American seamen had been immured in French dungeons, and an embargo had been placed on American commerce, the embargo was then removed and the seamen were at liberty. It probably did not then comport with executive dignity to say this, considering that an individual had succeeded where the official envoys of the Government had failed.

It is not the purpose of this sketch to maintain that individual interference in international diplomacy is ideal or tolerable as a rule. What we desire is to place the facts where they belong, and in such a setting that the whole matter may be judged on its merits, and in connection with the unorganized and disjointed condition of our diplomacy in the early years of the Republic. That Dr. Logan was instrumental in preventing what would have been a most disastrous war, which at that time might have been fatal to the development of the American Republic, admits of no doubt. The purity of his intentions, and the orderly manner in which he conducted this most extraordinary proceeding, entitles him to the credit and gratitude of posterity.

As a matter of course, Dr. Logan did not rest quietly under the imputation cast upon him by his partisan opponets. Some things which he said in his "defense," and his future service to his country and commonwealth, together with samples of his political utterances and philosophy, must be reserved for future articles.

HENRY W. WILBUR.

FRIENDS' LIBRARIES IN MARYLAND.

[From *The Journal of the Friends' Historical Society* (London, England), Eleventh month, 1905.]

The earliest record we have of Friends in Maryland is 1658, and in the territory embracing Baltimore City, 1682.

George Fox, on his visit to America, 1672, landed at the mouth of Patuxent River, in Maryland, with his companions. He and some of his company, immediately proceeded to West River, where he assisted in establishing the first meeting of Discipline in Maryland. Of the thirteen months he spent in America, a considerable portion was in Maryland, and from there he set sail for England.

West River Meeting (first a Half-Year Meeting) embraced all the territory on the western shore of the Chesapeake Bay, including the vicinity of Baltimore, and Third Haven Meeting all the eastern shore of the State.

It is a well-established fact that George Fox and his followers recommended that Friends' Meetings in England and America should have a collection of books for the service of Truth and use of the members.

I have collected a few minutes from Maryland Friends' Records to set forth this fact.

From Third Haven Meeting Records:—

Att a mans Meeting at John Pitts, the 8th. Day of the 7th. Month 1676:—

"It is agreed by the Meeting that Thomas Taylor doe Keep ffriends books and write the Conserns of ffriends in their Mens Meeting."

Att a Mans Meeting at John Pitts, the 21 of 12 mo. 1678:—

"The Meeting hath ordered that a hhd. of Tobacco shall be paid out of the Stock to make good a hhd. of Tobacco that Judged unfitt to send home on account of the Bookes had of William Richardson."

From West River Meeting Records:—

Att a Quarterly Meeting, held 20 of the 3rd. mo. 1681:—

"Gerrard Roberts, of London having sent a box of books to friends of this Province by Richard Mitchell, who brought them to this meeting, the Meeting appoints Richard Mitchell and Tho. Taylor to write as from this meeting by way of acknowledgement of his kindness."

At a Quarterly Meeting, held at Ann Chews' the 6th. day of 5th. mo. 1682:

"There being a parcel of books sent from England for ye publick service, this Meeting chose Edward Talbott and Solomon Sparrow to divide them amongst ye Meetings of friends att ye Western Shore, ye half of them being sent for ye use of ffriends att ye Eastern Shore."

West River Monthly Meeting, At a Mans Meeting held at Richard Johns, on the Cliffs, the 22 of 12 mo. 1683:—

"This Meeting doth appoint Fras. Billingsley and Richard Johns to inspect those Books at John Gareys House, take account of them, and give to next Mans Meeting at the Cliffs."

At next meeting they report, "The Books that

were at the House late John Gareys, are now in the Possession of Richd. Johns, for the service of Friends."

At Quarterly Meeting, At a Mans Meeting at Wm. Richardson's ye 31 day of ye 8th. Month 1684:— "Several Books and papers from London came by Edward Talbott to ffriends hands, directed to Wm. Richardson, but from whom they came we know nott, by reason of now letter nor account from Edward."

At next meeting the following report is made, "This meeting have divided the said Books, & Reserved one half left in ye Custody of Wm. Richardson, to be sent to friends att the Eastern Shore, & ye other 1/2 have divided between the five Meetings on this Shore, only some odd Books & Papers Reserved for Pickawaxon & Conotoman friends."

As to what became of these early Friends' Libraries I have no knowledge, all those early Meetings having been abandoned, except Third Haven.

Baltimore Monthly Meeting was established in 1792. The following minute was the origin of the present Library, now in Park Avenue Friends' Meeting House:—

At Baltimore Monthly Meeting held 13th. of 6th. Month 1799:—

"It being represented to this meeting, that a small well conducted Library of Friends' Books, and other religious tracts, under the direction of this Monthly Meeting, might have a usefull tendency, and the subject being considered, the following Friends are appointed to report their sence to next meeting, Viz. Elisha Tyson, Robert Cornthwait, Izak Proctor, Joseph Townsend, Ennion Williams, William Riley, and Isaiah Balderston."

At next meeting this committee made a favorable report, and were continued to prepare a catalogue of suitable books. At a meeting held 9th of First month, 1800, this committee report the catalogue prepared, and that the amount of expenses was $100.00. A committee was appointed to collect this amount. Later this committee report that the library had been opened at the house of William Riley, on East Street.

This library was the property of Eastern District Friends' Meeting, and continued such untill 1819, when that monthly meeting was laid down and its members transferred to Western District. There was then, as now, but one monthly meeting in Baltimore, and the library became the general property of the monthly meeting.

Friends' Library is the oldest circulating library in Baltimore, and the first organized, with the exception of "The Library Company of Baltimore," organized in 1796. The books of this later library were transferred to the present Maryland Historical Society, in 1854, and the organization ceased.

Baltimore Friends' Library, now in Park Avenue Friends' Meeting House, contains about 4,000 volumes of well-selected books on most subjects, but not as great a number of Friends' books as it should contain, although some of its books are rare, and valuable to the student seeking information pertaining to the Society. KIRK BROWN.

Baltimore, Md.

ON THE PROPER USE OF THE BIBLE.

[From the *Interchange* (Baltimore).]

The Bible is not a chart, for a chart definitely maps out the channel and is accurate as to particulars. It is rather like the mariner's compass. This points to the North, and so does the Bible point to Christ and his will. Yet the compass has aberrations. At some places on the earth's surface it is more accurate than at other places. These aberrations have to be corrected. So at times we must correct our impressions of the Bible; otherwise the story of Abraham and Isaac would teach human sacrifices, Samuel and Agag would teach murder. But corrected by the light of Christ the one teaches surrender to God and the other obedience.

Again, the compass may point in the wrong direction, because iron in the ship may cause the needle to swerve. So the Bible, because of our preconceptions and prejudices, may seem to point us in ways very different from the rule of Christ. So far as possible we must be ready to lay aside these things that cause aberrations.

In order to be of use the compass must be where we can see it, and sailors arrange for a light to be shining upon it at night. So must we have the light of the Spirit of God shining upon the Bible so that we may read it aright. R. H. THOMAS.

West Falmouth, 8th mo. 28th, 1903.

A PLEA FOR MODERATION.

College life in many of our great institutions is becoming as overburdened with subjects and pleasures as the child's life is. The democracy and simplicity and calm which are of such infinite importance at the period a young man or young woman is usually taking the college course are given away to class distinctions founded on money-spending, to luxury and elaboration of quarters, and to the excitements of the sporting field and the automobile. The moderation, the spirit of equality, the atmosphere which invites to study and to reflection, so strong in the old world universities, we are in danger of swamping, temporarily at least, by mere multiplication of equipment and the foolish tolerance of luxury in quarters and excitement in diversions. We cannot manufacture, buy, or hire any educational substitute for the family circle, the forest, the field, the natural simple life of old-fashioned work and play. We cannot make a great college with anything but study, reflection, aspiration. How am I going to get these things for my children—these things which are in reach of the poor if they will take them, but which the elaborate machinery of life we are creating is snatching from the hands of the rich and the well-to-do? It is the most serious educational problem which the thoughtful father and mother has to face to-day.—*Editorial in McClure's Magazine.*

Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—*Romans* 13: 10.

FRIENDS' INTELLIGENCER.

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PHILADELPHIA, FIRST MONTH 27, 1906.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

A SOCIETY OF FRIENDS.

THERE are several ways in which the name "Friends" applies admirably for a religious body like ours. It may not have been the passage in John, "Henceforth I call you not servants; . . . but I have called you Friends; for all things that I have heard of my Father I have made known unto you," that first suggested to our fathers to call themselves "Society of Friends." Yet that passage makes us all the more glad we are called by that name. No doubt "Friends of Truth" was what was most prominently in the minds of our founders in selecting a name for themselves. But besides being friends of truth and friends of Jesus the Christ, these bands of earnest people were friends of one another and of their fellowmen. They suffered for one another as well as for the truth. The well-to-do made it possible for those gifted in the ministry to follow their calling, whatever might be their outward circumstances. Those having too small portion of this world's goods were with the greatest delicacy helped and not allowed to feel, or be looked on, as the less important in Society. Those who suffered were taken care of, the suffering of one being not for himself alone, but for all. They went even farther than this. They endeavored to live together in love and unity, not merely that they would not quarrel or speak evil of one another, but that they would dwell together in true unity. They would meet together frequently and so get the strength in their higher endeavors that comes of union in the spiritual as well as the material things. The interest of one was the interest of another; the strength of one the strength of the other. They were as one family.

The times have changed since those early days when the "meeting for sufferings" was organized and the First Query framed. Our lives are very different, and in many things it would be mere formality to copy the ways of those early Friends. Many things have passed away, but the value of dwelling together in love and unity has not passed. We may greatly magnify our spiritual advantages by putting them together and co-operating now as then. A good man who should live to himself is no more than an unlighted lantern in a dark cellar. Along with others his goodness may be raised to a higher power. A bad man in association with others who are good cannot be wholly bad.

Love and unity are neither a mere guard against gross behavior toward one another, nor a mere ornament to wear at meeting time or to present the outward appearance of calm to those about us. True love and unity is a working basis of religious life. To fill a place in the world every one must be a friend of some kind to somebody, not only an uncompromising friend of truth and a friend of Christ, but also a friend with all its fullest meaning to his neighbors and those associated with him in life and service.

However much we may fall short in these days as friends of truth, and as friends of Christ in living communion with the underlying divine basis of life, it is perhaps as friends of those who live immediately about us that we fall short most of all. A minister making extensive visits to families in many of our meetings found members of the same meeting who had not been to visit one another for years, in some cases never had. These Friends surely could not answer the First Query in a way to mean anything. To be sure they have not quarreled or spoken ill of one another; but they could not have lived together in love and unity in any active sense of the words. The answering of the query could not be anything else than formal and meaningless.

We need to get together. This applies especially to as many of us as propose to work together as members of the same religious body. No doubt there are also others in the immediate neighborhood of most of us who, if we lived on more Friendly terms with them, would be able to bring strength to, and find needed help in our religious fellowship. Much family visiting seems now in many neighborhoods, especially in the large cities, impracticable. Difference in social position, and the fact that our members in many meetings belong to different classes of society, makes indiscriminate personal intimacy undesirable and impossible. This makes our problem all the more difficult, but also all the more worth working out. There is nothing more desirable than that those of different classes should come to understand and trust one another more.

The great distances between the homes of members in many, or most of our meetings, is a bar to much mingling, except at times of public meeting. This could be overcome by joining informally and without any definite organization in occasional neighborhood meetings. Even two or three families could thus meet from time to time at the home of the one or the other. Neighbors who cared to do so might join in these meetings. The meetings of the first Christians were held in private houses, as were many of the first meetings of Friends in this country.

Were we to go to work in earnest to make the First Query have its full significance in our lives as members of a religious fellowship, there would be among us such a fresh and living activity as we have not known since the time when "one Quaker shook the country for ten miles around."

Several incidents have occurred recently tending to confirm our faith in the ethical progress of our people, notwithstanding the depths of corruption that have recently been uncovered. One of these is the

decision of the Free Masons of Philadelphia, that hereafter no wine or other intoxicating liquor shall be served at their banquets in the Masonic Temple. Another is the action of Mark Casto, the hero of the Cherokee rescue, in turning down his glass at the banquet given in his honor by the Clover Club. Twenty years ago this would have required as much courage as the saving of the ship's passengers, but nowadays the turning down of a wineglass, when in the company of well-bred people, occasions no comment. In line with these is the recent decision of a popular dollar magazine, claiming a circulation of 250,000 a month, to exclude all objectionable advertising. It states that advertising to the value of $16,000, carried during 1905, has been refused for the current year. There are now several magazines that have taken this stand, and if right influences are persistently brought to bear upon publishers, all high-class publications will find it to their interests to keep their advertising pages clean.

Friedrich Delitzsch, professor of Assyriology in the University of Berlin, has been lecturing to large audiences in New York on the bearing of Assyrian research upon the Bible. Dr. Delitzsch is the son of one of the most famous professors of Hebrew in the world. It was he who stirred the Kaiser so deeply a few years ago that that monarch commanded the Ministers to listen to his lectures, and lent not only his moral support to the professor, but had the Government appropriate sums for carrying on the work of excavating the site of ancient Babylon. Prof. Delitzsch is now engaged upon a great book dealing with the "Laws of Hammurabi," in which he will show by comparing these famous laws with those of the Mosaic Code, that there are resemblances, but that it is straining scholarship to say Moses copied his code from this other code which is 500 years older.

Secretary Root has announced that the American representatives to the approaching conference to be held at The Hague will be Joseph H. Choate, former Ambassador to England; Horace Porter, former Ambassador to France, and Judge Rose, of Little Rock, Ark., president of the American Bar Association, and a fine French scholar. Owing to the inability of the Powers to reach an agreement with Switzerland, whereby the Red Cross Convention originally arranged to be held in Switzerland can be abandoned and the program transferred to The Hague conference, it has not yet been possible to fix the date for the gathering at The Hague. In the event that Red Cross and military work are taken up as a part of The Hague program, the American representation will be enlarged by the addition of military and naval experts.

Two buildings have just been opened in the East Side of New York City that surpass any "model tenements" previously erected. The buildings have sandstone columns at their entrances, and are as pretentious as any apartment house on the upper West Side. In every one of the ninety-six apartments light pours in through windows opening either on the street or on a spacious court. They are fitted with porcelain washtubs, kitchen sinks, washbasins and bathtubs. There are dumbwaiters, speaking tubes and electric bells. A two-room apartment may be had for $2.20 to $2.60 a week, while the highest charge for a four-room apartment with bath is $4.60. The list of names of the men who are financing this project includes a number of well-known New York millionaires. Some model tenements have already been built in Philadelphia, and it is claimed that they pay fully four per cent. on the money invested. The Octavia Hill Association is doing good work in this direction, and those having money to invest on a basis of "philanthropy and four per cent." should get in touch with its work.

The Vacant Lots Cultivation Association of Philadelphia held its annual meeting last week. It has now been in successful operation for nine seasons, and an increasing number of persons and families have raised vegetables for their own use or for sale. The School Garden Committee of the Civic Club reported that in the last summer it supervised, with the assistance of the Vacant Lots Association, three gardens, increasing the work of the preceding year by one garden, said to be the largest school garden in the United States.

The Episcopal Joint Diocesan Lesson Committee, representing a majority of the dioceses and missionary jurisdictions of the United States, met in Philadelphia last week, and was unanimous in the opinion that a graded system of lessons for younger scholars and for Bible classes would be welcomed by the Church. Sub-committees were appointed to prepare such graded lessons, and report at the next meeting, which will be held in New York in Fifth month.

Chicago has recently lost two men who were among our country's best-known citizens. Marshall Field was esteemed as a merchant and a philanthropist. He was honorable in his dealings, kind and generous to his employees, above reproach in his private character, and gave liberally of his millions to various forms of applied Christianity. Nevertheless, his greatest ambition seemed to be to succeed in business enterprises. He did not speculate in the ordinary sense of the word, for he never bought what he had not the money in hand to pay for, but a writer who is familiar with the New York stock market speaks of him as "the most sagacious investor of a semi-speculative turn that Wall Street has ever known." In an interview not long before his death he tried to draw the line between speculation and judicious investment. But is not an investment that does not turn out well always regarded as injudicious, no matter how carefully it was considered beforehand? By what are people to be guided who have not Marshall Field's business instinct?

Very different from this life was the life of William Rainey Harper, President of Chicago University. Here was a man who had a large oppor-

tunity and used it largely. He made the keynote of his life the keynote of the University that owed its influence much more to him than to the man who gave his millions to found it. The one message that President Harper leaves to us is that man is made for service, and that the highest service can be rendered only by those who are equipped spiritually, as well as mentally. Whatever faults he had may well be forgotten, but his life of service will remain an inspiration to thousands who came in touch with him.

From the first of these two lives we may learn lessons of integrity, perseverance, generosity. The second fills us with a desire to make the most of ourselves, in order that we may have something to give to others that is worth the giving.

Both the New York and Philadelphia Presbyteries have appointed fraternal delegates to the Central Labor Unions of these cities. According to Dr. Littlefield, one of the New York delegates, the purpose of the Presbytery in asking for admission of its delegates to the meetings is threefold. He says: "We aim first of all to express the sympathy of the Church in social and industrial conditions; secondly, to place ourselves in a position where we can study at first hand the social and industrial problems, and, lastly, we desire to give to organized labor the privilege that we ask of them." The Federated Union is accordingly invited to send representatives to the Presbytery.

When we remember that Jesus associated chiefly with workingmen and chose for his disciples those engaged in the humblest occupations, is it not a sad commentary upon current methods of Christian work that the great mass of American workingmen are outside the Christian Church? If the Presbyterian Church had a large membership among those who belong to labor unions it would not now be necessary for it to knock at the doors of the Central Union, asking for the privilege of coming in and listening to its deliberations.

ADVANCEMENT OF FRIENDS' PRINCIPLES.

ONE YEAR'S WORK OF THE GENERAL CONFERENCE COMMITTEE.

With the end of First month the Committee for the Advancement of Friends' Principles completes the first year of its labor since the appointment of the general secretary. As the report to the Central Committee of the General Conference in Eighth month stated, a good deal of time has been spent in studying the field, and in an attempt to understand the situation.

During the year personal conferences have been held at the headquarters with concerned Friends from many neighborhoods. The work of the committee has developed a considerable correspondence, which it has been part of the business of the general secretary to conduct. In this connection about 600 personal letters have been written, not counting notices and circular letters.

Since his appointment the secretary attended about seventy meetings and conferences, not counting First-day and mid-week meetings for worship. In this work he traveled in the neighborhood of 6,000 miles. This statement does not include the Western trip.

From the 17th of Eighth month to the 22d of Ninth month he was in the Middle West, within the bounds of the Indiana and Illinois Yearly Meetings. On this trip about 3,500 miles were traveled. Visits were made, and from one to five meetings attended, in the following Friendly neighborhoods: Pendleton, Pennville, Huntington, Milton, Richmond and Salem, Indiana; Cincinnati, Waynesville and Selma, Ohio; Holder, Decatur, McNabb and Chicago, Illinois, and West Liberty, Iowa.

About the first of Eleventh month the Whittier Reading Circle plan was inaugurated. So much has been said about this plan that a restatement of its scope and purpose scarcely seems necessary. There are now about 175 persons who are members of the Reading Course, and who are reading the prescribed books. The reports received indicate interest in the course itself, and that the reading is likely to intensify interest in the principles and testimonies of the Society and concerned effort in its behalf. There are circles or members taking the course in Pennsylvania, Delaware, Maryland, Michigan, Ohio, Indiana and New Jersey, so that the movement has some lodgment in four of the seven yearly meetings.

The committee has supplied helpers for conferences and philanthropic meetings, has rendered assistance to First-day schools and associations as the needs presented themselves and the way opened. Two conferences have been conducted by the committee during the year, and co-operation given in others, while plans are on foot for several conferences during the winter and spring in Friendly neighborhoods.

The committee desires that Friendly neighborhoods that feel the need of concerned effort for the advancement of our principles, may make their conditions and needs known to the general secretary, when every effort will be made to meet them consistent with the financial and other resources of the committee.

The literature issued by the committee has been circulated as the demand from Friends warranted. Seventy persons have ordered this literature, and hence provided for its circulation. About 6,000 pieces of literature have thus been distributed.

The work of the year done by the committee and the secretary in many meetings and communities is not within our province to praise or condemn. The Friends on the ground are better able than we to state whether the work has been helpful and uplifting.

Hoping that we may get more in touch with the Friends in the various meetings, and that the work may show more abundant results in the future than in the past,

On behalf of the committee,

Jesse H. Holmes,
Susan W. Janney,
R. Barclay Spicer,
Henry W. Wilbur.

STATEMENT OF THE TREASURER.

At the conclusion of the first year's trial of the services of a general secretary by the Committee for the Advancement of Friends' Principles, it is a satisfaction to acknowledge the prompt and kind response to its needs from many members throughout the several yearly meetings, in contributions varying from fifty cents to fifty dollars, by which the committee has been enabled to carry on its varied work from month to month. Most of these first contributors have signified their readiness to repeat the amounts for the next year, beginning Second month first, 1906. There are, however, many Friends who from oversight, or a lack of knowledge of the work which the committee desires to accomplish, have not as yet given evidence of their interest by any substantial aid or encouragement.

The Young Friends' Association of Philadelphia, by furnishing a convenient and suitable room in the Young Friends' Association Building, at 140 North Fifteenth Street, as an office and headquarters for the general secretary, is thus far the largest contributor, and its cordial co-operation with the committee is much appreciated. Other Young Friends' Associations may be stimulated by this example, not only to help in funds, but also to freely call upon the committee for its aid in any Association undertakings within the committee's scope.

The small sums that have been sent by those of small means, as well as the larger amounts, have been to the committee very significant of the general approval and appreciation of its work, the success of which it is hoped will guarantee continued financial support. SUSAN W. JANNEY, Treasurer.

1811 Chestnut Street, Philadelphia.

FAIRFAX QUARTERLY MEETING.

Fairfax Quarterly Meeting, held on the 13th, 14th and 15th of this month, owing to unfavorable weather, was a much smaller gathering than we had hoped for; but the mud was not so deep, nor the weather so cold as to prevent us from enjoying the company of those who came, among them our Friends from a distance, Isaac Wilson and Reuben P. Kester, with their wives, they bringing minutes of unity from their respective meetings. The meeting of ministers and elders, on Seventh-day afternoon, though small, was a season of close inquiry as to whether we as a body came up to a full measure of usefulness in the world. First-day morning the meeting, though late gathering from various causes, was brought into quietness by an impressive prayer of thankfulness for our many blessings, followed by R. P. Kester with the query, "What think ye of Christ?" bringing to us a realization of the truth that we have the same Christ spirit within us that was in the beginning to govern and control our lives. Isaac Wilson took up the same line of thought, with John's inquiry, "Is this he that should come, or look we for another?" earnestly inviting us to take "truth for authority and not authority for truth." The meeting closed in the quietness and order we so much love, and the announcement of an evening meeting by invitation at the Methodist Episcopal Church, which, considering the darkness and drizzling rain, was well attended. True religion as given by the Apostle James was largely dwelt upon by Isaac Wilson, who convincingly showed that an unspotted character was within the reach of every one, if little by little they overcame temptations, with the help of God.

There was a continuation of the same weather for Second-day, though not seeming to interfere with the social or religious mingling, and the meeting, though smaller than on the preceding day, was as uplifting and convincing in the line of ministry. The words of the boy Jesus to his parents, "Wist ye not that I must be about my Father's business," was enlarged upon by R. P. Kester in a feeling manner, followed by Isaac Wilson, who endeavored, and I trust succeeded, in removing many scriptural stumbling-blocks from the minds of some present, and no doubt all received spiritual instruction.

The business of the quarterly meeting consisted of the usual reading of reports from the monthly meetings, with the names of their respective representatives; three queries, with their answers; and the appointment of one member from each monthly meeting to aid the General Conference in the advancement of Friends' Principles. MAY F. STEY.

Waterford, Va., 1st mo. 16th, 1906.

THE GERMANTOWN CONFERENCE.

A "Week-End" Conference was held at Germantown, Philadelphia, First month 20th and 21st. Germantown meeting is a preparative meeting of the monthly meeting held at Green Street, Philadelphia. No monthly or quarterly meeting or other larger gathering than the preparative meeting and the meetings for worship and the First-day school are ever held there. A concern arose on the part of some of the Friends of Germantown to invite Friends of neighboring meetings and some from other yearly meetings to come and meet with them in conference. The visiting Friends from a distance were invited to the homes of Germantown Friends for Seventh- and First-day. On Seventh-day morning Friends arrived by trolley and train about ten o'clock. The new school buildings were made the headquarters. Here were comfortable waiting rooms, and here baggage and coats were disposed of. The conference was held in the large meeting house near by.

The first session was presided over by Dr. John L. Carver, of Friends' Central School, whose home is in Germantown. He announced as the subject for discussion, "The Woodbrooke Movement." The first speaker was Arthur M. Dewees, of the Philadelphia Society for Organizing Charity, who spent last year in study at Woodbrooke. He gave a brief sketch of the founding of the Woodbrooke school and told of the equipment and the method of work carried on in it. Eleanor D. Wood, of George School, who recently spent two years at Woodbrooke, and among

English Friends at York and elsewhere, and studied some time in the University of Berlin, was the second speaker. She told of the intellectual and spiritual sides of the Woodbrooke life. She said that the expression, "Woodbrooke Movement," was a happy one, for what is going on there is having an influence far beyond the bounds of the little settlement at Selly Oak. Woodbrooke is in no sense a college or university, in no sense merely academic; it does not attempt to take the place of college training for any who can possibly go to college. It aims to give alike to college and university trained, and to those who have not had these advantages, the opportunity for fellowship and study together, such as will best enable them to work together effectively in the interests for which the Society of Friends stands. The scholarly spirit in the best sense of the term prevails there. Woodbrooke does not stand for any one set of ideas, that are to be learned and adopted; there is no thought of bringing about any uniformity of belief; it would be impossible to predict what any Friend would be likely to think after he has studied there, for the influences are such as to set one to thinking for himself, and one is sure to come out broader and better able to bring his best thought to bear on the problems of life and work. The free, informal, perfectly frank consideration of all questions that come up makes it that almost the impossible is accomplished. Men and women come from the universities, and they come from the farms, and there are those learned in all the wisdom of the schools and those not much versed in the intellectual acquirements of our age. The miracle is wrought that all these mingle in perfect fellowship, freely discuss their doubts and questioning, and it is sometimes the unlearned who are able to throw the best light on the solution of a knotty problem. Woodbrooke is showing in a modern way that, as George Fox said, it is not necessary for ministers to be educated at the universities. If any one has a message Woodbrooke life and study and fellowship will help him to express it in the best and most effective way. One does not go there to get full of learning and of wisdom so as to go away and pour it forth, but goes to get a start in clear thinking and in letting the best that is in him speak forth in life and in word, and then to go away and continue in whatever ministry he may be called to.

The miracle that is wrought at Woodbrooke, that those studying there can freely differ and yet be in the most perfect and most helpful unity, is possible because of the true spiritual atmosphere. This spiritual attitude is particularly shown in the meeting for worship. While there are times when they discuss and differ and strive to convince one another, there are other times when they sit down together in the quiet in order to get closer to the only true Source of spiritual life. They seek then not only that the individual life may be true at the source, but also that it may be able to express itself, and that there may be true co-operation in living in unity with one another and with the Divine Life.

In closing, Eleanor Wood pointed out that there is nothing to hinder us from having anywhere, whether it be in England or in America, in a large meeting or in a small one, all that is most precious at Woodbrooke.

A discussion followed. Joel Borton told briefly of the visit of himself and wife to Woodbrooke, and supplemented what had been said as to the atmosphere and as to the spirit of service. Elizabeth Lloyd suggested that we try to work our Summer Institute at Buck Hill Falls toward more permanency and toward something more like the Woodbrooke school. Others who followed in the discussion were Lukens Webster, Florence Tittensohr, of Trenton, N. J., Charles F. Jenkins, James S. Hiatt, of George School, Henry W. Wilbur. The latter said that not many of us can go to Woodbrooke, nor can we transplant Woodbrooke here; but we can all set about searching for truth with open-mindedness; we can, in the midst of our divergent ways of thinking, seek that true unity of spirit which is the characteristic of the Woodbrookers and of the true Friend everywhere. We need to consecrate our persons and our purses to the Woodbrooke spirit, not being content to revive the dead timber in our slumbering meetings, but go out to the world with the message that has been given us.

At noon a bounteous lunch was served to all present, in the school building on the grounds. In the afternoon the visitors were taken on an excursion through the historic portions of old Germantown. A large party of over a hundred started out with Charles F. Jenkins, of the Germantown Site and Relic Society, author of "Historic Germantown," "Washington in Germantown," etc., as guide. Visits were made to the King of Prussia Inn where Jefferson lodged, and where Cabinet meetings were held; to the De la Pleine House, from which Whitfield preached in 1757 to 5,000 people; the old German Reformed Church (now Presbyterian), in which Count Zinzendorf preached his first sermon in America in 1741, and in which Washington worshiped while resident in Germantown; the site of the house in which Louisa M. Alcott was born; the Wister House; Thones Kunders' house, in which the first Friends' meeting was held and from which the first protest of Friends against slavery went out in 1688; the house in which lived the wretched man who introduced English sparrows into America; the Chew House, where centered the Battle of Germantown, with the old revolutionary coach and one-horse shay, both well preserved; the old wooden fence riddled with bullets, still standing.

After the excursion the visiting Friends were taken to the hospitable homes of Germantown Friends for supper. In the evening a conference on social service was held in the meeting house. The Congo wrongs were touched upon, the wife of John H. Harris, of London, the Congo missionary, being present and calling the attention of Friends to the subject in a brief address.

The topic of the evening was child labor. Scott Nearing, of the National Child Labor Committee, was the speaker, and made a strong and convincing

presentation of the subject. Those in attendance were much impressed with the importance of Friends interesting themselves in this present-day form of slavery, as was shown by the questions asked and the brief discussion that followed the address. The headquarters of the Child Labor Committee are North American Building, Philadelphia, where full information can be had, and with whom all should communicate who wish to get speakers to take this matter up in their local meetings and conferences. The Philadelphia address of the Consumers' League was also asked for and given. It is 1415 Locust St.

On First-day morning the visiting Friends distributed themselves among the meetings directly connected with Germantown in the same monthly meeting. Green Street, Philadelphia, was attended by James S. Hiatt and wife, of George School; Dr. Tomlinson, of Germantown; Percy Russell, of New York; Harriett Fussell, of Germantown; David Ferris, of Wilmington, Del.; Girard Avenue, Philadelphia, by Robert Pyle, of London Grove, Pa., and Ellwood and Louella Burdsall, of Port Chester, N. Y.; Frankford, by Louise and Martha Haviland, of Rye (Purchase meeting), N. Y.; Bernard Walton, of Wilmington Friends' School, and Albert Cook Myers, of Kennett Square, Pa. The remaining visitors attended at Germantown, where the speakers were Nathaniel Richardson, of Byberry, Philadelphia; Elizabeth Lloyd, of Lansdowne; Mary Travilla, of West Chester, Pa.; Henry W. Wilbur, of Swarthmore. In the afternoon Fairhill meeting was attended by a number of visitors, and the conference really closed with that meeting. The Friends separated to their homes, feeling that the time together had been most pleasant and helpful.

The conference grew out of the personal concern of some Friends who felt that the Friends of a neighborhood are the better for meeting, and having in their homes those who are working out in their own neighborhoods the same problems and who are met by the same difficulties and discouragements. The term, "week-end," was an importation from England, where quarterly meetings and other gatherings of Friends coming on a Seventh- and First-day are so spoken of. Meetings held at this time can be attended by business men even from quite a distance who could not possibly arrange their engagements to be away at the beginning or middle of the week. Such conferences arranged in connection with quarterly and other meetings might be made most helpful in many places. Especially helpful also might be such conferences in those meetings where, like Germantown, no quarterly or yearly meetings are held, and many of the members of which seldom or never have the opportunity of meeting with Friends from other parts. In our Western yearly meetings quarterly meetings quite generally are held on Seventh-day, as they are in New York City, and could easily be brought into a "week-end" conference plan; in Baltimore Yearly Meeting quarterly meetings are usually held on Second-day; while in Philadelphia and New York Yearly Meetings they are held in the middle of the week, and a large proportion of the membership seldom think of attending. There are also a large number of important Friendly neighborhoods that never have quarterly meetings, and some like Germantown where not even monthly meeting is ever held. In all of these cases such a conference as this may be of interest as a local possibility.

R. Barclay Spicer.

AMERICAN PURITY ALLIANCE.

The annual meeting of the American Purity Alliance, in New York, on Seventh-day evening, the 13th, was an occasion of more than usual interest.

It was held in Friends' meeting house, on Rutherfurd Place, by invitation, constituting one of the interesting series of evenings devoted to some live topic of philanthropic work which Friends of New York are conducting this winter. Their plan of holding the monthly meeting in the afternoon, followed by a social hour and a supper, which is succeeded by the evening meeting, is succeeding admirably in increasing interest and attendance.

The address of the president of the Alliance consisted of a review of conditions as to morality in this country and abroad, showing that while evil is present and persistent, the forces of righteousness are being aroused as never before, and that the spirit of reform is evidently asserting itself.

Frances Kellor, a young woman, who is head of the Intermunicipal Association for Household Research, gave an enlightening address on conditions that affect immigrant girls in New York.

She stated that owing to the ignorance of immigrant girls, their inability to speak English, the character of the houses where they must lodge, the immoral nature of the amusements offered them, and particularly the constant vigilance of a class of men who aim to lead them astray, and who make their living in this way, great numbers of these girls are inevitably led into an evil life. In New York the evil is increasing, owing to the enormous immigration of an undesirable class, which is being encouraged by the steamship companies for business reasons.

She spoke of the danger which arises from persons who leave familiar and simple home surroundings abroad, and plunge into the complex civilization of the metropolis, where they become confused, then lost.

Then varieties of places where traps are set and sprung on the unwary were described, including some supposed to be harmless, as lunch rooms, intelligence offices, hotels and department stores.

Practical measures for improvement suggested were the enforcement of present laws, the establishment of model employment agencies, improved lodging and eating houses, the elevation of amusements and the organization of schools in which immigrant girls may be trained to useful service.

The closing address was by Henry W. Wilbur, who, in well-chosen words, stated the principles for which the American Purity Alliance stands, and the ideal of manhood and womanhood it is endeavoring to make real among our people.

The officers elected were: Dr. O. Edward Janney, president; Anna Rice Powell, corresponding secretary and treasurer, and Percy Russell, recording secretary.

The annual report showed that good work has been done during the past year in upholding a high standard of purity, and the work will be pushed in future with even more vigor.

THE HOMELESS MOTHER AND CHILD.

The difficulty in obtaining domestic service in many homes is so great that families now open their doors to a mother with her child. Those families who deal justly and kindly by mother and child are generally rewarded by the mother's faithful service; but such truly Christian homes are rare. The majority of employers take the view that they are doing a charitable act in giving a friendless mother and child shelter, and expect that she will, for low wages, do the entire housework, with its washing, ironing and cooking.

The child has to be left uncared for until the morning's work is done. The bedroom in which mother and child sleep is cold and cheerless. The mother is not able to care for the little one as it should be cared for, because the room is too cold and she has too little time during the day. The people who employ the mother don't want to hear the child cry, and accuse her of being dirty and untidy and not knowing how to care for it. Perhaps she does not, but is not likely to learn under such circumstances.

Very, very seldom is it that Christian hands are outstretched to that little child, and the mother relieved of its care during her hours of work. Very, very seldom does her employer think—this little one is to be treated even as my own child, because this is one of the children Jesus meant when he said, "Suffer little children to come unto me," and "Inasmuch as ye did it not to the least of these my little ones, ye did it not unto me." Many an incompetent woman has been rendered competent through gratitude to those who have taken a Christian interest in her child. Many a woman has sunk to degeneracy because this Christian help was not given.

The writer believes, unless the mother is a moral imbecile, the family taking a mother and child under its care, paying the mother two dollars per week (or less, if this really cannot be afforded) relieving her from the care of her child during hours of labor, would in every case obtain faithful service. What nobler Christian work can be done than this, to awaken aspiration in the down-trodden through just and kind example?

The mother of a family who takes a friendless mother into her employ and kindly and conscientiously cares for the child as her own, awakens through gratitude the best instincts of that struggling mother, and puts it in the power of the latter to eventually train her little one to a life of kindness and usefulness through the help extended in her time of need. The mother who does not respond to such influence is unfitted to care for her child, and it should be the duty of an employer to give information to this effect to those interested in saving childhood from degenerate influences, but, as before stated, the majority of mothers would respond to the influence of true Christian principle; it is the lack of this that depresses the soul of both employee and employer and kills aspiration.

No true Christian can be unhappy or cause unhappiness. A true Christian becomes through good works a center through which divine light shines, bringing happiness and faith to others.

Charlotte Abbey, M.D.

Women's Directory, 204 S. 7th St., Phila.

THEY OUGHT TO HAVE A VOTE.

Rabbi Hirsch, at Portland, Ore., in his address upon "The Educational Problem" at the National Woman Suffrage Convention, held in that city, expressed himself strongly in favor of women having a vote in all public affairs. He said:

"It is a strange anomaly in American public life that we have given our schools so largely into the hands of women. They are expected to teach the children history and patriotism, yet are not considered competent to vote. While even in Russia or China a woman can be empress, and for forty years a woman on the throne of England showed what a Christian woman could do in that exalted station, yet here in America a woman cannot even be a constable.

"We must have women in the schools, and we must have all the children in the schools. Those of us who are not wholly lost to honesty admit that the way men have conducted public affairs needs improvement. Professor Munsterberg admits that we need a leisure class, and the only one in America is the women. Look at what they have done in reforms, and in securing improved legislation in many lines. It is they who propose laws and pass them, and yet we say they are not capable to vote. We must have the term "people" recast in the public mind so as to include woman.

"I appeal for women in the schools. The woman, because she is a woman, is less easily corrupted than the man who has forgotten that he had a mother. If we must disfranchise somebody, it had better be most of the men rather than the women.

"Every right goes with a duty. Women pay taxes and do public service, and hold up before us the standard of righteousness; and they ought to have a vote."

A man that is of judgment and understanding shall sometimes hear men differ, and know well within himself that those which so differ mean one thing, and yet they themselves would never agree. And if it come to pass in that distance of judgment which is between man and man, shall we not think that God above, that knows the heart, doth discern that frail men in some of their contradictions intend the same thing, and accepteth of both?—*Bacon.*

For Friends' Intelligencer.

THANKSGIVING.

We thank Thee, Father, for Thy loving care
Through all the varied round of fleeting years;
Were health or sickness, grief or joy our share
Thou buoyed our hopes or thou dispelled our fears.

From tempting lures that oft the spirit blight,
Or sear the heart, thy watchful care preserved;
Or thou didst gently turn our feet aright
Whene'er, in weakness, from the path they swerved.

When skies were dark, the outlook wild and bleak
Then wert thou near to aid each wandering child;
If faith were dimmed, if heart and hope grew weak
Thou set a beacon in the path—and smiled.

And thou dost smile upon us day by day,
And fill our cup with blessings rich and rare;
And if we fully would thy love repay,
Our every deed were praise, each thought a prayer.

If life have not been all a pathway bright,—
Its ways not always smooth,—unflecked its skies;—
If there were sorrows,—trials not few nor light,—
If some have blanched the cheek, and dimmed the eyes,

And almost stilled the heart,—yet through them all
Was heard the loving mandate, "Trust in me":
While on the ear the whispered tones would fall,
"For such as is your day your strength shall be."

We ask not why that boundless heart of thine
With blessings loads us, far our needs above;
But we are grateful for the gifts divine
That flow, unceasing, from that fount of love.

And what if there were longings unfulfilled,
A weight upon the soul that naught could lift;
We bless the Love the cup o'erflowing filled,
And trust the Wisdom that withheld the gift.

Not all our deeds bear witness to the Light,
Not all our thoughts are such that thou canst own;
For we are mortal, and our strength too slight
To win the victory when we strive alone.

But thou art merciful and wise and just,
Our limitations all are known to thee;
And "Thou rememberest that we are dust,"
That weak and futile our best aims must be.

Thou lookest on the heart, to thee are known
Its aims, its loves, the life it fain would live;
By these thou judgest, and by these alone,
The weakness of the flesh thou wilt forgive.

We cannot hope to pay in full the debt
Thy love through all these years on us hast laid;
We have eternity to strive in, yet
E'en that will see the great account unpaid.

We know not, Father, what of good or ill,
In years remaining, to our lot may fall;
We only ask that thou wilt keep us still,
And trust, to thee, ourselves, our times, our all!

Robert Tilney.

BIRTHS.

DARLINGTON.—At Darling, Delaware County, Pa., on First month 7th, 1906, to Jared Worrell and Mary Sharples Darlington, a daughter, who is named Martha Sharples Darlington.

NEEDLES.—At Roanoke, Va., First month 2d, 1906, to Arthur Chase and Bessie Williams Needles, a daughter, who is named Phœbe Augusta.

NORRIS.—Twelfth month 23d, 1905, at 819 Washington Street, Wilmington, Del., to Herschel A. and Elizabeth F. Norris, a son, who has been named Robert Fogg Norris.

DEATHS.

BORTON.—At West Unity, O., First month 13th, 1906, Sarah B. Borton, in the 82d year of her age. She was a member of Genesee Yearly Meeting of Friends, but formerly belonged at West, Mahoning County, O.

CUTLER.—At Coldstream, Ontario, Twelfth month 28th, 1905, at the home of her parents, William A. and Susie Cutler, members of Lobo Monthly Meeting, after a lingering illness and a surgical operation, all of which she bore cheerfully and patiently, Ruth, their eldest daughter, in the 12th year of her age. It was a great trial to give up one so young and good and helpful, for by her cheerful disposition, loving nature and winning ways she had become endeared to many hearts, but the loss was overpowered by the thought and abiding faith that God, who gives and who takes, doeth all for the best.

The following lines were prepared for the occasion and read at the funeral services by Edgar M. Zavitz, at which Samuel P. Zavitz, Michael K. Muma and Charles A. Zavitz bore tender and comforting testimony to the evidence of the higher life divine, already abundantly manifest during the short career of the departed:

Wherefore and whither? What is life, and what after life?
Wherefore the striving, and whither after the strife?
Why should the innocent suffer so, writhing in pain?
Who glories? What mortal or demon or God is the gain?
Why should the life stop short in the springtime of youth?
Why lies so cold and so quiet our beautiful Ruth?
From those luminous eyes, O where is the love-light fled?
Where do they vanish, our loved ones whom we call dead?
Hover they near, or take they their journey afar?
Go out into night, or home on some radiant star?
Peace, my soul! and attempt not insolvable knots!
Have rest in peace. Be not vexed by tormenting thoughts.
God rules over men, and whatever He sends is best.
Thou knowest the pain, but thou knowest not the bliss of the blessed.
Thy loved one has gone beyond earth and its sin and its woe;
O wish her not back, but where she has gone thou mayest go.
God is good! let us rest in his infinite love,
Though we may not know all, till we meet with our dear ones above.
In that blessed heaven thou wilt gain perfect knowledge and sense;
And all earth's injustice resolve in a sweet recompense.
For what we love here, a hundred fold love will be given;
A hundred fold bliss for earth's little bliss—in that heaven.

HARVEY.—At his home in Columbus, N. J., Twelfth month 23d, 1905, Peter E. Harvey, in the 77th year of his age; a lifelong member, and for many years, an elder of Upper Springfield Monthly Meeting of Friends. He will be sadly missed at the little meeting house where he was seldom absent from his post of duty. May his faithfulness prove an incentive to others to follow his example, and fill up the broken ranks whose members have been greatly diminished.

LIPPINCOTT.—At Riverton, N. J., First month 18th, 1906, Ezra Lippincott, in the 70th year of his age; a member of Westfield Preparative Meeting, and an elder of Chester Monthly Meeting of Friends, Moorestown, N. J.

MACY.—Esther M. Macy, daughter of the late Henry S. Macy and Angeline Morris, of Ghent, N. Y., First month 15th, 1906. The funeral was held First month 19th, at the home of her brother, Samuel B. Macy, Ghent, N. Y.

MILLER.—Grace Albertine Miller, aged 16 years, First month 12th, 1906, at her parents' residence, 5646 South Boulevard, Austin, Ill.; second daughter of John J. and Bertie Barnard Miller; granddaughter of the late Edward and Sarah Ann Miller, of Purchase, N. Y. Monthly Meeting.

OSBORN.—At his home, New Market, Frederick Co., Md., First month 11th, 1906, William W. Osborn, in the 79th year of his age. He was a lifelong member of the Society of Friends, and of Bush Creek Preparative Meeting and of Pipe Creek Monthly Meeting; a constant attendant whilst health permitted.

SCANTLEBURY.—At Kilbourn, Wis., on First-day morning, First month 14th, 1906, John B. Scantlebury, in his 77th year; a lifelong member of New York Monthly Meeting, but owing to a residence far from any Friends' meeting was unable to attend for many years. He leaves a widow, two sons and two daughters.

MARY McDONALD, AGED 135.

Mary McDonald died at the Home for Aged and Infirm Colored Persons, First month 6th, 1906. Her extraordinarily advanced age made her an object of great interest through a large circle wherever the "Home" is known, of which institution she had been an inmate for eighteen years. She was a great favorite among her companions on account of her loving and gentle nature. Her visitors, who were numerous, were always greeted by a fervent "God bless you," and a kiss upon the hand. According to the best records obtainable by a Daughter of the American Revolution, a few years since, she was born near Valley Forge on the 14th of Eleventh month, 1770, and was therefore reputed to be 135 years old. She claimed to have remembered incidents that occurred when the Revolutionary forces were camped at Valley Forge. A few weeks before her death a visitor informed her that she had just been on a visit to that place; she immediately brightened up and inquired how things looked out there now, and who of the old Walker family were living. Her faculties were remarkably well preserved, with the exception of failing sight for the last few years.

Her death was the result of a fall she had in attempting to get out of bed in the absence of her nurse. Her funeral took place from the Home on the 8th inst., and it was estimated that it was attended by about eight hundred persons.

S. M. C.

NOTES AND ANNOUNCEMENTS.

A collector for Friends' Neighborhood Guild has been appointed. Grace L. Bond has undertaken to act for a time in that capacity. Friends are asked to co-operate with her in furthering the work of the Guild. Contributions may be sent to her at her home, 1307 South Simpson Street, West Philadelphia, or she will call upon any one whose address is sent her.

In the notice of the death of James Zavitz we gave his home as Sparta; he lived at Lobo, Ontario, Canada.

Washington Friends think their new meeting house will be ready for use some time in the Second month.—*The Friend* (Phila.).

Announcement is made of a gift of $400 from Morris L. Clothier to Swarthmore College for the further equipment of the laboratory of the department of physics.—*Philadelphia Ledger.*

"Our death rate," says the Baltimore *Interchange*, "is larger than our birth rate; the losses from natural causes are greater than the gains. This taken by itself would mean extinction within a certain period. And as no one possessed of ordinary energy is content to see an organization to which they belong steadily diminish in size, our natural pride of success and instinct of self-preservation push us out after new members."

Has not our Baltimore neighbor inadvertently depreciated the motive which actuates them in reaching out after new members?—*The Friend* (Phila.).

The regular meeting of the Literature and Social Section of the Philadelphia Young Friends' Association was held in the Auditorium, Fifteenth and Cherry Streets, on Second-day evening, the 15th inst., with about 160 present. The committee appointed at our last meeting to visit the Camden Young Friends' Association was unable to perform that duty owing to the disbandment of that meeting. We are sorry to learn this, and wish to extend to our friends in New Jersey a cordial invitation to attend the Association in Philadelphia whenever possible. A committee of four were appointed to visit the Moorestown Young Friends' Association, to be held in the meeting house at Moorestown, N. J., on the evening of the 9th of Second month. It is hoped that others will attend besides the committee appointed. The exercises of the evening were opened by a musical selection, this being followed by Mary H. Whitson reciting Edward Everett Hale's "A Man Without a Country," which was illustrated and much enjoyed. We were then entertained by three friends who performed on their mandolins and guitar, and Mary Paxson Fogg closed the program by reading several selections from Lowell. S.

The program of the free educational exhibition on the prevention and cure of tuberculosis, at Eighth and Chestnut Streets, Philadelphia, for the coming week will be as follows, the lectures being at 8 p.m.: Sixth-day, First month 26th, "Tuberculosis in the School," Dr. William B. Stanton; Seventh-day, First month 27th, "Tuberculosis in the Store," Dr. Howard S. Anders; First-day, First month 28th, demonstration of exhibition; Second-day, First month 29th, "Tuberculosis in the Workshop," Dr. H. R. M. Landis; Third-day, First month 30th, "Tuberculosis in Children," Dr. Samuel McC. Hamill; Fourth-day, First month 31st, "Municipal Control of Tuberculosis," Dr. Thomas Darlington, President Board of Health, New York, and Dr. William M. L. Coplin, Director Department of Health and Charities; Fifth-day, Second month 1st, address to medical students and nurses, Dr. Charles J. Hatfield; Sixth-day, Second month 2d, address to physicians, Dr. James C. Wilson and Dr. John H. Musser; Seventh-day, Second month 3d, "Hospital, Sanatoria and Dispensaries in Tuberculosis," M. P. Ravenel. The exhibition is composed of contributions from twelve States and one exhibit from France. It consists of different kinds of sanitary tents and portable houses designed for fresh air treatment, miniature model camps, pictures, diagrams and statistics. The object of the exhibition is to educate the public in the few elementary sanitary and dietetic rules which prevent and cure tuberculosis. A typical slum sweatshop and an anti-tubercular room will be shown side by side. The exhibition and lectures are under the joint auspices of the National Association for the Study and Prevention of Tuberculosis and the Pennsylvania Society for the Prevention of Tuberculosis.

The meeting at York, Pa., was visited, Twelfth month 10th, 1905, by John J. and Eliza Cornell, of Baltimore. Three meetings had been arranged, one in the morning, 10 o'clock, another in the afternoon, at which John gave his address, "Alcoholic beverages not necessary as a remedial agent, not needful to the human body in performing the functions of life." In the evening an appointment had been made at the First Baptist Church. At all meetings our visiting Friend spoke with great power. On the 31st of Twelfth month the meeting at York, Pa., was visited by Isaac Wilson, of Canada, and Reuben P. Kester and wife, of Grampian, Pa.

GEORGE SCHOOL NOTES.

On Seventh-day evening, First month 6th, Hamlin Garland, the well-known novelist, lectured at George School on "Vanishing Trails." He said that although nearly all of the trails, which at one time formed almost a complete network over our country, have been obliterated by the march of civilization, a few remain in the mountainous regions of the Far West. Of these remnants of the primitive life the lecturer spoke very familiarly, having followed the trail for a number of years. In poetic language, he told of the fellowship with nature which it is entirely possible for one to feel when alone in the wilderness, and in the same poetic way described the beauty of the camp fire and the grandeur of the scenery. In closing, he spoke of the desecration of nature's greatest masterpieces, and made a strong plea in behalf of their preservation.

Nathaniel Richardson spoke at our evening meeting on Fourth-day, the 10th.

The Whittier Literary Society received the Penn Literary Society on Seventh-day evening, First month 13th. The early part of the evening was spent in playing games in the parlors, the library, the assembly room, and on "Midway," which was prettily decorated. Later in the evening all retired to "Midway" for refreshments.

A valuable commercial exhibit from the Philadelphia Museum has been presented to the Biological Laboratory, which is under the care of Belle Vansant.

On Seventh-day, First month 20th, a public meeting was given by the Penn Literary Society: Piano solo, Clara Ehrhorn; paper, "Gleanings from the Penn," Walter Jenks; recitation, "How Pat Went Courting," William Hough; vocal duet, "Believe Me," Emily Atkinson and Alice Stover; recitation, "Paradise and the Peri," Alice Brown; mandolin and banjo duet, Charles Hughes and Harry Parker; musical recitation, "The Low-Backed Car," Charles Sheppard; song, "Those Evening Bells," by the Quartette; a short play, "Taking the Census."

SWARTHMORE COLLEGE NOTES.

Dean Bond made an address on the 16th instant before the Emerson Club, of Philadelphia, on "Personal Recollections of Emerson."

The Literary Circle met on the evening of the 15th in the reception parlor. Miss Dadmun gave an account of Raphael's power in composing for great spaces, referring to his frescoes in the *stanze* of the Vatican.

For the department of philosophy Mary North presented a review of the Twentieth Century Testament. This has been edited by some twenty scholars, who have endeavored to give not merely a new, but a modern idiomatic translation of the New Testament. Several passages were read to show a comparison with the King James Version, among them the Lord's Prayer and the thirteenth chapter of First Corinthians. A discussion followed as to the comparative merits of various translations.

Professor Price called attention to the appearance of two new journals in the field of classical philology, to an interesting article on the "Teaching of First and Second Year Latin," to recently discovered proof of the sinister meaning attached to the number thirteen in Greek literature, and to another explanation of the Cerberus myth.

Ethel Beardsley described a "New Way to Obtain Membership in the French Academy," a humorous account of the "Onion-Soup Society," whose members generally later attained membership among the forty immortals.

On Third-day evening, the 17th, the regular meeting of the Historical Political Conference was held. Dr. Brooks read a very interesting and instructive paper on the reports of the recent meeting of the American Economics Association.

On Sixth-day evening the regular meetings of the Somerville, Delphic and Eunomian Literary Societies were held.

At meeting on First-day morning Prof. Edmunds gave a very able address, his thought being, "Is the moral nature of man ascending or descending?"

The regular meeting of the Young Friends' Association was held in the college parlor on First-day evening. Edward B. Rawson, of the New York Friends' Meeting, introduced a discussion on "Ethics of the Pony." He divided the subject into three parts: "The folly of using a pony," "Whether or not it is against the rule," and "The effect of its use on morality."

Professor Pearson, Professor of Public Speaking, is spending the month of January on a tour through the South and West, delivering his popular interpretive lectures on modern literature.

COMMUNICATIONS.

THE STACKHOUSE FAMILY.

Editors FRIENDS' INTELLIGENCER:

Will you generously allow me the use of your columns again? This time to thank those friends who so kindly responded to my inquiry a short time ago regarding the Stackhouse family. I have received in response to that notice six letters and two cards, the latest one giving the desired information. As all the writers are readers of our Society paper I thought if you would give space to these lines in it I would ask them to be so indulgent to me, as to be willing to accept this general acknowledgment as an individual recognition of their kindness and promptness in replying, which I have much appreciated.

Holder, Ill. ELIZABETH H. COALE.

FRIENDS IN POLITICS.

A man brave as the Friend mentioned in the INTELLIGENCER of Twelfth month 30th, 1905, who proved his loyalty to principle by refusing to preside over a political club if liquors were to be served to its members needs not my commendation; and yet as a member of our beloved Society, and being painfully aware by personal contact with others that the *whole body* suffers condemnation when the *few* fail to maintain our testimony in this important particular, I would like to take him by the hand and express my appreciation of his sense of moral responsibility in this respect. It is refreshing in these days when there appears to be a disposition to "let down the bars" to hear of this example of faithfulness to principle. Our Society is strengthened or weakened by the actions of its individual members, and this Friend embraced the opportunity to prove that our principles are practical and able to bear the strain when the test comes. M. G.

THE CONGO REFORM ASSOCIATION.

The Congo Reform Association has its headquarters at 710 Tremont Temple, Boston, Mass. The object of the Association is to bring about such international action as shall ensure immediate relief of the natives and give the Congo State a responsible Government. Any one sending one dollar will receive a certificate of membership and the publications of the Association, including a copy of Mark Twain's "King Leopold's Soliloquy." Larger contributions will enable the Association to distribute its literature more widely. The following will be sent postpaid by the FRIENDS' INTELLIGENCER ASSOCIATION, for the prices given: "King Leopold's Soliloquy," by Mark Twain, 20 cents; "Report of Leopold's Commission," 7 cents; "Wrongs of the Congo State," 5 cents; "Women and Children in the Congo State," 5 cents.

KENNETT SQUARE CONFERENCE.

A "Week-End" Conference will be held at Kennett Square, Pa., Second month 10th and 11th.

Sessions will be held morning, afternoon and evening of Seventh-day, the 10th, in the meeting house.

First-day morning Friends in attendance will distribute themselves among the neighboring meetings, including London Grove, New Garden, West Grove, Hockessin (Del.).

Among those from other neighborhoods who are expected in attendance throughout the conference are Reuben P. Kester, Henry W. Wilbur, Eleanor Wood, Arthur Dewees.

FRIENDS' ASSOCIATIONS.

SOLEBURY, PA.—Solebury Young Friends held a short but interesting session on First-day, First month 14th, 1906. Agnes B. Williams, vice-president, presided. In the absence of Alice R. Price, Achsah Hurley acted as secretary pro tem. On account of the inclement weather it was thought best to continue the literary program of the Association until the next meeting.

William Hurley, for the Nominating Committee, named the following as officers for the ensuing year: President, Emma A. Fell; secretary and treasurer, Walter W. Ely; vice-president, Agnes B. Williams; Executive Committee, Ellen B. Carter, William M. Ely, Eastburn Reeder, Alice R. Price and Dr. George M. Marshall.

The association authorized the treasurer to hereafter collect a quota of 25 cents from each member of the association to defray the necessary expenses.

Eastburn Reeder proposed the name of Reuben P. Kester as a probable speaker for the next meeting, and he was appointed to ascertain if it was possible to secure him. After an impressive silence the meeting closed.

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held Twelfth month 31st, at the home of George Howell. In the absence of the clerk Anna Lewis took the chair. The meeting was opened by the reading of the second chapter of Acts. Lesson 5, on Calvinism, was read. Frances Walter read a paper defining Calvinism. Edward Coale showed in what respect the teaching of George Fox differed from the teaching of John Calvin. John Calvin taught that all law is embodied in the Book, George Fox, that the law is not only written in the Book, but in the hearts of all men; that the love of Christ is a thing not finished, but a living power.

Mary Marotz answered the question, "Can these two tendencies be separated?" The Bible is our authority. We must have authority in every line. We have outgrown theology. There was a need for it at the time of the Reformation, but now we need a pure, simple, Christian religion. We are each a law unto ourselves. The spirit lives as the body is allowed to die.

Anna Lewis spoke of the book, "Quiet Talks on Power," which explains Paul's use of the word flesh as meaning "self." People might become ascetic and yet be selfish. Mary Yeo read a paper giving the history of the terms predestination and election. Those elected are those chosen of God (Ephesians 1-11). Predestination means that what is to be, is to be without power of man to change. If God be wise and unchangeable nothing can happen outside his plan.

The nominating committee for the officers of the coming year reported, but no action was taken. The treasurer's report was read, showing a balance of nine dollars and five cents in the treasury. The minutes of the last meeting were read, and after a brief silence the meeting adjourned.

HUMILITY.

In response to an "inquiry" in our columns, a writer to whom we are grateful, but who neglected to sign her name, says that through the kindness of the reference librarian of the Cooper Union, she found the following extract in a volume entitled, "The Book of Thought," attributed to Mrs. E. Fry. She thinks it probable that the lines are taken from the memoirs of Elizabeth Fry:

"The loveliest, sweetest flower that bloomed in paradise, and the first that died, has rarely blossomed since on mortal soil. It is so frail, so delicate a thing, it is gone if it but look upon itself; and she, who ventures to esteem it hers, proves by that single thought, she has it not."

A few weeks ago the same lines, with slight alterations, were published in metrical form in *The American Friend*, as follows:

"Humility, the fairest, loveliest flower
That grew in Paradise, and the first that died,
Has rarely flourished since on mortal soil:
It is so frail, so delicate a thing,
'Tis gone if it but look upon itself,
And they who venture to believe it theirs,
Prove by that single thought they have it not."

Since then Josiah Leeds states, in *The Friend* (Philadelphia) that the lines are attributed to Caroline Fox, in a volume entitled "Lays for the Sabbath: A Collection of Religious Poetry, Compiled by Emily Taylor."

Caroline Fox was born in 1819 and died in 1871. A brief notice of her in the New International Encyclopedia says: "An English diarist. She was born at Falmouth, of a Quaker family that for two centuries had been prominently identified with Cornwall. Her father, Robert Were Fox, was the inventor of the deflector dipping needle, and his genial qualities drew around him many famous persons of his day. Miss Fox has graphically sketched their character and conversations in her posthumous 'Memories of Old Friends: Being Extracts from the Journals and Letters of Caroline Fox; 1882.' Especially interesting are the accounts of the conversations between John Stuart Mill and her brother Barclay Fox. Her portraitures are characterized by appreciativeness and sympathy, while her style is almost uniformly buoyant and entertaining."

VALUE OF FAIR DEALING.

The greatest business in a certain great city is done by a store that, in length of existence as compared to the other large stores, is an infant. One of its proprietors had for many years kept a small store in an outlying section, and had earned a reputation for truthfulness and reliability. The other members of the firm had been in the wholesale business, and were very favorably known.

When these men joined forces and opened a new retail store a little outside the accepted "shopping district" there were wiseacres who wagged their heads dolefully. "On the wrong side of the street," said one. "Too little to pay any attention to," said another. "Don't understand retail conditions," said someone else.

But careful thought had been given to the project, and retail conditions were understood clearly enough to be considered susceptible of much improvement. There was not a merchant who gave money back, except under strong pressure. It was hard to get goods exchanged. Advertisements were filled with untruths and exaggerations. Salespeople were encouraged to misrepresent. The general idea seemed to be, "Get all the money possible to-day, and let to-morrow look out for itself."

The new firm started out to be different. A very broad general policy was inaugurated. The exchange of goods, or return for refund of money, was invited. The advertisements were facts—never an untruth or an exaggeration.

That was only a few years ago. To-day the small store on the wrong side of the street is the retail giant of the community.—*C. A. Peake, in the Drygoodsman.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), 11 a.m. Adult class at 10.30 a.m.

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 64.)

1st mo. 26th (6th-day).—Baltimore Friends' School lecture at 8 p.m. at Park Ave. and Laurens St.; Senator J. P. Dolliver on "The Nation of America."

1st mo. 26th (6th-day).—Social meeting West Philadelphia Friends at the meeting house, Thirty-fifth and Lancaster Ave., at 8 p.m.; illustrated lecture on "A Trip through Yellowstone Park," by Franklin D. Edmonds; recitations, refreshments, social hour.

1st mo. 27th (7th-day).—Scipio Quarterly Meeting at North St. (five miles from Aurora, on the L. V. R. R.), N. Y.; ministers and elders day before, at 2 p.m.

1st mo. 27th (7th-day).—Westbury Quarterly Meeting at Fifteenth and Rutherfurd Place, New York city, at 10.30 a.m.; at 2.30 p.m., under the care of the yearly meeting's Committee for the Advancement of Friends' Principles, William W. Birdsall will speak on "The Test of Faith"; meeting of ministers and elders, day before, at 3 p.m.

1st mo. 27th (7th-day).—No session of the Normal Class for First-day school teachers will be held this week. Dr. Jesse Holmes will meet his class on the Ethical Lessons, Second month 24th.

1st mo. 28th (1st-day).—Fairhill meeting (Germantown Ave. and Cambria St., Philadelphia), attended by the Quarterly Meeting's Committee.

1st mo. 28th (1st-day).—London Grove, Chester County, Pa., Friends' Association; subject, "The Bible—Right and Wrong Uses Of," by Sarah A. Pennock; "Do Friends Make Enough of Its Study?" by Amy Walton.

1st mo. 28th (1st-day).—Young Friends' Association, New York and Brooklyn, at Brooklyn Meeting House, at 8 p.m.; topic for the season, "The Nineteenth Century Awakening"; topic for the evening, "Geographical Discoveries," by W. W. Jackson.

1st mo. 28th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 42 Fisher Ave., at 11 a.m.

1st mo. 28th (1st-day).—Junior conference at Girard Avenue, Philadelphia, at 9.45 a.m.; Why Unity Rather than Majority Rule in Our Business Meetings? Is a Universal Church Feasible?

1st mo. 28th (1st-day).—After-meeting conference at Race Street, Philadelphia, at 11.45; "The Moral Sense of the Great Public."

1st mo. 30th (3d-day).—Concord Quarterly Meeting at West Chester, Pa., at 10 a.m.; ministers and elders, day before, at 2 p.m.

1st mo. 31st (4th-day).—Purchase Quarterly Meeting at Purchase (four miles from White Plains, five miles from Port Chester), N. Y., at 11 a.m.; ministers and elders day before, at 2.30 p.m. Conveyances at White Plains both days, meet train leaving Grand Central Station, New York city, at 9.05 a.m.; also train arriving from the north at 9.55. Friends' Association in the afternoon, after quarterly meeting; subject, "Value of Leadership."

2d mo. 3d (7th-day).—Young Friends' Association of Mansfield, N. J., at the home of Elisabeth A. Scott.

2d mo. 3d (7th-day).—First-day school workers' normal class; Edward B. Rawson, director; Young Friends' Auditorium, 140 North Fifteenth Street, at 2.30 p.m.

2d mo. 4th (1st-day).—Byberry Friends' Association, in the meeting house.

2d mo. 4th (1st-day).—At Lansdowne, Delaware County, Pa., a circular meeting, appointed by a committee of Concord Quarterly Meeting, at 3.00 p.m.

2d mo. 7th (4th-day).—Newtown, Pa., Friends' Association, at the home of Sara W. Hicks.

2d mo. 4th (1st-day).—Conference in the meeting house at Kennett Square, Pa., at 2.30 p.m., under care of the Philanthropic Committee of Western Quarterly Meeting; subject, "The Consumers' League." Address by Florence Kelley.

2d mo. 6th (3d-day).—Philadelphia Quarterly Meeting, at Race Street, Philadelphia, at 10 a.m.; meeting for ministers and elders, day before, at 3 p.m.

2d mo. 8th (5th-day).—Abington Quarterly Meeting, at Abington (near Jenkintown), Philadelphia, at 10 a.m.; ministers and elders, day before, at 11 a.m.

2d mo. 10th (7th-day).—"Week-End" conference at Kennett Square, Pa.; vistors remaining over First-day to attend this and other meetings and First-day schools.

2d mo. 10th (7th-day).—Salem Quarterly Meeting, at Salem, O., at 11 a.m.; ministers and elders, same day, at 10 a.m.

2d mo. 10th (7th-day).—Miami Quarterly Meeting, at Waynesville, O., at 10 a.m.; ministers day before, at 2 p.m. (all standard time).

The Chicago Woman's Club has just voted by a large majority to ask that the new city charter be so framed as to give municipal suffrage to women. Jane Addams and Mrs. Ellen M. Henrotin were appointed a committee to present the petition to the Charter Commission.—*The Woman's Journal.*

In *The Century* for Second month Charles A. Prouty, a member of the Interstate Commerce Commission, writes of "The President and the Railroads," from the point of view of those who favor the extension of Government control. Among the short stories is "The Intellectual Miss Lamb," by the author of the much-enjoyed "Transfiguration of Miss Philura."

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CONTENTS OF THIS ISSUE.

Good Words.—V. 65
The Master's Arrow (Verse) 65
The Last of the Logans.—III. 65
Civil Beyond Forms 66
Parish Libraries in Maryland 68
Chinese Culture 69
On Cultivating Style 69
Editorial:
The "Creed" in Philadelphia's Discipline 70
Note and Comment 71
The Growth of the Tobacco Habit.. 71
Westbury Quarterly Meeting 72
The General Conference and Education 74
A Tribute to Lloyd C. Griscom 74
The Canteen Again 75
Books and Reading 76
How Strength of Character Comes... 76
The Soul of Art 76
Deaths 76
Notes and Announcements 77
Swarthmore College Notes 77
West Philadelphia Social Meeting ... 77
Conference on Liquor Traffic 77
Fair Hill Activities 77
Friends' Associations 77
Communications:
From Annie L. Clement; Early Nineteenth Century Housekeeping 78-79
Calendar of Meetings 79

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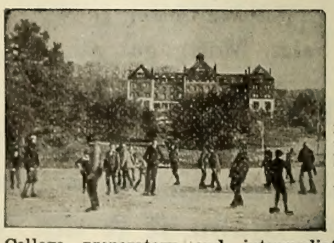
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GOOD WORDS.—V.

We are familiar with the saying that a chain is as weak as its weakest link; but when the chain is a human one the strongest link may be the measure of the strength of the whole. ANNA M. JACKSON.

At Westbury Quarterly Meeting, First month 27, 1906.

For FRIENDS' INTELLIGENCER.

THE MASTER'S ARROW.

O, just to be moulded and fashioned
And polished as he may choose,
Then hid in his royal quiver
And ready for him to use!
Yes, this is my heart's great longing;
Made ready by his dear hand,
To fly to the mark appointed,
And waiting but his command.

Close up to his heart he will draw me
And fill me with love divine,
Then speed me upon my journey
In strength that is his, not mine;
My weakness need not dismay me;
The arrow, though slight and frail,
In the hand of the skillful archer
Knows naught of the sad word, "fail."

If I am but yielded wholly
To the hand that holds the bow,
His arm and his eye will guide me
As straight to his mark I go.
Then fit me for this glad service,
Nor spare me one pang or pain
That will shape me and mould me, my Father,
The victory in full to gain!

Washington, D. C. MAY M. ANDERSON.

THE LAST OF THE LOGANS.—III.

Dr. Logan arrived home from his trip to France in Tenth month, 1798, but it was not until First month 12th, 1799, that he issued his address to his fellow citizens, explaining the purpose and course of his peace efforts. That he was led to break the dignified silence which for two months he observed, while the object of the most bitter partisan attacks from many quarters, by the fact that legislators and public officials finally joined in the clamor, is well attested by the first paragraph in the address, which was as follows:

Whilst insinuations injurious to my character were confined to a few public prints which disgrace our country by ye to general abuse of republican citizens and virtuous strangers, I considered them as unworthy of notice, confident that none but minds totally devoid of every principle of honor or truth would credit or propagate them. But as persons high in office have become ye agents of private slander, it becomes my duty to vindicate myself by a short statement of facts, leaving to my slanderers ye full benefit of invention, surmise and falsehood.

It is evident that he saw no impropriety in a private citizen using his personal influence, unofficially, even upon those in authority in the government of France, if by so doing he could promote a better understanding, and consequent peace between the two countries. On this point he said in his address:

Unacquainted with any law, moral or political, by which I was prohibited from benefiting my country, I availed myself of every legal means to procure an interview with influential characters, when, as a private citizen of ye United States, I gave it as my opinion that it was in ye power of France, by acts of justice and magnanimity, worthy of her elevated situation, to restore harmony between ye two republics.

It seems to have been the claim of the Federalists that their political opponents were really enemies of the United States, seeking to overthrow the government, and do other terrible things. The belief upon which this claim was based may have been honest. It was intimated that such a purpose inspired Dr. Logan's trip to France, yet in his address he declares that he told the Frenchmen "that ye idea of a party in ye United States ready to sacrifice ye government of their own country to that of any other was totally without foundation." To disavow the charge that he was the representative of a faction or party in his efforts for peace in France, Dr. Logan plainly stated the case in the following paragraphs in his address:

I did not go to France at ye direction, at ye request, or on ye advice of any person whatever. I went for my own pleasure, with my own views, and at my own expense.

I did not go or act as ye agent, official or unofficial, of any man or set of men whatever. . . . I never conversed with any person in France in their official capacity, or as being in any public capacity myself, nor did I associate with any person whose name I am afraid or ashamed to avow.

If after these declarations, which I aver to be true, any person shall think fit without proof to assert or insinuate to the contrary, I shall regard or rather consider him as a contemptible propagator of falsehood and calumny; convinced that, upon the strictest examination, my conduct, whilst in Europe will be found neither dishonorable to myself nor injurious to my country.

While all this cross-firing was going on, and soon after his return to this country, Dr. Logan was elected by his fellow citizens in Philadelphia a member of the State House of Representatives. The election took place while the candidate was on a visit to New Jersey, then such a remote territory that he did not know of his candidacy or election until his return to Stenton. His majority was so large as to be almost overwhelming, and seemed to be a vindication of his character, so far as his neighbors were able to produce that result. The Pennsylvania Legislature at that time sat in Lancaster. During the session a member of the Legislature from Philadelphia and Dr. Logan had an altercation, but which was really the aggressor is not easy to say. It was, at all events, a personal and partisan matter; the breach was finally healed and the parties became fast friends. As a legislator

Dr. Logan presented and had passed a law for the "Encouragement and Promotion of Agriculture, Manufactures and the Useful Arts." He also assisted in the organization of an agricultural society in Lancaster County, the first of its kind in that section.

Dr. Logan believed in domestic industry of the sort which was carried on in the homes of the people. Personally he always wore homespun, because he believed in maintaining a testimony against imported goods and extravagance of apparel.

In 1801 Peter Muhlenberg resigned his seat as U. S. Senator, and Dr. Logan was promptly appointed to fill the vacancy by Governor Thomas M'Kean. Upon the assembling of the Legislature Dr. Logan was elected to the Senate for the term from Third month, 1801, to Third month, 1807. It had been asserted that the Republicans were divided, and that the factional spirit would prevent a prompt election, but this seems to have been thoroughly disproven by the facts.

In the joint session of the Legislature Dr. Logan received 68 votes; Joseph Heister, 30, with seven votes scattering. Thomas Jefferson, the friend and correspondent of Logan, was inaugurated President three days after the Quaker Senator took his seat. The political tide had turned fully and finally away from the Federalists.

While Dr. Logan in the main acted with the party of Jefferson, he seems to have been a party man, if one at all, possessed of a great deal of independence. He was much interested in the peculiar situation regarding Santo Domingo, an island which has been a matter of public discussion in this country at nearly every point in our history. In the first years of the nineteenth century armed merchant vessels owned by Americans engaged in a sort of commerce based on force. Logan was the sponsor for several bills relating to this matter. But the Santo Domingo story is too long to be either told or cleared up here.

On the 23d of First month, 1804, Dr. Logan presented the "memorial of the American convention for the abolition of slavery, and improving the condition of the African race, signed by Matthew Franklin, its president, praying that such laws may be enacted as shall prohibit the introduction of slaves into the territory of Louisiana, lately ceded to the United States." It was one of the most natural things in the world that this memorial should reach Congress through the hands of the Quaker Senator.

Going to show the political independence of Dr. Logan, a correspondence that passed between him and President Jefferson in 1806 is both informing and interesting. The Senator from Pennsylvania did not approve of some of the administration measures of his party chief, and in a letter to Jefferson Dr. Logan used the following plain but kindly language:

A friendship of many years standing, founded on your many personal virtues, may excuse, and the paramount duty I owe my country will justify, the freedom of this address.

Your errors in conducting the exterior relations of our country oppress the minds of your best Friends with the most anxious solicitude. You may yet retrieve your character and preserve the confidence of your fellow-citizens.

Call together your too long neglected council, take the state of the Union into consideration; submit every subject with frankness to discussion, and unite with them, determine on such measures as may preserve the peace and honor of our country.

Your own reputation demands that you should recede from pretentions that are demonstratively groundless and unjust.

No truth is more thoroughly established than that "there exists in the affairs of nations an indissoluble union between the generous maxims of an honest and magnanimous policy, and the solid rewards of public prosperity and felicity."

Jefferson's reply to this plain statement of a faithful friend was received in a splendid spirit, in which the President said, "I received your letter as a proof of your friendship." It is possible that a like independence and candor to-day, between public men, might be productive of good results. A genuine leader in politics may be counted on to demonstrate the way he differs from a boss, by not expecting that individual conviction and judgment must always pay deference to his plans and acts.

Just before Aaron Burr resigned the office of Vice-President, in the winter of 1805, an effort was made to give him the franking privilege, and Dr. Logan was one of the opponents of this measure. At the expiration of his term, in 1807, a re-election to the Senate was within his reach, but he declined, and retired to private life, but not to inactivity. Some of the most interesting incidents and correspondence of his life belong to this period. The strained relations of partisan politics had become softened, some political enemies had become friends and confidants, and with Dr. Logan's friends and correspondence the next and concluding article of this sketch will deal.

Henry W. Wilbur.

CIVIL BEYOND FORMS.

[A paper read by Mary Ward, of Westtown School, before Friends' Educational Association (Sixteenth Street), Philadelphia, and published in *The Friend* (Phila.).]

Men and women of gentle speech, of thoughtful courtesy, of refined taste and manners, "Are they not with us?" And do we not hold in tender memory the gracious presence and influence of some who, within a few years, have passed from among us and through the "sunset gates." Some of us can recall many such persons who exemplified the dignity and grace appropriate to their high calling, and adorned it with the things that are lovely and of good report.

It was my privilege in childhood to have acquaintance with a person who, maintaining a steadfast adherence to our testimonies, was yet distinguished for propriety of behavior. He was a man of simple life, and of moderate opportunities as to education and circumstances; but his hospitality and the unfailing courtesy and gentleness that marked his service of love to his friends and to his Master, were as the savor of a precious ointment.

How often in the religious meetings of our Society we have witnessed evidences of Christian condescension and tender consideration, examples, in fact, of "gospel etiquette," and the apostolic rule of manners! A standard not unworthy of admiration is presented in the somewhat quaint language of our book of Discipline, wherein we are counseled to conduct

the affairs of the church " with decency, forbearance, and love of each other."

Under the polity established early in our history and continued to this time, any member, however obscure or humble, is entitled, as we know, not only to a courteous hearing, but to all the consideration which the weight of his sentiment or concern makes proper. Have we sometimes come short of this ideal? If so, if the fruits of the Spirit have been wanting on any occasion, it is not because the work of the Spirit would fail if given due place, and the ideal remains.

These things are indeed a significant part of what we may call manners, in that larger sense that I would commend to our attention. It may be that some observers have been wont to dwell too much on the things that are not, and too little on the things that are. If the bearing of the Friend lacks courtliness on the one hand, it is characterized by thoughtfulness and inoffensiveness on the other. I fancy, too, that when any of us have been justly charged with a want of courtesy apart from plainness, the failure is not traceable to the operation of pure Quaker principles. I am not here to defend the violation of Christian good manners, but can we fairly call any person ill-mannered who, being pure of heart and tongue, is gifted with the grace of humility and a loving spirit of self-sacrifice, even if unschooled in external niceties and artificial accomplishments?

" There is a harmony," said that meek disciple, John Woolman, " in the sound of that voice to which divine love gives utterance, and some appearance of right order in the temper and conduct of those whose passions are regulated." Amongst other tendering expressions of his, occurs this comment on education, " To watch the spirit of children, to nourish them in gospel love, and labor to help them against that which would mar the beauty of their minds, is a debt we owe them; and a faithful performance of our duty not only tends to their lasting benefit and our peace, but also to render their company agreeable to us."

And again, " In divine love, the heart is enlarged towards mankind universally, and prepared to sympathize with strangers, though in the lowest stations in life."

Concerning the pure, refined language of such a man as John Woolman, plain tradesman that he was, it has been remarked as the language of one" who hath been brought up in king's houses," and that " of those who have attained to it we can only say, ' These men are Galileans, and their speech agreeth thereto.' "

William Penn, in writing of that new and great work witnessed by those who were fittingly called " sons of the morning," declares that " a grand inquest " came upon their whole lives "; every thought, word and deed was brought to the light, the root examined and its tendency considered." It need not be surprising, therefore, that this searching judgment passed upon all hollow, hypocritical forms of speech and action, and condemned them.

To the early Friends such things had no place in Christian behavior, and hence were not held essential to courtesy. It was not the manners of these men, so much as the standards of society, that needed correction. " If righteousness offend the wicked," said John Gratton, " whose fault is it? "

Yet assuredly the virtue of genuine courtesy was not held in light esteem by those champions of truth and freedom, as is abundantly evident from the records of that period, and notably from William Penn's graceful tribute to the civility of George Fox.*

George Fox himself, in an epistle to Friends, rebukes some in the profession for allowing their children to grow up in " a rude, heady way," and writing to those Friends who were captives in Algiers, he exhorts them to walk " civilly, gently and lovingly " to all people.

Thomas Ellwood and his companions took pains, upon being released from Bridewell, to make a very practical acknowledgment of the kindness shown them by the master and the porter of the prison. Thomas Chalkley, in describing a stormy voyage that he experienced, remarks with simplicity that the people in the ship were comfortable, " we being all loving and obliging one to another." It seems then to have been the practice of the Friends to discard from their tokens of respect only those observances which they deemed inconsistent with Christian character and duty. They might stand, and they did stand, with their hats on in the presence of sovereigns and high officials, but they did not overlook a kindness or a benefit received from any of these, they testified their good will to all men, as occasion presented, and they plainly avowed the respect and submission due to right authority. William Penn and other Friends visited the Princesss Elizabeth and her noble companions with considerable freedom, we may think, but they maintained a conduct so respectful and suitable that it was far from giving offence. We shall hardly suppose, however, that the educational privileges and associations that had been afforded to the Penns, Barclays, Peningtons and Fells were without effect in shaping their carriage in society, and marking them in some wise from the yeomen and tradesmen among their brethren. Thomas Ellwood and Morgan Watkins, suffering imprisonment together, and joined in entire fellowship religiously, were probably not alike in tact and ease and address.

It would be too much, also, to expect that the speech and manners of the Friends should be wholly uninfluenced by prevalent usages of that outspoken age. Love and good-will they knew, indeed, to be the root from which the best courtesy grew, but love and good-will did not prevent plain speaking. There was much plain speaking to be done, too, and simply being agreeable was not the main business or concern. We can hardly wonder that some of the answers given by Friends to the questions and charges of the court at sundry times, caused them to be put down as " troublesome fellows," and William Penn's repartee to the recorder, over which Charles Lamb was so pleased,

* The words " civil " and " civility " were in frequent use among them, and seem to have comprehended more at that time than they do now.

justified his own maxim that wit "gives an edge to sense, and recommends it extremely."

Yet he said he "loved sweetness mixed with gravity, and cheerfulness tempered with sobriety." Then going deep, he brings up the conclusion of the whole matter in this form: "Religion in the heart brings into this true civility, teaching men and women to be mild and courteous in their behavior, an accomplishment worthy indeed of praise."

When he writes to his "beloved and honored brethren," he speaks of feeling the "sweet and lovely life of their heavenly fellowship." The loveliness of this fellowship is plainly testified of in those early records and was manifested in many ways. What self-sacrifice! What preferring of one another! Read the letters that passed among the people of this fellowship, and observe the tone of tenderness and thoughtfulness that characterized them. You may find the same in the correspondence of a later period. How careful the Friends have been to remember each other in this epistolary way, and especially when any affliction or unusual exercise affecting any of their number stirred the sympathies of others!

After the death of William Penn, his wife received a letter from Friends in America, which she thus acknowledged in a letter to James Logan, "Pray let the Friends of the women's general meeting know I received their affectionate and serious letter on occasion of the death of my dear husband (as I did likewise the testimony from the men's meeting), and that I take most kindly the tender expression of their love and respect to me, and heartily return mine to them."

When we leave these early witnesses, and come down through following generations, we shall not be at a loss for examples to sustain our case—Fothergill, Tuke, Shackleton, Bevan, Pemberton, Woolman, Benezet, Jones, Fry, Wheeler, Grellet—were these men and women to be ashamed of, when judged by any right standard?

Of Richard Shackleton his daughter writes thus: "He had the manners of a gentleman, without departing from the strictness of his own profession; and these manners were marked by a degree of simplicity which derogated nothing from the dignity of his character." And of her mother: "She was very strict in inculcating good manners; we were early taught to pay deference to old age and courtesy to strangers." Mary Shackleton also informs us that when her mother had occasion to reprove any one for a misdemeanor, a duty which she performed without respect of persons, she did it "in such a spirit and in such terms as rarely, if ever, gave offence."

Thomas Shillitoe, of whom we should not expect great proficiency in the use of forms, demeaned himself with a politeness and respectful affability that made his way easy with persons of high rank. His simple question, addressed to Alexander of Russia at their first meeting, "Am I now in the presence of the Emperor?" seems to me to lack nothing of propriety.

In short, there is a refinement in pure religion that both makes amends in great measure for the want of external training, and does often indeed lead to attainments beyond those reached by a compliance with rules. Yet "conformity is civil," said William Penn, and "custom obliging," where there is no conflict with principle. Let us, then, not ignore the graces and amenities of social life, but rather cultivate them within the boundaries of truth, in which safe enclosure there is much of dignity and beauty. Many of the conventional usages, we will agree, being more or less local and largely adventitious, accomplish but little and are subject to change; but that social conduct which has its roots in sympathy and brotherhood and the love of God is constant and beneficent, the guide and motive thereto being ever present, as a law written in the heart.

PARISH LIBRARIES IN MARYLAND.

Further researches on Maryland Libraries develop the fact that the Church of England, by the advice and assistance of Rev. Thomas Bray, became interested in establishing parish libraries in Maryland about 1696.

Anne, the Princess of Denmark, in honor of whom Annapolis, the capital of Maryland, was named, presented to Dr. Bray £400 for the purchasing of books for that parish, which formed the nucleus of a fund for libraries.

The following I take from the Proceedings and Acts of the Assembly of Maryland. Meeting of Assembly of Maryland Sept. the 23rd. 1696.

"Proposed that a law be made for securing the Libraries that are bestowed upon the several Parishes."

At meeting of Assembly Sept. 24th. 1696.

"The house meet and proceeded further to debate, and Resolved upon the Proposals yesterday laid before them. Viz. Where the Library for Annapolis shall be put. Thought the Commissarys Office of this Province the most proper, and fitting place, to lodge said Library in, because we hope that when the Commissary arrives that office will be annexed to him, and secondly that being a public office, daly open, and attended, any person desirous to study or read any of said Books, may have recorse thereunto and the use thereof. But we conceive it necessary that the Commissary give security for the keeping of said Library. That a Law be made to secure the several Parish Libraries when they come in. Resolved a Bill be drawn according to Proposal."

At a meeting of Assembly May 28th, 1697.

"Resolved that Mr. Bray be gratified for his trouble & pains taken about the Library, having respect also to his expences therein according to a formal proposal."

The Rev. Thomas Bray, in his report made in 1698, informs that there were 16 different parish libraries within the State.

The following is taken from "The Founders of Maryland," Rev. Edward D. Neill, A.B., author:

The following parochial Libraries were sent to Maryland, by Dr. Bray, in the course of a few years, about 1700.

"To Annapolis 1095 vol. St. Mary's 314 vol. Herring Creek 150 vol. South River 109 vol. North Sas-

safras 42 vol. King and Queens Parish 196 vol. Christs Church Calvert Co. 42 vol. All Saints 49 vol. St. Paul's Calvert Co. 106 vol. Great Choptank, Dorchester Co. 76 vol. St. Paul's Baltimore Co. 42 vol. Stepney Somerset Co. 60 vol. Port Tobacco, Charles Co. 30 vol. St. Peters, Talbott Co. 10 vol. St. Michaels 15 vol. All Faith, Calvert Co. 11 vol. Nanjenoy, Charles Co. 10 vol. Piscataway Charles Co. 10 vol. Broad Neck, Ann Arundel Co. 10 vol. St. James, Baltimore Co. 10 vol. St. George, Baltimore Co. 10 vol. Kent Island 10 vol. Dorchester 10 vol. Snow Hill, Somerset Co. 10 vol. South Sassafras 10 vol. St. Pauls, Kent Co. 35 vol. William & Marys, Charles Co. 26 vol. Somerset, Somerset Co. 20 vol. Coventry 25 vol. St. Pauls, Talbott Co. 2 vol."

As far as records have come to my notice the two articles are the history of establishing libraries in Maryland by the two leading religious bodies of that date. KIRK BROWN.

Baltimore, 1st mo. 12th, 1906.

CHINESE CULTURE.

From the standpoint of comparative ethnology, and especially ethnic psychology, a knowledge of the Chinese mode of thinking is of special importance; for the Chinese are so different from all other existing nations in their world conception and in their ways of arguing, as well as living, that they seem to have developed a type of humanity of their own. Yet the differences are only in externals, and their main logical, as well as moral, notions, are practically the same as those which prevail among the nations of Europe. Those traits, however, which are different are deeply rooted in the aboriginal character of the Chinese nation and pervade their entire history. These strange people have developed on different lines, and though they started with great promise, having made rapid strides at the very beginning of their civilization, they exhibited a most devout reverence toward the past, which resulted in an unparalleled conservatism in their national institutions that worked as a brake upon progress and rendered their further evolution almost stagnant. Because of this they have been easily overtaken by younger nations of the West, who were still barbarians, nay, savages, when China had attained a high grade of civilization. It is difficult for us to-day to understand how the Chinese can be so impervious to progress, how they can be so proud of their own civilization, the imperfections of which appear obvious to us. We find an answer to these problems when we become acquainted with the Chinese mode of speaking, writing and thinking. If we want to comprehend their errors we must know that these are but the reverse aspect of their proficiencies, and their faults are frequently but misapplied virtues.—*Dr. Paul Carus, in the "Monist" (Chicago).*

Christianity sends each faculty of our nature to its proper office; our veneration to Christ; our wills to their duty.—*James Martineau.*

ON CULTIVATING STYLE.

"Had I another thirty years, I should give more earnest heed to style, and especially I would enrich my mind by daily study of its great masters, so that as a farmer quickens his soil by nitrates, one might enrich his mind by the assimilation of noble language. Our hearers are only puzzled and enraged by unintelligible technical terms and fastidious preciosity, but they are most grateful both for felicity in expression and for grandeur in the note. Their ears may be tickled by smartness, but their judgment condemns it in the preaching of the gospel. Their pulses are stirred by a royal word such as Milton loved to use. It may not be the dress for their own thoughts; they feel, although they may not say it, that this is the becoming dress for the message of God. They are themselves ennobled by hearing such language, and they respect the preacher because he has honored the Gospel. Splendid words occurring from time to time in our discourses are like embroidery of gold upon the hodden-gray. They fill the people's imagination, and cling to their memory; in their golden pomp they are the fitting heralds of Christ. Nothing has degraded preaching more than tawdry appeals, in which the pathos has no passion, and the argument no force. Evangelistic preaching has seemed to me to be, as a rule, careless to a scandal and almost squalid in style, with vain repetitions of hackneyed words by way of exhortation and with incredible anecdotes by way of illustration. But I am moved at present to judge this difficult and delicate form of preaching with the utmost charity, when I review the glaring deficiency of my own style and the repeated evidence of unfinished work. Let me record my solemn conviction that in the day when he gives in his account the preacher of the Evangel will be held responsible, not only for the truth which he declares, but for the dress with which he clothed it."—*Dr. John Watson, in the British Weekly.*

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—*Phillips Brooks.*

The custom followed by many of our religious exchanges of spending much money for making special external displays on Thanksgiving and other holidays does not commend itself to us. We think the majority of readers are repelled and not attracted by such devices. They seem like that automatic rap on the window by the aid of which some tradesmen seek to draw attention to their wares. Those who do not look the other way, because they are irritated, are likely to waste their fleeting glances on the machinery which makes the noise, and not on the contents of the window. When we see some fantastic Thanksgiving cover with a costly attempt to give an air of jollity to the occasion, we are reminded of the prophet's question, "Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?"—*Christian Register.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SECOND MONTH 3, 1906.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE "CREED" IN PHILADELPHIA'S DISCIPLINE.

THE fact that the revolution in the Society of Friends in 1827-8 was not primarily a matter of theological differences is attested in an interesting way by the fact that no change was made in the discipline of the yearly meetings, and that to this day the Discipline of Philadelphia Yearly Meeting, after a thorough revision made as late as 1894, still has the following passage:

> We tenderly and earnestly advise and exhort all parents and heads of families that they endeavor to instruct their children and families in the doctrines and precepts of the Christian religion as contained in the scriptures; and that they incite them to the diligent and reverent reading of those excellent writings, which set forth the miraculous conception, birth, holy life, wonderful works, blessed example, death, resurrection and ascension of our Lord and Saviour Jesus Christ; and to educate their children in the belief of the inward manifestation and operation of the Holy Spirit on their own minds, which is the fundamental principle of our Society, that they may reap the benefit and advantage thereof for their own peace and everlasting happiness.

It is now proposed by Friends in one of the monthly meetings that parts of this passage as to which all Friends do not agree be omitted so that it may read:

> We tenderly and earnestly advise and exhort all parents and heads of families that they endeavor to instruct their children and families in the doctrines and precepts of the Christian religion as contained in the scriptures; that they incite them to the diligent and reverent reading of those excellent writings; and that they educate their children in the belief of the inward manifestation and operation of the Holy Spirit on their own minds, which is the fundamental principle of our Society, that they may reap the benefit and advantage thereof for their own peace and everlasting happiness.

It is well known that there are a considerable number of Friends who do not value the Scriptures primarily for their setting forth of the "miraculous conception" nor the "wonderful works" nor the "resurrection and ascension" of Jesus Christ. There is no thought of disowning these for laying stress rather on the life and divinity of Jesus in the teaching of their children and for not inciting them to pay particular attention to the more outward matters of the manner of birth, the marvelous doings or the bodily resurrection. There is not even any thought of dealing with them. Indeed, they have the same standing in every respect as if this passage of the Discipline were entirely in accord with their theological point of view. These Friends desire the change so that this part of the Discipline for them may not be a dead letter. They do not wish to substitute anything that will more nearly express their theological point of view, for then the others would be put in the same position they are now in. They hold that on this point, as to the person of Jesus Christ, about which good Friends honestly differ and are considered none the less good because of such difference, the Discipline should not take a position that makes them violators of it and misrepresents them in the eyes of the world. They even urge that they are sometimes received as orthodox believers on account of this statement in the Discipline, and so are made to appear in a false light.

Other considerable numbers of Friends regard the part proposed to be omitted as of the greatest importance. Some even feel that their Christian faith would be undermined if they were to give up their belief in and emphasis on the "miraculous conception, birth, holy life, wonderful works, blessed example, death, resurrection and ascension of our Lord and Saviour Jesus Christ"; and this without any less stress on the "inward manifestation and operation of the Holy Spirit." They also feel a deep concern that all Friends may come to what seems to them a saving knowledge of these matters of history of Christ in the outward. They feel that in leaving out mention of these things a step downward would be taken and that Friends would seem to be sanctioning and encouraging in their members a less spiritual and less Christian view. No Friends, as far as the writer's observation goes, who hold this view, are willing to make the change. They feel that it is too important a matter for any concession even to the conscientious scruples of many Friends whom they yet would not be ready to disown or deal with.

On the other hand, a considerable number who frankly state their disbelief in the "miraculous conception," etc., are also opposed to the change. They hold that they are not required to believe or feign belief in what is in the Discipline unless it meets the witness in their own hearts; and they recognize that those who believe in these things would feel much hurt at having it so forcibly thrust upon them that many Friends are unsound and do not even hold up to themselves the ideal of soundness; that indifference in regard to views of so much importance to them and to the majority of Christians should be thus advertised and have especial attention called to what is to some a most unpleasant fact. They also think that some Friends would feel it necessary to withdraw from the Society if such change were made, and they value the fellowship of these Friends too much to be willing to lose them from the membership.

There are also, of course, some who are opposed to any change purely on the ground that they do not want to see anything brought up that will cause controversy. The proposition, however, has been made with so much earnestness that it would seem to be much better to have a thorough discussion of it, and for Friends to come to an understanding of one another's position in regard to it. If the matter is thoroughly discussed, with perfect frankness and with good feeling on all sides, Friends will come to understand one another better and to respect one another's

positions, and great good will result whatever may be the decision. The very fact that the question has come up as it has, shows a lack of unity among Friends that needs to be cleared away. With a full and frank consideration only can unity be reached. In that case it matters not at all what may be the united decision.

The first number of *The Reading Circle*, "published quarterly by the Committee for the Advancement of Friends' Principles," has made its appearance. It contains much that will be helpful to the various reading circles and their members, as well as of interest to the general reader. Certainly no one can follow the course of reading outlined, whether independently or as a member of a circle, without a much broader understanding of civil and religious conditions at the time of the rise of the Society of Friends, and the great change that followed the teachings of George Fox.

From across the water those who have had experience of the Torrey-Alexander mission are watching with interest how we may take to it. The *British Friend* says: "Four prominent New England Congregational ministers have issued a warning to their brother ministers to inquire into the spirit and methods of Messrs. Torrey and Alexander's work before supporting it; and the New York *Outlook* sums up the hesitation felt by many, in the words that 'literalism, conventionalism and emotionalism are not the marks of the Christian religion.' We heartily deprecate hostile criticism of any movement that is deep and solid; but we fear there is room for these warnings."

A local option bill has been introduced in the Legislature of New Jersey. It provides among other things that an election may be held in any town, township, borough, village or city in the State, regarding the licensed sale of liquor, whenever thirty per cent. of the legal voters of such municipality shall petition for said election. Of course, if the vote of the municipality is against the sale of liquor, the territory becomes prohibitory until the policy is reversed by another election. This bill will be advanced on its course out of the committee to which it has been referred only by the interest manifested in it by the friends of temperance throughout the State. Friends may help very materially by writing personally to their Senators and Assemblymen, asking them to use their influence to get the bill reported by the committee, and urging them to support it when it comes to a vote in either legislative body. This is a matter which should not be neglected by our people who believe in the theory of home rule for the liquor traffic.

The superintendent of the Industrial School in the Hoopa Indian Reservation organized a fine football team, hoping to stimulate the Indians by close contact with whites, and gain for his men recognition outside the reservation. The Indians met a team of whites at the time of the county fair and covered themselves with glory. They were royally entertained by the vanquished team and taken to see the sights of a city of 12,000 people. When they went back to the reservation they discussed the game and decided that it was not fit to be played by people who were trying to work upward to civilization. We commend this decision of the Indians to the alumni of our colleges for their consideration. Do they believe that football as it has been played in recent years has a civilizing, or a barbarizing, effect upon the players and the onlookers?

Friends who are keeping up with Congo matters will be interested in the following from the *British Friend:* "In the Meeting for Sufferings held on the 5th inst., interesting accounts were given of a recent visit to Brussels and Berlin, paid by J. G. Alexander and E. W. Brooks. The purpose of this deputation was to further the interests of Congo Reform, and our friends were accompanied by John R. Harris, the returned Congo Missionary, who has been largely engaged in holding meetings with this object. In Berlin, owing to the good offices of Count Bernstoff, the party was introduced to many influential public men, members of the Reichstag and others. All of these listened to the details of Congo oppression with sympathy and interest, but declared themselves unable to take any official action without the sanction of their Foreign Office. An interview with the chief of this department was refused, but leave was given to send a statement of the matter in writing, with a promise that it should receive consideration. In Brussels the situation was more complicated. Nearly all the educated classes are convinced of the need of reform and eagerly desire it. Those who know best, however, assert that any English action in the matter would be regarded as unjustifiable interference, and would be strongly resented. Their advice was to agitate freely and strongly anywhere and everywhere, except in Belgium. It did not appear that there was any anti-English feeling in Belgium, but on the contrary much evidence of real cordiality between the two countries."

THE GROWTH OF THE TOBACCO HABIT.

Within the past week four letters have been received by the editors of FRIENDS' INTELLIGENCER expressing the surprise and regret of the writers that the faculty of Swarthmore College has given the young men students permission to smoke in Wharton Hall. Doubtless these letters voice the feeling of a large number of our readers. But as the faculty has been wrestling with the tobacco question ever since the organization of the college, is it not safe to assume that they are better able to judge what regulations are wisest at the present time, than those who live at a distance from that institution and only partially understand the conditions? The president and faculty of the college are deeply concerned over the

increasing use of tobacco by the young, and the matter was considered long and earnestly before the decision was made that has called forth so much adverse comment.

Now what are some of these conditions? For the first twenty years of the college the use of tobacco by the students was absolutely forbidden, and honest efforts were made by the faculty to enforce the rule; yet during this time dozens of young men learned to smoke while at the college. One alumnus testifies that under this regime a certain hall in the young men's dormitory was often blue with tobacco smoke. Before making the recent change in the regulations parents of students were written to in regard to the habits of their sons. The majority replied that they had no objections to their sons smoking while at college. Most of the parents who are opposed to the tobacco habit replied that they had never forbidden their sons to smoke, but had appealed to their reason and conscience. Upon questioning the members of the present senior class it transpired that seven of them are non-smokers, and that the other twenty-one learned to smoke before they entered col lege. Since the recent action of the faculty I have interviewed several members of the alumni who do not use tobacco, and every one of them expressed approval of the change in the regulations, believing that under the new conditions it will be easier to arouse a healthy anti-tobacco sentiment among the students than was possible under the old rules. As for the young men to whom tobacco smoke is personally objectionable (and it is to be hoped there are many such) there remains the dormitory in the main building, where the students have agreed that there shall be no smoking.

Experience has demonstrated that colleges cannot be governed by methods which work admirably in preparatory schools. Wise parents who find it necessary to give positive commands to growing boys, gradually substitute counsel for command as the boys approach manhood. And either in the school or home a command that is not and cannot be enforced breeds contempt, and increases the evil it was intended to lessen or prevent.

It has been suggested that if smoking is to be entirely prohibited at Swarthmore the first step should be for the stockholders to pass a resolution that no one who uses tobacco could have a place on the board of managers; secondly, the managers should resolve that no one who uses tobacco should be employed as a teacher; and thirdly, the faculty should decree that no young man who uses tobacco should be admitted as a student. How much of a college would be left after this drastic action had been taken is a matter for the critics to decide.

Are we then to fold our hands and do nothing to check the alarming growth of the tobacco habit, in college and out of it? By no means. But if we are to combat this evil successfully we must study the causes of its recent rapid growth. It is not ignorance, for the injury done by tobacco to the human system has been taught for a generation. Is it not rather owing to the moral looseness of the times, which is the outgrowth of commercialism, and against which Friends and other Christians are making no effective protest, for the reason that so many of them place material pleasures above sincerity and righteousness? How shall a young man be able to resist a bad habit if he has grown up in a home where self-indulgence is the rule, and where questions are decided in accordance with social standards instead of being put to the test of the inward light? If we all of us go to work to introduce a new set of fashions that are in harmony with the divine law, the tobacco habit, which appears to be a temporary reversion to barbarism, will become so unfashionable as to give us no further concern.

ELIZABETH LLOYD.

WESTBURY QUARTERLY MEETING.

The winter session of Westbury Quarterly Meeting was held in New York City, at Fifteenth Street and Rutherfurd Place, on Seventh-day, First month 27th. It had been arranged for the final meeting of the General Conference Program Committee to be held at this time, and this brought a number of Friends from other quarterly and yearly meetings. There was also an unusually large attendance of Friends of New York and Brooklyn and nearby meetings. The large meeting house was filled, much as at the time of New York Yearly Meeting.

Shortly after the meeting had gathered into silence John Shotwell, of Asbury Park, N. J., appeared in prayer. Isaac Wilson, who, with his wife, Ruth C. Wilson, was present with a minute from his monthly meeting (West Lake, held at Bloomfield, Ontario, Can.), spoke from the text, " And greater things shall ye do than these, for I go to my father." The greatness of these things is not to be a certain wonderful greatness that we might expect to attain only in some strange and wonderful way or not attain at all. Rather are we called to realize the real greatness of the simple things we are to do in living the divine life that the living Christ enables us to live. The greatness may not be in our judgment, but in that of God. This mingling of the human and the divine is a normal way of life for man and truly wonderful.

Dr. O. Edward Janney, of Baltimore, spoke of the business meeting and of the business of the Society as righteousness. There is a blossoming forth in zeal for righteousness and reform such as we have not known since the earliest days. We say that " reform is in the air," but this is never true; there is no reform except as individuals are actively, personally back of it.

Nathaniel Richardson, of Byberry, Philadelphia, spoke of the " humanity of God and the divinity of man." " He that loveth not knoweth not God, for God is love." The great battlefield of the world is within one's self, and we need not look abroad for help in working out the problems of life; not to any God who is afar off, nor to any Christ who has died. Christ in taking on humanity did a great work for us, but did not release us from doing our own part in

working out our salvation. The Christ was never slain. We are not only human beings, but also divine beings. The best life lies yet before us.

Dr. Jesse H. Holmes spoke of the Church as made up of the individuals that compose it. In the beginning God breathed into the chaos and there came out of it order. So it must be with our minds to-day. Except they be breathed upon by the breath of God there can be no order; only when so breathed upon can we become living, ordered souls.

It was noted that in passing from the meeting for worship to the business session practically the whole company remained, and continued throughout the session, taking an interest in the matters that came up for consideration.

The clerks were Frederick Willets, of Glen Cove, Long Island, and Phebe Wilbur Griffin, of Whitestone, near Flushing, Long Island, and both were reappointed. The monthly meetings making up the quarter are New York (including Brooklyn), the three Long Island meetings, Westbury, Jericho, Flushing, and one meeting up the Hudson, Cornwall. Of the twenty representatives from these meetings all were present but one. The laying down of the mid-week meeting at Flushing, and the change of the preparative meeting to the First-day preceding the monthly meeting, was reported and approved.

This quarterly meeting has what has been suggested among Friends in more than one locality, but nowhere else put into effect—a fund for the maintenance of a scholar at Swarthmore. The committee in charge of this fund recommended that in selecting a scholar to enjoy its benefits the candidate's character and standing shall be considered, and especially what promise there may be that the advantages of the scholarship will be used to advance the principles and interests of the Society of Friends; that financial standing shall be considered, but shall not be the controlling factor. These recommendations were fully considered by the meeting, there being much earnest expression from the body of the meeting, and the committee were left free to carry them out in awarding the scholarship. This practically makes the scholarship a reward of merit, and in no way a charity merely for the benefit of "poor Friends." William W. Birdsall, principal of the Girls' High School of Philadelphia, who was present, congratulated the Friends on the seriousness and concern for education that was evident to one listening to this consideration. He wished Friends might come to realize more generally and more fully the interest the Society rightly has in education, not primarily for its commercial value, nor because the way in business is easier for the educated man, but because of its operation on the inner life of man. The Society of Friends formulated in its doctrine of the inner light the most important truth that has been promulgated since Jesus' life. If we have failed in any degree as to our responsibility in regard to spreading abroad this message, it has been for lack of clearness of thinking. It is time for us to set ourselves definitely and clearly to overcome this defect.

At the close of the meeting all present were served with lunch in the dining room of the meeting house, there being by count three hundred in all.

In the afternoon a meeting under the care of the Yearly Meeting's Committee for the Advancement of Friends' Principles was held, with Henry W. Wilbur as chairman and William W. Birdsall as the principal speaker. A full report of this meeting will be given next week.

At four o'clock, immediately on the adjournment of the advancement meeting the committee to make final arrangements for the program for the General Conference to be held next summer at Mountain Lake Park met in the parlor of the school building. Among those present were Dr. O. Edward Janney, William M. Jackson, Anna M. Jackson, Henry W. Wilbur, Percy Russell, Edward Cornell, Henry M. Haviland, Robert H. Walker, Professor Jesse H. Holmes, Professor J. Russell Smith, Dr. Joseph S. Walton, Elizabeth Stover, Elizabeth Lloyd, Susan W. Janney, Ellwood Burdsall, Louella Burdsall, Elizabeth Morris, of Milton, Ind.; John Cox, Mary Nicholls Cox, Bertha L. Broomell, Rachel W. Underhill, Edward B. Rawson, Eli M. Lamb, M. Bessie Lamb, Rebecca Nicholson, Herbert P. Worth. After a two-hour session of good work the committee adjourned and took supper together in the dining room on the grounds. In the evening a second and final session was held. Arrangements for the program were completed and a meeting of the committee on grounds and entertainment was held. The program will be published as soon as the Friends asked to take part have been communicated with and have accepted the parts assigned them.

Most of the Friends from a distance remained over First-day and attended meeting in New York or near by; Isaac Wilson, at Plainfield, N. J.; Henry Wilbur, at Flushing, Long Island; Jesse H. Holmes and Elizabeth Lloyd, at Fifteenth Street and Rutherfurd Place, New York City; Joseph S. Walton and O. Edward Janney, at Brooklyn.

On First-day evening an interesting meeting of the New York and Brooklyn Young Friends' Association was held in Brooklyn and attended by some of the visitors. An account of this meeting will be given by the secretary in the Friends' Association column.

R. Barclay Spicer.

"The man pushing a wheelbarrow is just as happy as the man riding in an automobile—he has just as good a digestion, sleeps as well and will live as long. God equalizes all things, and if you get off a way so as to get the perspective, you will see everything is of one size."

The Christmas greeting . . . does not mean a momentary sentiment or some half-forgotten impulse to give dinners or toys. The beautiful custom of Christmas gifts needs no defense, but it is beautiful only when it is a natural expression of a disposition which finds also other ways of doing good.—*Charities and the Commons.*

THE GENERAL CONFERENCE AND EDUCATION.

At a meeting of the Committee on Educational Interests of Friends' General Conference, held in the meeting house at Rutherfurd Place, New York, Sixth-day evening last, the following subjects were considered: First, Are we as a Society vitally concerned about education? Do we "care about it as the making of men and women, as the sacred nurture of the wonderful raw material of human nature, as the leading of the young into the richness of their inheritance, as the guiding of intellect and heart towards truth of thought and truth of purpose"? From a series of interesting articles in recent numbers of the *British Friend*, three reasons were presented why it is of supreme moment that we have a zeal for these things at this time.

(1) "We have a great need of well-equipped men and women in whom fervor is not unaccompanied by a broad and reasoned outlook."

(2) "We are happily coming to see that the unity possible to us as a Church is a unity not of dogma, but of purpose; hence the equipment for the purpose will take the place once held by soundness of creed. We build upon experience, and experience wants studying and organizing."

(3) "The work of religion, though as simple and direct and open to all as ever it was, is less to be performed by mechanical means; the age of transactions and shibboleths is gone; that of spiritual growth has come; and the conditions of this growth must be grasped and fostered."

Secondly, the need of a Training School for Teachers within the Society, a concern which has come up again and again in recent years, was discussed from various points of view. The demand for Friends in the teaching force, not only of our own schools, but of others, cannot be at all adequately met. There seems to be a growing recognition of the belief that the Friend as teacher has a peculiar reputation for conscientious work and for disciplinary power that places the duty and responsibility in regard to conduct on the mind and heart of the pupil himself, which at an impressionable age is of incalculable value.

A committee of two was named to confer with President Swain, of Swarthmore College, in regard to the possibility of supplementing the present academic course at the college by a normal course for the young men and women who expect to make teaching their profession. It is hoped that by this means it may be possible in the not distant future to secure a "Sufficient supply of competent and liberally educated teachers from the membership of the Society of Friends."

Third. The publication at more regular intervals of Educational Bulletins for circulation in the homes and among the teachers of the Society for their stimulus or enlightenment.

Fourth. The importance of having frequent neighborhood and town conferences on "Education in the Society of Friends," that we may grow to "realize and keep steadily before our minds the unequaled spiritual importance of education, the need of thought and care and even study to meet the educational functions that are ours, and the need of a wise and helpful public opinion which shall help to make both the discipline and the instruction which we supply into instruments for the production of Christian character—intelligent, sympathetic, exact—and therefore also instruments for the building up of the Church."

The hope was expressed in the committee that Friends interested in this subject in our different yearly meetings will confer with the chairman either to give advice and assistance, or to ask the same in return.

Susan W. Janney, Secretary.
Edward B. Rawson, Chairman.

A TRIBUTE TO LLOYD C. GRISCOM.

[On the evening of First month 27th Isaac H. Clothier gave a dinner at the Bellevue-Stratford, Philadelphia, in honor of Lloyd C. Griscom, the newly-appointed Ambassador to Brazil, who is a member of Philadelphia Monthly Meeting of Friends. Among the guests were Alice Roosevelt, daughter of the President, and Congressman Nicholas Longworth, of Ohio. The host paid the following deserved tribute to the young Ambassador.]

I have great pleasure in welcoming you all collectively, as the size of the gathering has prevented me from doing individually.

The occasion is one of most unusual interest to myself because of the opportunity afforded to entertain this large and distinguished company; also, I may say because our guest is the son of two of my very oldest friends, although this personal interest is overshadowed by the pride I have as a Philadelphian in the diplomatic achievements of our young fellow townsman.

I need not recount to this company of his friends and admirers the story of his brief but highly successful diplomatic career. Left as Charge d'Affaires in Constantinople at a time when the long-vexed Armenian question was still unsettled and disturbing the civilized world, by his skill, tact and industry he finally influenced the Sultan to a settlement in the interests of both justice and humanity. After this achievement he was sent to Persia as our Minister Plenipotentiary, and then to Japan, just before the troubles between that government and Russia were about to be precipitated into armed conflict. During that most delicate and difficult period his representation of our country's interests was of the highest character of Christian diplomacy, and such as to merit all the honor his fellow countrymen can pay him.

It is well known that in the negotiations looking toward the termination of that terrible and now happily ended historic war, Minister Griscom's labors were most valuable and successful in putting into concrete shape the ideas of President Roosevelt, and the heartfelt wishes of the American people. The results of his labors were not only a great service to our country, but to the century and mankind. It is most pleasant to know that the President fully appreciates

this, and has called him to the next upward step in the diplomatic service—the Ambassadorship to Brazil.

Gentlemen, others will deal with the interesting subject of diplomacy as a developing profession, conducing to the blessing of peace and Christian civilization, as illustrated in the career of our guest.

I ask you now to join with me in greetings and best wishes for the health, long life and continued success of our Minister to Japan and coming Ambassador to Brazil.

THE CANTEEN AGAIN.

The military officers seem to be almost unanimous in their desire to restore the canteen as a regular institution in the camps of the United States army. The canteen is a modern invention in the United States army. It was unknown on either side in the great war for the preservation of the Union. This modern invention puts the United States government into the liquor business. It undertakes to provide the soldiers with their "necessary beer," and under certain restrictions, with distilled drinks. This liquor business is supposed to be carried on always under the supervision of a non-commissioned officer, and the profits of the traffic are supposed to be used in the enriching of the bill of fare, increasing the hospital fund, or in some other way adding to the comfort of the soldier.

Through the strenuous efforts of the W. C. T. U. and their associates, Congress some years ago dismissed the canteen. Now the army officers, General Fred. B. Grant perhaps at the head, are working for the restoration of the canteen on the theory that soldiers will have their liquor; that they will get drunk, and that if the canteen is not permitted within the camp there will be long lines of low groggeries established just outside the camp where the soldiers will spend more morey, drink worse liquors, and be sent on the downward slide with increased momentum. This is the logic of expediency everywhere; it is the logic that has led European armies to legitimatize places of prostitution and gaming dens in connection with military camps.

If the alternative which confronts the military camps of the United States to-day is between the canteen and this something worse described by the officers, and testified to by some of their chaplains, of course the question is not debatable. But we deny the grim alternative. The debatable thing for an intelligent, temperance-loving government is the canteen or something better, not something worse. That "something better" is the assumption that the military can and must be made as law-abiding and temperate as the same number of men would be in civic life. Sobriety and not inebriety must become the ideal of the camp. If the morality of the soldiers, wards of the government, is menaced by these places of debauchery "just outside the gates," then it is competent for local, state and national government to provide for their protection as they provide for the protection of schools and colleges. Even in the city of Chicago, with its several thousand saloons, no saloon is permitted within a certain distance of any public school.

The trouble is that these army officers and the friends of the army assume that the morals of the soldier must necessarily be lower than that of the citizen, and this assumption is warranted by the practice of the officers and the expectation of the Department. Of course the discipline of the enlisted man in these directions cannot rise much higher than the practice of the commissioned officers. If wine, whiskey and beer are assumed to be necessities in the mess chests of the officers, the privates must have their fling. In civic life the storm center of the temperance agitation, aye, of total abstinence, has been shifted within the last generation from the church to the office, from women to the managers of men. Most railroad companies are now vast temperance societies. A drinking man is discounted, and in some notable cases is peremptorily dismissed from duty, because railroad experts have found that the drinking of liquor in any form and quantity is a menace to the life and property entrusted to their care. The same logic, the same experience will demand an equally severe discipline at the hands of the war departments. If we are to have a standing army, there is every reason why that army should be composed of men held to highest standards of sobriety and morals; and where the controlling power within is inadequate the protection must come from regulating forces from without. The police discipline in our cities prohibits any drinking by a member of the force. The army is the national police service, and the government will not have faced the temperance question until its discipline is as high with the rank and file of the army as it is now with the rank and file of the police force. When our drinking generals are disciplined, our drinking lieutenants discharged, our bibulous non-commissioned officers reduced to the rank, and when the drunkenness and attendant incorrigibility on the part of the private soldier is a sufficient cause for a dishonorable discharge, then this clamor for the re-establishment of the canteen on the part of the representatives and friends of the army, will be a confession of incompetency on the part of the officers or of the low standards of the war department and the moral inadequacy of our government. If the beer shop is a moral necessity in the camp of the American soldier, we had better let our boasted Christianity hang its head in shame and go to school to the Japanese Pagans who have found the better way and whose soldiery live on a higher moral plane.

The canteen is but the first step in the right direction—better than something worse, but not nearly so good as that something better which the army of the United States should strive for. Let there be no reaction in this matter, but let us go on triumphing on the lines that have left the canteen behind. If the soldier cannot live on as high a plane as the civilian, if he cannot be surrounded by the same safeguards to morality as are vouchsafed to him in civil life, it is another argument that the army is to be outgrown and left behind.—*Editorial in Unity (Chicago).*

BOOKS AND READING.

A Friend in Germantown has a historic booklet of which there are probably very few copies in existence. It is small enough to slip in an envelope, and is entitled "Abolition Rioters." In the days when anti-slavery meetings were frequent, and were generally composed of a faithful few who became quite well known to one another, one of their number hit off their salient points in some witty rhymes, published anonymously. Some of these are so sharp that they must have left a slight sting, but the subject of the following had no foibles which laid her open to ridicule:

LUCRETIA MOTT.

Like the serpent and dove
Thou hast wisdom and love,
Thy faith by thy deeds is shown forth;
Thy liberal mind
Chains of sect cannot bind,—
Thy sect is the righteous of earth,
Lucretia,
Thy sect is the righteous of earth.

—

There have been so many articles in the magazines exposing corruption that it is quite a relief to turn to one which calls our attention to what a brave and honest man has done. In this month's *McClure's*, Lincoln Steffens, who wrote of "Philadelphia, Corrupt and Contented," tells the story of Mark Fagan, Mayor of Jersey City, whom he styles "a servant of God and the people." This man has been elected to office again and again, not by any offers of money or place, but simply by going to the people, one after another, and saying that if elected he would serve them honestly and faithfully. The politicians do not under stand the secret of his power, and of his success in bringing about reforms. Steffens accounts for it thus: "Certainly Mark Fagan has proven that the Christianity of Christ, not as the scholars 'interpret' it, but as the Nazarene taught it, and as you and I and the Mayor of Jersey City can understand it—Christianity, pure and simple, is a force among men, and—a happiness."

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The Nobel Peace Prize for 1905 was awarded to the Baroness von Suttner, because her story, "Lay Down Your Arms," had so large an influence in the establishment of The Hague Tribunal. To meet the increased demand for the book, caused by this award, a new and inexpensive edition has been issued, which will meet the needs of First-day school and other libraries. (Longmans, Green & Co., New York. Cloth, 12mo., 75 cents).

HOW STRENGTH OF CHARACTER COMES.

A pupil who can bear the restraints set upon him by the teacher or by the regulations of a school, and who can overlook unintentional mistakes and misunderstandings, will thereby acquire strength of character and that self-control so necessary in all the conditions of life, and especially for those who, in the course of events, may be called upon to govern others.—*The Catholic Youth.*

THE SOUL OF ART.

I listen to the rhymers' praise of art,
Of the immortal form, the measured phrase,
Of the one mirror and the many ways
The poet's pale reflection to impart,—
But not a word of the initiate heart,
Of the incarnate Light whose volatile blaze,
Intimate of the soul, eludes the gaze—
Man's goal of yearning, and his counterpart.

I, too, am learned in the lore of sound,
In the cold measurement of lyric speech;
But what availed my knowledge till I found
The hidden Thing mere art may never teach,
The selfless Thing, too great to be renowned,
So high—it is within the lowest reach!

—*Elsa Barker, in the Altantic.*

DEATHS.

ENGLE.—Near Moorestown, N. J., First month 8th, 1906, Rebecca, youngest daughter of Aaron and Ida Lippincott Engle, aged 18 months.

GRIFFEN.—At the home of her son, Robert C., at San Jose, Cal., First month 26th, 1906, Jane Arnold Griffen, widow of Stephen Griffen, and daughter of the late Joseph and Dorcas Arnold, in the 75th year of her age. She was a member of New York Monthly Meeting.

HOOPES.—At his home in New Garden, Chester County, Pa., on First month 17th, 1906, J. Walker Hoopes, in the 63d year of his age; a member of New Garden Preparative Meeting.

PAXSON.—At his late home, 2216 Green Street, Philadelphia, on the 3d of First month, John W. Paxson; a member of Philadelphia Monthly Meeting. Interred at Fair Hill, Philadelphia, First month 8th, 1906.

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FRANK D. WALTON.

When a clean young life passes out of our midst, one whose exemplary course, valuable service, and pleasant companionship had endeared its possessor to those with whom he associated, we very naturally feel like bearing a public testimony to its worth, to make prominent the traits of character that embellished it, and to present the career as one worthy of emulation.

Frank D. Walton was the son of Bennett S. Walton, of London Grove, Pa., and his decease occurred the 23d of Eleventh month, 1905. Although his death was at the early age of thirty years, his life was sufficiently long to leave its impress for good within the circle in which he moved. Loyalty to the right was a prominent characteristic, and when to this was added intelligence, gentleness and sympathy, it formed a combination of virtues which brought him conspicuously to the front where intelligent leadership is needed and personal merit recognized.

As a boy he is remembered in the First-day school, inquiring and studious in his ways, exemplary in deportment, and with a growing distaste for the vulgar, profane and other polluting habits to which many a youth is addicted; so that when the opening presented, his special fitness was recognized for superintendent of our school; where, through his personal example and well-directed efforts the sphere of his usefulness would be greatly extended.

He graduated at London Grove Friends' School, and afterwards at Swarthmore College; and when one who is thus mentally equipped and morally endowed is so early called from works to rewards the loss sustained is not confined to the precincts of home or the limits of his immediate circle. Conscious of, but viewing without alarm, his approaching dissolution, with a remarkable degree of serenity he arranged for his funeral, as if making preparations for an extended journey, and serenely passed into his long sleep, highly honored and deeply lamented. A. B.

NOTES AND ANNOUNCEMENTS.

A religious meeting will be held at Friends' Home for Children, 4011 Aspen Street, Philadelphia, Second month 4th, 1906, at 3 o'clock p.m. The company of ministering friends and all persons concerned for the best interest of children are cordially invited to attend. SARAH T. R. EAVENSON, M.D.

I hope no one will confuse the philanthropic conference to be held at Kennett Square on the 4th of Second month with the week-end conference to be held there a week later. On the first occasion Florence Kelley will speak on "The Consumers' League." Those who remember her able address at the last General Conference will be eager to hear her now on this important subject. The meeting will be at 2.30 p.m.

EDWARD A. PENNOCK.

Isaac Wilson expects to attend meeting at Jericho, Long Island, on First-day, the 4th. In the evening of the same day he will attend a meeting in Westbury Meeting House. On Fifth-day, the 8th, he is expected at Abington Quarterly Meeting at Abington. Later he expects to attend Centre Quarterly Meeting at Bald Eagle, and Pelham Half Yearly Meeting in Canada, and Burlington Quarterly Meeting at Mt. Holly, N. J.

Following are some extracts from a letter from Martha Schofield:

"I have received your recent letter enclosing $2.00, and the money has been duly distributed according to instructions. The school really owes its present healthy condition to the zeal which has been shown in encouraging small contributors and the vigilance used in preventing little leaks. The former are really our most valuable helpers in the way of influencing others to give largely, and the latter—which is so essentially a Quaker virtue—always impresses subscribers who visit the institution favorably. . . .

"Lay emphasis upon the fact that no industrial school ever ran itself. A school-room teacher may have fifty, but a harness-maker, printer or carpenter cannot have half that number at once and do the work well."

SWARTHMORE COLLEGE NOTES.

On Fourth-day evening, First month 27th, on the eve of her 65th birthday, Dean Bond was given a reception by Miss Coale, Miss Lukens, Miss Hood, and Miss Michener. Those present, members of the faculty and several of her friends from the village, experienced an enjoyable occasion.

Mrs. Florence Kelley, of New York City, gave a very interesting lecture on "The Consumers' League" on Fifth-day evening. She first treated of child labor and the laws for its prohibition, stating how far Pennsylvania was behind in this respect, and the progress made by Massachusetts, Illinois and New York. She then told of the work and progress of the Consumers' League in New York City. After the lecture the young women organized a small branch of the League, of which Anna Bramble was elected temporary chairman.

At meeting on First-day Dr. Appleton had an interesting paper on "The Reading of the Bible." He advocated especially the use of the old King James version. R. C. T.

WEST PHILADELPHIA SOCIAL MEETING.

There gathered at the meeting house, Thirty-fifth and Lancaster Avenue, on the evening of First month 26th, the largest number of interested Friends that has (it is believed) ever congregated beneath the roof of the West Philadelphia meeting. The trip through the Yellowstone Park with Franklin D. Edmunds was enjoyed as well as circumstances would permit (the light failing to work as clearly as desired), but all enjoyed his talk. Alfred E. Darnell, in recitation, met with a warm reception. The social hour was one of the most enjoyable features, the regular attendants of this meeting exerting themselves to the utmost that all present should remember that this meeting is a centre of Friendly good-fellowship. The efforts of the Membership Committee, supported by the unselfish energy of interested Friends, viz., to reach those members of our Society who do not attend meetings for divine worship, promise a large measure of success under the operation of God's blessing. W. J. MACWATTERS, Clerk.

CONFERENCE ON LIQUOR TRAFFIC.

We have received the following communication from the Executive Committee charged with the arrangements for the proposed Conference, which was to have been held in Washington, D. C., in next Third month:

"The call for a Conference on the Liquor Traffic, issued by the Five Years' Meeting of Friends, held in Indianapolis, Ind., in 1902, was duly presented to the various Christian bodies of the country. It was received by the most of these, including the larger bodies, with great caution, and, apparently, with indifference. Some of the smaller denominations, including the yearly meetings of the various bodies of Friends, alone, have appointed official delegates.

"The Conference as proposed was to be one of the various religious bodies of the country. It is with deep regret that we have to announce that, under the circumstances, it is manifestly impossible for the Conference to be held.

"JAMES WOOD,
"BENJAMIN F. TRUEBLOOD,
"TIMOTHY NICHOLSON,
"EDMUND STANLEY,
"RUFUS M. JONES."

This conclusion will come as a deep disappointment to many. The call for the Conference was issued as a result of an earnest and solemn concern, first of an individual, next of a monthly meeting, then of a quarterly meeting, then of a yearly meeting, and finally, on a memorable evening, of the Five Years' Meeting. Here it ends—in nothing.

It seems to us, though the rest of the committee did not agree with this view, that it would have been better to have held it all alone, if others did not choose to join, and to have issued some fresh word to the world upon this gigantic Traffic, even if we stood by ourselves in the undertaking. But the committee has concluded that it was instructed to arrange for a *Conference of the Churches*, and this it has been unable to accomplish.—*American Friend.*

FAIR HILL ACTIVITIES.

A meeting was held in Fairhill Meeting House, Philadelphia, on the evening of First month 29th, for the purpose of organizing a Friends' Association. Addresses were made by Henry W. Wilbur and by Reuben P. Kester, of Grampian, Pa. An association was organized with an enrollment of 65 members, only 29 of whom are members of the Society. Stuart S. Graves was elected president; Dr. Evan W. Michener, vice-president; Blanche Jordan, secretary; Harry P. Werner, treasurer. The following committees were appointed: Visiting—Eleanor Wood, Spencer Graves, Harry P. Werner, Walter Pearson, Blanche Jordan. Reception—Emma Walton, Alfred Walton, Louisa Wilson, Emma Fell, Elizabeth Ruch. Entertainment—Anna Pearson, Constancia Salter, Jane Walton, Mabel Ambler, Frank Emley. The next meeting of the association will be held on the 26th of Second month.

FRIENDS' ASSOCIATIONS.

HOPEWELL, VA.—A meeting of the Hopewell Young Friends' Association was held First month 28th, 1906. Vice-president D. Arthur Robinson presided. He selected as scripture reading a part of the 12th chapter of 1st Cor. The principal topic of the day was Samuel M. Janney, though the program was not confined entirely to his life.

Carrie D. Lupton read a part of a chapter from the Memoirs of Samuel M. Janney. Jonathan W. Branson gave a character sketch of his life. These selections were much enjoyed by the Association, as also were the reminiscences given by other Friends. Lewis Pidgeon had an interesting collection of current topics. A voluntary selection entitled, "The Western Child Preacher," was then read by Charles E. Clevenger. After impressive silence the meeting adjourned.

BERTHA B. CLEVENGER, Secretary.

MOORESTOWN, N. J.—The regular meeting of the Young Friends' Association was held in the meeting house on Sixth-day evening, First month 12th, 1906. Howard F. DeCou presided; the secretary read the minutes of the previous meeting. Seventy-eight Friends present.

The evening's program consisted of a "Quiz," conducted by James H. Atkinson. He took for his subject the different amusements of the helpful and harmful diversions—namely,

dancing, card-playing, football, hunting and fishing, theatre-going and music. He asked some of the members their opinion on the different subjects. "Telling the Bees," by Whittier, was recited by Martha Ewing; current topics by Helen DeCou. Emmor Roberts, Jr., recited "Abraham Davenport." After the usual silence the meeting adjourned to meet Second month 9th, 1906.

MIRIAM J. EVANS, Secretary.

TRENTON, N. J.—The Trenton Friends' Association met First month 22d, 1906, in the lecture room of the meeting house. The president, Harry Price, called the meeting to order, and after a few moments' silence the minutes of last meeting were read and approved. Those persons who were appointed to have papers were not prepared, so the arranged program could not be carried out. Florence Tittensohr, who had attended the Week-end Conference at Germantown, gave a most interesting talk on the life and spirit of that meeting, and gave us many helpful thoughts from the exercises. Phebe H. Tomlinson spoke of the historic places visited. After a few moments' silence the meeting closed to meet again Second month 26th.

M. E. LONGSHORE, Secretary.

LINCOLN, VA.—The Young Friends' Association met in the meeting house First-day, 1.30 p.m., First month 28th, 1906. After brief silence, 55th of Isaiah was read by Cornelia Janney. A hymn was sung, and the minutes of last meeting read and approved.

Two questions on the same general line were discussed, viz.: How can we make our religious meeting more helpful to those attending it, and what can be done to cause greater growth in numbers and in spirituality? These questions were discussed by Ellen H. Smith, E. Bently Gregg, Agnes W. Gregg, Bertha Smith Brown, and several others. The discussion took considerable range, most emphasis being given to individual faithfulness and a greater freedom in the ministry.

Mabel Roberts read "That Mental Chisel," by Ella Wheeler Wilcox, and Roger Craven recited "Teddie's Grandmother." These exercises were both highly creditable. An interesting review of current events and also of the business and financial report for 1905 was given by Elma Gregg.

Eliza F. Rawson gave a brief but highly entertaining account of a journey by a private party from Cervantes to Mount Bagnio in Philippine Islands. This was a continuation of a description she gave last month of a journey by the same party from Manila to Cervantes.

"America" was sung, and after a brief silence the meeting adjourned. The attendance was good, and the interest well sustained through quite a lengthy program.

J. H. B.

LANGHORNE, PA.—A meeting of the Langhorne Young Friends' Association was held in the Sorosis Club rooms on the evening of First month 19th, and was called to order by the president, Arthur P. Townsend. After a few moments of silence, in the absence of the secretary, the name of Louisa P. Osmond was suggested. Mabel A. Row, who had been appointed as delegate from our Association to attend the Plainfield Conference in Eleventh month, sent a very interesting report of the meeting there, and this was read by the secretary.

Recitations by Russell Longshore and Ruth Wildman were much appreciated, after which the principle subject for the evening was, "Is a silent meeting for worship conducive to the advancement of the Society of Friends?" This was answered in an excellent paper by Elizabeth R. Gillam and one by Esther B. Justice. The trend of thought as was expressed in both papers was that not only the advancement or growth of the Society of Friends, but its very existence depends upon the right use which each individual member makes of the silent meeting for worship. At the close of these papers Esther B. Justice read a poem of Whittier, bearing upon the subject.

Helen G. Row thought if we wanted to advance the Society of Friends and spread Friends' principles, that a silent meeting was not what we needed. Anna R. Paxson thought we ought to be glad to have the time to be silent, and in closing her remarks read Whittier's "First-day Thoughts." Dr. Harvey Lovell and William Ivins followed with a discussion. Dr. Harvey Lovell said the best things are never spoken, and the truest intercourse between congenial spirits is carried on without words. William Ivins did not agree with the idea that the silent meeting was the most helpful. Much reference is made to the "old-time Friend," but it was not silent meetings that brought them out of chaos. Perhaps we have not the causes or motives to bring out ministers. In old times wrongs in church and State brought them forth, and if they had met silently in meeting the police would never have disturbed them, but they had a message to give to the people. Why do many small meetings drop out of existence and why do we not have a larger one? I think it is largely because many individuals lack spiritual sensibility and can get nothing from a silent meeting. It is necessary to have something to attract, therefore the new generation has instituted First-day schools and the Young Friends' Association.

A recitation by Lillian Pryor followed. Portions of the Discipline were read by Marion H. Longshore. Anna Appleton and C. Grace Marple rendered a beautiful violin and piano duet. After roll-call and a period of silence, the meeting adjourned.

MARIAN N. OSMOND, Secretary.

COMMUNICATIONS.

FROM ANNIE L. CLEMENT.

A letter received a short time ago from our friend, Annie L. Clement, from Berlin, Germany, calls to mind one who in all senses of the word is a sincere Friend.

Twenty-four years of her life, devoted to the instruction and care of the children in the Girls' Intermediate School, showed her always the able and successful teacher, an example of true womanhood.

In her relations with the various committees with whom she served she was ever ready to co-operate with their desires, and to uphold the Friendly principles in the management of the school.

Her fine sense of right and wrong, and ability to impress this sense upon her pupils, gave her school a reputation for being well disciplined that was truly merited. At the same time, her sense of justice made all feel sure of fair treatment.

To her associates during all these years she was loyal and considerate, always ready to lend a hand in time of need, and to sustain and cheer in moments of discouragement.

Remembering her unflinching courage in many trying ordeals through which she has passed, it is a pleasure to know that she is enjoying a well-earned period of leisure for recuperation and study, as her letter which follows indicates.

HUGH MCILVAIN.

Berlin, Germany.

To my dear girls at Race Street:

The sunlight coming through my window falls on a beautiful silver bowl, a constant reminder of my dear girls. How many times that has been filled with goodies I might be ashamed to tell. Such an appetite for sweets I never knew until I came here. Please, when you have your next feast, each one eat a piece of cake for me.

Among the many children whom I met during my early morning walks, there are few faces so attractive to me as those I left across the sea. The smaller children carry knapsacks of books on their backs, and appear like a miniature army; while those going to kindergarten mostly have nurses, with great white "Spreewald" caps, very striking in appearance. Perhaps some of you have seen them.

As I return, after 10 o'clock, the laborers on the streets are eating their second breakfast, the first having been coffee, at, perhaps, 6 o'clock.

The streets of Berlin are, to-day, gay with banners; and "Unter den Linden" is festooned with flowers, for the young King of Spain is visiting the Kaiser. It was a singular sight to watch the two ride out together. The King of Spain, with his boyish face, looked pale and delicate, while the German Emperor, much older, is stout, and with rather a flushed face. His Majesty is much heavier than when, years ago, I saw him (as the son of the Crown Prince) with the Queen of Greece, in a little steamer on the Rhine.

We have had, in November, more than a week of beautiful weather. As I started, one sunny morning, for Potsdam—passing through the arcade on my way to the street, I heard a cuckoo clock crow nine; and I thought of the dear folks in Philadelphia, all cuddled in bed asleep, and wished that some of them could have gone with me; for Potsdam is very attractive. I fell in love with the place years ago. This time I spent two days in the park forest of "Sans Souci." The golden splendor of the autumn colors was beyond description. As I sat enjoying the wonderful scenery, a royal carriage passed by (no other carriages are permitted in that park), and, not recognizing the stranger, I inquired who was in the Kaiser's carriage. They told me it was the King of Greece. He went to "Frieden's Kirche" (Church of Peace), a charming spot, and rightly named. Since I was first in Potsdam, a Mausoleum

has been built there (in Frieden's Kirche), and the good Emperor Frederick (father of the Kaiser), one whom the people loved so dearly, is buried there.

I really have not told you anything yet, but must finish when I come home to America.

Kindly greet, individually, all your teachers for me, and don't forget Miss Holme, Madam Wilmart, your gymnasium teacher, Miss McDonough, or good Professor White in the Manual Training Department. I wish them, and you, a royal Thanksgiving, a very happy Christmas, a jolly and successful New Year.

Remember me to your good parents also, and wish them, for me, all the blessings of the coming seasons.

I would gladly be remembered to the teachers of the Primary and Boys' Intermediate, as well as your new teachers in the Central (Class F). Greet good Mr. Walton for me. Please take care of Justina. She is not strong, and has trouble.

You have been very lovely to me in the past. There is no good thing I shall not wish for you in the future.

In affectionate remembrance,

The tenth of November, 1905. ANNIE L. CLEMENT.

EARLY NINETEENTH CENTURY HOUSEKEEPING.

The paper by Sarah Holmes, "Early Nineteenth Century Housekeeping," in the first issue of this year's INTELLIGENCER, was read by me with much interest, and doubtless by many others, but to me it recalled with vividness many incidents of my life in the middle part of that century. I could hardly be called a "pioneer" in the strict sense of the term, for until my marriage in 1846 my life had been passed, almost without interruption, and entirely without privation or hardship, in towns and cities, "going to school."

My mother's father, with a family of ten children, went, in 1819, with a number of other families, from New Garden, Pa., and near by to the southern part of Illinois, near where Centralia now stands, and from my mother I have heard of some of their privations. The journey was performed in "big wagons," covered and occupied eleven weeks, a long and tedious trip, especially for little children and babies. They saw many pinching times after their arrival, with sickness, distance from markets, scarcity of provisions at times, etc. St. Louis was the nearest town of any size. They remained there but one year, having sickness all the time, and suffering so many privations. They came back East as far as Paoli, Orange County, Ind., at which place there was then a large and flourishing meeting of Friends, known as Lick Creek Monthly Meeting, and another at Salem, Washington County, twenty-two miles distant, called Blue River; the latter is still in existence and doing good work, the former long since laid down.

Many things mentioned in the paper referred to, I cannot speak of, for when I commenced pioneer life for myself, in the "back woods" of Northern Indiana, amid dense, heavy growth of oak, walnut and maple timber, many conveniences had been invented, among them cook-stoves, but still we had to be careful about covering the fire at night, for we had no friction matches. We had no fireplace in our house, but the first settlers in that locality had, and they were huge; would take in logs that no one man could manage. Sometimes they were hauled to the door, and then with hand-spikes and crow-bars, brought into the house and to the fireplace. And such roaring fires as they were, too; but so much of the heat escaped through the chimney that the room was not well-heated, and one side of a person would almost scorch, while the opposite side felt like freezing. And often, too, the outer door was left open even in bitter cold weather, for those early settlers were great believers in fresh air.

Our lights also were tallow candles and lard lamps, the latter often being nothing more than a little twisted rag in one side of an old saucer of lard. Some had the real lard lamp, and they were counted rich in its possession. Home spinning and weaving were carried on to a considerable extent, stockings, blankets, jeans, linsey-woolsey, etc., all being made at home, and by hand; no sewing or knitting machines then. There were no frame houses; log cabins and log houses (there being quite a difference between the two), the latter being hewn on the inside; the former of round logs, often with earth

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), 11 a.m. Adult class at 10.30 a.m.

(Continued on page 80.)

A MATTER OF HEALTH

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floors, sometimes puncheon, and I have seen them of large pieces of bark, rough side up. Some were of wide boards or planks, laid loosely down, until "seasoned," when they would be nailed down. Doors had wooden latches with leather strings, almost always left hanging out; no locks, or bars, or bolts. Quilts were often used for partitions between rooms.

"Neighbors" might be within two or six miles distance, or more! The distance was hardly taken into account, where all were counted as "neighbors," and all were neighborly, and would go at notice to a "log-rolling" or a "raising," the women often accompanying their husbands to help prepare meals and visit meanwhile. It was not uncommon for a woman with two or three little children to go, and sometimes on horseback, she behind her husband, and each carrying a child. Or maybe they had a one-horse cart to ride in. The kindness and cordiality of the people of those times could not be surpassed.

I went to that locality in 1844, and taught the first school there that winter; also the next. There being then no public school system, it was a subscription school, price two dollars a scholar, per quarter of thirteen weeks, deducting for the days the pupil was absent. Even that was thought by some to be rather exorbitant, one old Friend asking me if I did not think it was "most too much." I asked him if he would be willing to take one child for thirteen weeks, teach it and take care of it every day for a fraction over three cents for a day of eight hours; he put on his thinking cap for a while, but never mentioned the subject again. The first thing was to erect a house for the school, which was soon done, the men with their axes quickly felling the trees, and putting the logs, unhewed, into a building which required no paint or plaster, save as the spaces between the logs were filled with "mud daubing." No nice desks with separate seats; instead long, rude benches for seats, and wide slabs fastened to the sides of the house for desks; no private compartments—everything laid on top; no blackboard, no tablet, lead and pencil; instead, the good old-fashioned slate, on which the scholars "did" their "sums," the teacher afterward looking over each one, to see if it was "right." This was in the "back-woods," and was my experience as a teacher. My own early schooldays, being passed in Philadelphia, I did not have those difficulties to contend with. I used then Comly's Speller and Grammar and Pike's Arithmetic. The Introduction, English Reader and Sequel, were the readers in those days, the first-named being for the beginner. Who that has even seen one would think now of putting it into the hands of a class in the primary school for its first reading lessons. I would not favor a replacement of these books in schools; they were too difficult to read, and too high above the comprehension of the ordinary child to be profitable, yet I think those who were taught in them and could understand them received better ideas of the use of language, and used it better than do those of the same grade of scholarship now.

What changes in methods have taken place in the last seventy-five or eighty years, not only in schools, but in all departments of life, housekeeping, business, etc., and while some of us old people may wonder if all the changes are really the improvements they are claimed to be, there are very few, if any, who would care to go back to those "good old times" we occasionally hear of. But persons were as happy then as now, if not more so; there was less worry, less strife to "get ahead," more contentment with their situation.

ELIZABETH H. COALE.

Holder, Ill., First month 18th, 1906.

CALENDAR OF MEETINGS.

(Continued from page 79.)

2d mo. 3d (7th-day).—Meeting of Young Friends' Association of Mansfield, N. J., has been changed from this date to 2d mo. 17th.

2d mo. 3d (7th-day).—First-day school workers' normal class; Edward B. Rawson, director; Young Friends' Auditorium, 140 North Fifteenth Street, at 2.30 p.m.

2d mo. 4th (1st-day).—Byberry Friends' Association, in the meeting house.

2d mo. 4th (1st-day).—At Lansdowne, Delaware County, Pa., a circular meeting, appointed by a committee of Concord Quarterly Meeting, at 3.00 p.m.

2d mo. 4th (1st-day).—Conference in the meeting house at Kennett Square, Pa., at 2.30 p.m., under care of the Philanthropic Committee of Western Quarterly Meeting; subject, "The Consumers' League." Address by Florence Kelley.

2d mo. 4th (1st-day).—After-meeting conference at Race Street, Philadelphia, at 11.45 a.m. "Education as a Solution of the Problem of Poverty."

2d mo. 6th (3d-day).—Philadelphia Quarterly Meeting, at Race Street, Philadelphia, at 10 a.m.; meeting for ministers and elders, day before, at 3 p.m.

2d mo. 7th (4th-day).—Newtown, Pa., Friends' Association, at the home of Sara W. Hicks.

2d mo. 8th (5th-day).—Abington Quarterly Meeting, at Abington (near Jenkintown), Philadelphia, at 10 a.m.; ministers and elders, day before, at 11 a.m. Coaches will meet trains at Jen-

(Continued on page iii.)

An administrator is one who finds out that all the dead man's estate has shrunk—except his life insurance.

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EDUCATIONAL INTERESTS

Philadelphia Yearly Meeting

R. BARCLAY SPICER, A. B., Swarthmore, Superintendent

Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 N. 15th Street, Philadelphia,

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CALENDAR OF MEETINGS.

(Continued from page 80.)

kintown Station (Reading Railroad), conveying Friends to and from the meeting house. Lunch will be served in the school building.

2d mo. 9th (6th-day).—Baltimore Friends' School lecture course, at 8 p.m., at Park Place and Lawrence Street; Governor J. Frank Hanly, of Indiana, on "The Patriotism of Peace." Course tickets, $1.00; single admission, 50 cents.

2d mo. 10th (7th-day).—"Week-End" conference at Kennett Square, Pa.; vistors remaining over First-day to attend this and other meetings and First-day schools.

2d mo. 10th (7th-day).—Salem Quarterly Meeting, at Salem, O., at 11 a.m.; ministers and elders, same day, at 10 a.m.

2d mo. 10th (7th-day).—Miami Quarterly Meeting, at Waynesville, O., at 10 a.m.; ministers day before, at 2 p.m. (all standard time).

2d mo. 10th (7th-day).—First-day school workers' normal class in Young Friends' Auditorium, at 2.30 p.m.; Cora Haviland Carver, director, on teaching younger children and primary classes.

2d mo. 10th (7th-day).—New York Monthly Meeting, at Schermerhorn St., Brooklyn, at 2.30 p.m. Conference on immigration in the evening.

2d mo. 10th (7th-day).—New York monthly conference on social service, at 7.45 p.m., at Schermerhorn Street, Brooklyn; "Strife Due to Immigrants, Long Societies, Black Hand, etc."

2d mo. 12th (2d-day).—Young Friends' Association of Philadelphia, in the Auditorium, Fifteenth and Cherry Streets, at 8 p.m. Annual exhibit of photographs made by the members. Illustrated address by Prof. J. Russell Smith, of the University of Pennsylvania, on "Life of the People in Countries from which Our Immigrants Come."

2d mo. 13th (3d-day).—An Illustrated Travelogue of Beautiful Spots in America, by Surrick Lincoln, at Witherspoon Hall, Philadelphia, at 8 p.m. Part of the proceeds go to Friends' Neighborhood Guild and Universal Peace Union.

2d mo. 17th (7th-day).—Mansfield Young Friends' Association, at home of Elizabeth C. Scott; time of meeting having been changed from 2d mo. 3d, as previously announced.

2d mo. 17th (7th-day).—Short Creek Quarterly Meeting, near Emerson (and Mt. Pleasant), O.; ministers and elders, day before, at 2 p.m.

2d mo. 19th (2d-day).—Centre Quarterly Meeting, at Bald Eagle (Unionville, Pa.), at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

2d mo. 19th (2d-day).—Duanesburg Half Yearly Meeting, at Albany, N. Y., at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

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THE INTRUDER.

He is so little to be so loved!
He came unbooted, ungarbed, ungloved,
Naked and shameless,
Beggared and blameless.
And, for all he could tell us, even nameless.
Yet every one in the house bows down
As if the mendicant wore a crown.

He is so little to be so loud!
Oh, I own I should be wondrous proud
If I had a tongue
All swiveled and swung,
With a double-back action twin-screw lung,
Which brought me victual and keep and care,
Whenever I shook the surrounding air.

He is so little to be so large!
Why, a train of cars or a whaleback barge
Couldn't carry the freight
Of the monstrous weight
Of all his qualities good and great,
And, although one view is as good as another,
Don't take my word for it. Ask his mother.

—*Edmund Vance Cooke, in Exchange.*

Letchworth Cox, who was a stoker on the first locomotive that ever got up steam in America, celebrated his ninety-first birthday at his home in Jamesburg, N. J., on Christmas Day, 1905. He was the son of Joseph and Hannah Cox, and was born in Chester County, Pa., in 1814. He is still in possession of all his faculties.—*Baltimore Sun.*

"From the 'Rocket' to the 'St. Louis'" is a true story of the development of the railroad graphically told in *St. Nicholas* for Second month, by J. L. Harbour. In the same number H. M. Kingery finds various bits of interesting history in "The Language of the Map."

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A Religious and Family Journal

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CONTENTS OF THIS ISSUE.

Good Words.—VII. 97
A Prayer (Verse) 97
The Bible and Religious Education in Friends' Schools 97
Friends in the British Parliament .. 98
A Present Opportunity 99
The Ultimate Test of a Business Man 99
The Durable Satisfactions of Life .. 100
"Whittierfield" 101
Editorial:
How to be Light-hearted 102
Note and Comment 102
An Open Letter to Swarthmore Students 104
The Kennett Square Conference ... 104
Philadelphia Quarterly Meeting 106
In Memory of Ezra Lippincott 107
The Responsibility of Prominent Citizens 107
The "Creed" in Philadelphia's Discipline 108
Drink and Poverty 108
Books and Reading 108
A Vision (Verse) 109
Births, Marriages, Deaths 109
Notes and Announcements 109
Swarthmore College Notes 110
Friends' Associations 110
Communications:
Race Problems at Our Door ... 111
Meteorological Summary for First month, 1906 112
Calendar of Meetings 112

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SECOND MONTH 17, 1906.

Volume LXIII. Number 7.

GOOD WORDS.—VII.

We must go to the world with the message that we have found, not a sepulcher of Christ, or a footprint of him, but Him—alive and speaking to us.

AMERICAN FRIEND.

Editorial.

A PRAYER.

Shatter my dearest idol, purge my faith,
Till truth holds sway!
Help me to sing and fight, not weep and cower,
When blows fall fast;
Patient to bear, strong to endure—thy son,
True to the last!
Grant me a heart in tune with Nature; eyes
To see yon stars
That dartle, read their message; ears to hear
Old Ocean's bars
Beat out their music; arms to hug this Earth,
Its joy and pain.
Till Life has lived its passion, loved its loves and Death
Proves itself gain!
Let me live grandly, seek the things that last,
Press toward Love's goal;
Win—jewels? Fame? Nay, better; when Earth's past,
Stand—a Crowned Soul!
So be my helper, Father—comfort me
With staff and rod,
Till I give thee back thy year, well lived
For Man and God!

—Henry Hallam Tweedy, in The Congregationalist.

THE BIBLE AND RELIGIOUS EDUCATION IN FRIENDS' SCHOOLS.

A WORD FROM THE "GRUMBLER" REDIVIVUS.

Ideas, like certain animals, pass through different stages of existence, retaining their identity, but changing their form beyond recognition. An instance of such metamorphosis is furnished by the plea "for better Bible teaching" in the last INTELLIGENCER.

The writer refers to a time when "the Grumbler essayed to startle Quakerism with a suggestion of paid First-day school teachers." The Grumbler's idea that professional and therefore (if necessary) paid teachers would best accomplish the work to be done, was good so far as it went; but it was only in the tadpole stage. It has been growing, it seems, and now, its metamorphosis complete, it jumps forth a fully-developed amphibian—the same individual idea, but quite different in form. Instead of putting trained teachers, as the Grumbler proposed, into the First-day schools, where certain things are supposed to be taught, it is now to put the work of the First-day school into the week-day school, where the trained teachers are supposed to be.

The Grumbler recognizes the superiority of the idea in its frog stage. But some will ask, Is it a workable idea?

Come with the Grumbler to a Friends' school where the Bible is taught, and where religious culture is combined with intellectual, moral and physical training in a complete education. It is possible for this school to give religious instruction and to use the Bible as a text book in literature, because, being a Friends' school, its teachers are all Friends. Some may not be members of the Society, but all are Friends as Friends were before the Society was organized. That is to say, they value the Bible because there is in it so much that meets the test of the witness to truth in their own hearts; they know that the "more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" is not the Scriptures, but "the Holy Spirit by which the holy men of God gave forth the Scriptures, whereby opinions, religions and judgments are to be tried." Knowing this they are willing to teach the Bible as they would teach any other literature, and not for the purpose of proving or disproving a theology. Being Friends, these teachers dare leave the Jewish and Christian Scriptures to make their own appeal to the pupils precisely as the Greek and Roman and Mohammedan traditions may do. Believing that the Hebrew and Christian Scriptures have infinitely more truth in them than the others, and believing that their pupils are not without a witness to the truth, these Friends are not trying to teach their own opinions, and do not find it necessary to say anything that may offend the most bigoted or the most unreligious. The teachers of this school, being Friends, are religious, and therefore capable of teaching religion, and being true Friends, their religion is the kind, and the only kind, that can be consciously and purposely taught without giving offence to Christian, Turk, Jew or atheist.

Because this school is a Friends' school it is thoroughly democratic. It is co-educational in the broadest sense, bringing together to their mutual advantage pupils of both sexes, of all religious connections, of different races and of various social classes. The poor who cannot afford to pay receive as much consideration as the wealthy who contribute to the income. Founded as it is on this broad basis of Christian brotherhood, that does not exclude non-Christians, and operated as it is by teachers believing in and living out the principles of true Christianity, the school is in a position to stand for religious teaching. It can afford to receive some who cannot pay the regular

tuition, because it has an ample endowment, and by the same token it can afford to shape its course of study by its ideals rather than by the requirements for admission to college. That, by the way, is how it is able to get the Bible into its High School literature course and the Old Testament stories into its history.

The teaching of the Bible, as of everything else, is well done, because the teachers, besides being good Friends, are all experts trained in professional schools or by long experience. Their devotion and the favorable conditions under which they work make them content with salaries somewhat lower than good teachers receive elsewhere, but the endowment saves the committee in charge from the humiliation of offering such poor pay that only inexperienced, unprepared or inefficient teachers can be secured.

If all Friends' schools were like this one—sufficiently endowed so that there need be no catering to an un-Friendly demand for exclusiveness, no temptation to serve exclusively those who are preparing for college, no deadening anxiety over making both ends meet, equipped with regard to the health and happiness of the pupils, provided with a full corps of professionally-trained teachers, filled, each one, with the true missionary spirit, and steeped in the everlasting truths that Friends profess—if all Friends' schools were like this one, there would be no question of the possibility or desirability of teaching in them the Bible, or religion, or Friends' principles, or anything else the First-day schools are trying ineffectually to do.

Should any one be interested to learn more of this model Friends' school, the Grumbler will be pleased to start up his imagination again and furnish any desired information.

FRIENDS IN THE ENGLISH PARLIAMENT.

At the Dissolution there were seven members of the Society of Friends in Parliament. Of these, six have been re-elected, viz.: John Edward Ellis, Joseph Albert Pease, Joseph Allen Baker, John Emmott Barlow, Harold J. Reckitt and John W. Wilson. The two new members are John Albert Bright and Alfred John King.

John Edward Ellis, Under-Secretary of State for India, has represented the Rushcliffe Division of Notts since 1885, being returned this time by 3,634, the largest majority he has ever received, being upwards of 3,000 greater than in 1900, and 1,000 more than in 1885. Our Friend has done valued service in Parliament as a temporary chairman of the House, and on committees. Joseph Albert Pease, Junior Lord of the Treasury, is a grandson of Joseph Pease, the first Friend to sit in Parliament. He represented the Tyneside Division of Northumberland from 1892 to 1900, and the Saffron Walden Division since 1901. For the latter constituency his majority has been increased from 792 to 1,268. Joseph Allen Baker, who has represented East Finsbury on the London County Council since Lord Rosebery retired in 1895, entered Parliament last year for the same constituency at a bye-election, his present majority being but slightly reduced. John Emmott Barlow, son of the late Thomas Barlow, of Torkington, Cheshire, has represented the Frome Division of Somerset from 1892-5, and since 1896, his present majority of 1,745 being upwards of 1,200 higher than on any previous occasion. Harold J. Reckitt, son of Sir James Reckitt, has represented the Brigg Division of Lincolnshire since 1895. He is returned by a majority of nearly 1,000 greater than his previous highest. John W. Wilson, the son of John Edward Wilson, of Birmingham, entered Parliament in 1895 for North Worcestershire, as a supporter of the Government. For the last year or two his allegiance has been transferred, which doubtless accounts for the reduced majority by which he re-enters Parliament, after an unopposed election in 1900. John Albert Bright, eldest son of John Bright, was first returned to Parliament in 1889 for Central Birmingham, the seat rendered vacant by the death of his father. He retired in 1895, and has now been returned for Oldham, in company with Alfred Emmott, with a majority of 4,683 over the opponent who came nearest. The victory in the Knutsford Division of Cheshire, by Alfred John King, son of the late Alderman John King, of Manchester, is one of the most surprising of the General Election. Our Friend has been returned by 5,296 votes to 4,596 for Mr. De Tatton Egerton, the constituency never having previously returned a Liberal, and on the last occasion on which it was polled, in 1892, having given a Conservative majority of 1,962. A. J. King is a member of the Cheshire County Council. His indignation at the policy which led to the South African war is said to have been the influencing factor which drew him into active politics.

These eight Friends are all convinced Free Traders; the only Friend in the last Parliament who has not been returned was a member of Mr. Chamberlain's Tariff Commission. For the first time since 1886, Friends will thus be a united body in the House, supporting, we trust, every wise measure for the reduction of armaments, for international peace, and for the highest moral and social welfare of the country. There are, of course, other members of Parliament who are closely connected with Friends, for example, H. Pike Pease, Darlington; Alfred Emmott, Oldham; A. J. Crosfield, Warrington, and P. Whitwell Wilson, St. Pancras; but we have been dealing rather with those who are members of the Society.—*The Friend (London).*

Cultivate, in common with desirable physical habits, wholesome habits of thought and feeling; the two react upon one another; health comes from inward development. Nothing more surely undermines health or retards restoration than uncontrolled passions or emotions. A quiet, purposeful state of mind is absolutely essential to recovery. The spirit of good will, of love for others, as taught by Christ, which impels one to healthy self-sacrifice, is one of the most potent healing forces in the universe.—*Dr. J. H. Jackson.*

THE ULTIMATE TEST OF A BUSINESS MAN.

[From *Unity* Chicago.]

On receipt of the news of Marshall Field's death, one of the leading Chicago dailies asked the Senior editor of *Unity*, in common with many others, for an estimate of the man to be published in their Tribute columns. The response to this request said in effect that "Marshall Field had proven himself possessor of one of the two fundamental essentials of a great business man, viz: the power of accumulating by straightforward methods, tireless diligence and insight into market values." But "whether he possessed the second qualification of a great financier—the power of wise distribution, a prophetic use of his accumulations—was to be determined by the terms of his will and the instructions to his administrators."

The leading daily in question eliminated from the paragraph the last clause. Now that the will of the great capitalist has been published, the business world as well as the representatives of philanthropy, education and industrial progress are discussing the last requisite. Barring the eight millions left to the perpetuation of the museum which is to bear his name, only four institutions representing public benefactions were remembered, and these are the more conservative and conventional of charities, albeit altogether worthy, viz: an orphan asylum, an old people's home and two hospitals. All the rest of the vast estate, reaching beyond a hundred million dollars, was given to personal friends and family relations, most of which eventually will revert to the central estate which is to fall into the hands of the two male grandchildren in the hope that they will perpetuate the name, fame and business pre-eminence of the great mercantile establishment.

Quite aside from the question as to the real ownership of an estate, accumulated by means of a conjunction of many forces of many lives quite beyond and outside of any one "captain of industry," however astute, there remains the simpler question of kindness to the poor little boys now but eleven and thirteen years of age, already orphaned of father and grandfather, one of them at least threatened with a lifelong invalidism—is it kind to doom them to this awful responsibility, expose the little orphans to the painful complications, temptations and the subtle schemings of designing ones?

It is rumored that the great merchant himself had come to see the need of revising the will and was considering other claims and claimants, but lo! the final summons came, as it is wont to come, at an unexpected moment, and the opportunity of displaying the last qualification of a great financier was lost—that of liberating his millions, administrating the estate in a way becoming a great trustee, recognizing the source of his wealth and the obligation which he in common with all husbandmen owe to the Lord of the Harvest.

Chicago will not suffer for want of expert merchants. Whether the old house is to retain its proud pre-eminence until these little boys come into possession thirty or more years hence remains to be seen. In this direction Chicago and the Mississippi valley will be served, if not by this, then by another or many another establishment. But it is a matter of public interest and social well-being that the heirs and administrators of this vast wealth should rise to their solemn responsibility and be worthy of the high trusteeship entrusted to them.

A PRESENT OPPORTUNITY.

[An editorial in *The American Friend.*]

I.

Everybody who studies the birth period of Quakerism is astonished at the power of the movement. Wherever Friends went they woke the world from slumber and set spiritual currents moving. For a half century they were the most dynamic persons in Christendom.

It is also true that everybody who *studies* the period from 1725 to 1825 is impressed with the fact that something disastrous happened to the movement. There was a cooling and a crystallization, a loss of forward vision and a turning of the eyes backward, which resulted in arrested development and loss of power. The "Society" became a "high church" body, cultivating its own forms and methods, because they had grown sacred to it; and it lost its early outlook and perspective. This is, of course, partially true, but it was the prevailing tendency, and it worked out badly in the nineteenth century.

There came [in the Orthodox bodies of Friends] a revival in the middle of the century, which was unquestionably of the Lord, "a going in the mulberry trees," because the breath of the Spirit was blowing from above. Friends discovered that they had a *mission* in the world beyond that of saving their own machinery. They felt an urgent call to *propagate* spiritual religion. The crust of a century was broken up by the heaving of the molten matter inside. The "Society" again teemed with life, and exhibited a renewed spiritual power, and, as at Pentecost, "many were amazed and many doubted."

Unfortunately both those who were leaders in the revival, and those who opposed it, had been brought up in mediæval Quakerism. They knew very little of the real inward meaning of the early movement. Even Fox's Journal was read through traditional spectacles. He was largely a "stuffed," or constructed, figure. He was seen as Friends thought he ought to have been, not as he actually was, for he was not studied in the true historical spirit. The result was that the "new Quakerism" did not follow the true line of historical development. It was not a revival of Quakerism. It did not grow out of and fulfill the original Quaker idea; it in large measure broke away and followed the course of surrounding denominations.

It must be noted, however, that the conservative section which opposed the revival was equally far away from the Quaker ideal, and as little fulfilled its primitive conception. This section also lacked the historical spirit and saw its Fox, Penn and Barclay through traditional spectacles, so that the obstacles

and criticism which proceeded from this section were in the main unintelligent and devoid of value. They exhibited no *principle* of reconstruction, they offered no vision of the true line of march. The result was a *confused* Quakerism, full of cross currents, and no wing of it moving straight ahead with the irresistible power, which comes from the clear vision of a fundamental idea. We have consequently squandered a vast amount of strength and ammunition on very petty issues. The old Quakerism has gone; but the "new Quakerism"—the genuine new Quakerism—has not come yet, the Quakerism which has the spirit, the power and the ideal of the first period, and which is the historical fulfillment of it. To bring it is the present task of those of us who are on the field. If *we* let the opportunity go by, it will never come. If we play false, the historian of the next generation may write the final chapter and close the book.

II.

Our present opportunity is, then, a very real and momentous affair. There is no future for traditional, crystallized Quakerism. It has the seeds of death in it. It is a doomed thing. There is, equally, no future for a Quakerism which is a weak imitation of the other churches. When it has lost its seed and vital principle it will sooner or later lose its independent existence, and under those conditions it should lose it. Our chance lies in the discovery and exhibition of a Quakerism which has the original seed of truth in it, and which has the power of expansion into something which meets the needs of men to-day as Quakerism did at its birth. *We must do that or die.*

The world is not coming to us if we have nothing to offer except the statement that our *founders* were children of the Light and lived in the power of the Spirit. Nor indeed is the world coming to us if we have nothing to offer except an inherited theology, poor music, a church service of the program order, an occasional revival of religion of the sensational sort, and a musty church building from which no social forces radiate. Our own youth even are not coming to our meetings for business unless these become more living things and deal more squarely with the actual problems of life. We must then re-exhibit a religion of inward power and of social transformation.

The chief and essential quality is a first-hand *experience* of the Divine presence. We cannot live on old manna, we cannot make the truth march until we have experienced it in our own souls, and know, as we know there is a sun in the sky, that there is a Christ who saves us and who works through us. Without this conviction and experience we shall build hay, wood and stubble. Quakerism with the inward experience of God left out is already dead and may as well have its obituary written. We must, then, go to the world with the message that we have found, not a sepulcher of Christ, or a footprint of Him, but HIM,—alive and speaking to us.

Then next we must vivify all our machinery and system, and discover how to express our truth in convincing ways, and work it out into the veins of society about us. That means that we must go back to first *models* for our inspiration and guidance. We must root our new Quakerism solidly in the old. We must not take over the past in a lump. We must catch its living spirit and then form our own ideals and our own methods to meet the needs of our time, so that our system and methods shall not be picked up and borrowed from others, but shall be our very own, part of our very life, and suited to our own central principles.

All this calls for a revival of historical study, and a reconstruction in the light of this study. We must inform ourselves at the sources of Christianity itself, and secondly at the sources of Quakerism. We shall fossilize into something poorer than mediæval Quakerism if we become parasites to traditional theological dogmas and to antiquated church ritual. We must go back to the Gospels and to Paul and find out for ourselves what that healing stream of life—that primitive Christianity, really was. And then we must organize our spiritual fellowship—our Church-society—on lines that conform to the original idea. If we are to proclaim a message it must be a Quaker message, not a Calvinistic or a Wesleyan message. If we are to propagate we must propagate a true seed—not a misshapen offspring which nobody can recognize as ours. If we are to change our style of meeting we must still preserve the spiritual ideal of the true congregational meeting for worship. If we are to do pastoral work—and we must do it—we should discover how to develop a Quaker pastoral method which is effective and yet does no violence to our central truth. If we are to give up the peculiarities of dress and language, we must all the more cling to a deeper inward peculiarity. We must seek to influence the world, not by our oddities, but by our sure possession of the living power of God.

THE DURABLE SATISFACTIONS OF LIFE.

[Extracts from an address by President Charles William Eliot, to the undergraduates, at the opening of Harvard University, Tenth month 3d, 1905, as quoted in the editorial columns of *McClure's Magazine* for First month, 1906.]

For educated men, what are the sources of the solid and durable satisfactions of life? That is what I hope you are all aiming at—the solid, durable satisfactions of life, not primarily the gratifications of this moment or to-morrow, but the satisfactions that are going to last and grow. So far as I have seen, there is one indispensable foundation for the satisfactions of life—health. A young man ought to be a clean, wholesome, vigorous animal. That is the foundation for everything else, and I hope you will all be that, if you are nothing more. We have to build everything in this world of domestic joy and professional success, everything of a useful, honorable career, on bodily wholesomeness and vitality.

This being a clean, wholesome, vigorous animal involves a good deal. It involves not condescending to the ordinary barbaric vices. One must avoid drunkenness, gluttony, licentiousness, and getting into dirt of any kind, in order to be a clean, wholesome, vigorous animal. Still, none of you would be content with

this achievement as the total outcome of your lives. It is a happy thing to have in youth what are called animal spirits—a very descriptive phrase; but animal spirits do not last even in animals; they belong to the kitten or puppy stage. It is a wholesome thing to enjoy for a time, or for a time each day all through life, sports and active bodily exercise. These are legitimate enjoyments, but if made the main object of life they tire. They cease to be a source of durable satisfaction. Play must be incidental in a satisfactory life.

What is the next thing, then, that we want in order to make sure of durable satisfactions in life? We need a strong mental grip, a wholesome capacity for hard work. It is intellectual power and aims that we need. In all the professions—learned, scientific and industrial—large mental endowments should come to educated men. . . . You ought to obtain here, therefore, the trained capacity for mental labor, rapid, intense and sustained. That is the great thing to get in college long before the professional school is entered. Get it now. Get it in the years of college life. It is the main achievement of college life to win this mental force, this capacity for keen observation, just inference and sustained forethought, for everything that we mean by the reasoning power of man. That capacity will be the main source of intellectual joys and of happiness and content throughout a long and busy life.

But there is something more, something beyond this acquired power of intellectual labor. As Shakespeare puts it: "The purest treasure mortal times afford is spotless reputation." How is that treasure won? It comes by living with honor, on honor. Most of you have begun already to live honorably and honored, for the life of honor begins early. Some things the honorable man cannot do, never does. He never wrongs or degrades a woman. He never oppresses or cheats a person weaker or poorer than himself. He never betrays a truth. He is honest, sincere, candid and generous. . . .

How does honor come to a man? What is the evidence of the honorable life? What is the tribunal which declares at last, "This was an honorable man?" You look now for this favorable judgment of your elders—of parents and teachers and older students; but these elders will not be your final judges, and you had better get ready now in college to appear before the ultimate tribunal, the tribunal of your contemporaries and the younger generations. It is the judgment of your contemporaries that is most important to you; and you will find that the judgment of your contemporaries is made up alarmingly early; it may be made up this year in a way that sometimes lasts for life and beyond. It is made up in part by persons to whom you have never spoken, by persons who in your view do not know you, and who get only a general impression of you, but always it is contemporaries whose judgment is formidable and unavoidable. Live now in the fear of that tribunal—not an abject fear, because independence is an indispensable quality in the honorable man. There is an admirable phrase in the Declaration of Independence, a document which is was the good fashion of my time for boys to commit to memory. I doubt if that fashion still obtains. Some of our public action looks as if it did not. "When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation." That phrase—a decent respect—is a very happy one. Cherish "a decent respect for the opinions of mankind," but never let that interfere with your personal declaration of independence.

I have said begin now to prepare for the judgment of the ultimate human tribunal. Look forward to the important crises of your life. They are nearer than you are apt to imagine. It is a very safe protective rule to live to-day as if you were going to marry a pure woman within a month. That rule you will find a safeguard for worthy living. It is a good rule to endeavor hour by hour and week after week to learn to work hard. It is not well to take four minutes to do what you can accomplish in three. It is well to learn to work intensely. You will hear a good deal of advice about letting your soul grow and breathing in without effort the atmosphere of a learned society, or place of learning. Well, you cannot help breathing and you cannot help growing, those processes will take care of themselves. The question for you from day to day is how to learn to work to advantage, and college is the place and now is the time to win mental power. And, lastly, live to-day and every day like a man of honor.

"WHITTIERFIELD."

[From *The Swarthmorean.*]

The Class of '89 [at Swarthmore], who had the privilege of naming the college athletic field, received at the time a letter of acknowledgment and caution from the Quaker poet. The letter is in the possession of Ralph Stone, '89, who sends us a copy for publication.

"Oak Knoll, Danvers, Mass.,
"5th Mo. 1, 1887.

"Ralph Stone, Chairman Committee.

"Dear Friend:

"I am honored by the name given to your Field of exercise and recreation. As the graduate only of a district school I know little of the needs of a college; but I have no doubt that the 'Field' will be found an important adjunct to Swarthmore. The old Greeks—whose example in many respects is worthy of imitation—were wise in combining physical with mental culture. Recreation is doubtless as necessary in a Friends' school as in any other, though in this as in everything else it is well to let our moderation be known to all. Life is a very earnest thing, and the time allotted us too precious to be wasted in idle sports and that unnecessary "bodily exercise which profiteth nothing.

"I am truly thy friend,
"John G. Whittier."

FRIENDS' INTELLIGENCER.

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BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SECOND MONTH 17, 1906.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

HOW TO BE LIGHT-HEARTED.

THE prophet Isaiah, in enumerating the various kinds of service to which he is called, concludes his series with the announcement that his preaching is to proclaim the substitution of the garment of praise for the spirit of heaviness. He was verily a prophet of the future, for he saw that not only did the Hebrew people of that day need the garment of praise of which he spoke, but that all men and women in all ages of the world would need relief from the spirit of heaviness. Like an incubus, it settles down upon people who are not acutely sorrowing, nor especially oppressed. Men and women go half-heartedly about their work feeling the weight of this spirit upon them, they know not why. Children feel it in the atmosphere of homes lacking homogeneous interests; the man of business feels it when the stock market wavers; the woman of fashion is oppressed by it in the midst of the sham existence which she calls life; the person whose time is all given to the pursuit of happiness feels it most of all. Childhood quickly forgets its transient sorrows, and revels with light heart amidst work and pleasure. But most people who have left this care-free age are not as happy as they ought to be. Philosophers have sought for the secret of happiness, which is only relief from the spirit of heaviness. Some of them advise as complete an abolition of material things as possible to attain this end; others insist that it may more easily be reached by a multiplication of things to please the senses and entertain the mind; all admit the comparative failure of either suggestion.

We must look back to the message of the prophets for a workable prescription. It has been transmitted to us clearly enough. Our trouble is that we want to choose our own way of being happy, that we want some outside power to lift the spirit of heaviness, though we are endowed with capacity to remove it for ourselves. We like to choose the easier, not the better way. If we accept the proposition that God will not remove the spirit of heaviness except in conjunction with our own efforts to compass this end, it is a practical question for us to inquire just how we can begin our share of the work. Many churches resort to revivals to dissipate this persistent spirit, but after the temporary excitement has subsided the converts are apt to feel the same old weight upon them again. We do well to abandon all methods that promise a sudden lifting of burdens, which are not *upon* us, but *in* us. We know that biological changes are slow, and are satisfied that they *must* be. A like-minded reasonableness toward the growth of the spirit in man will be helpful to us.

If we decide to be happier than we are, the first essential is to get happiness out of the things and conditions that surround us. If they are unfavorable and unchangeable this is no easy matter, but it is a possible attainment, as examples that will rise in the thought of each of us bear witness. Let us be good tempered, not good humored only when things please us, but really so tempered that our dispositions are not easily perturbed. Let us cultivate the grace of courtesy. It is easier to accept inconveniences and disappointments if they are accompanied by courtesy. Let us seek not to excuse ourselves from service, but to welcome its opportunities. Let us learn to be forgetful of the estimate that other people may put upon our work, if we are satisfied that it is our best.

If we could bring our minds to being the best sort of people we know how to be, and doing the best things that we can find to do, and learning as much about many things as we have opportunity, our lives will be so full that there will be little chance for the spirit of heaviness to creep in. If we can free ourselves from it for an hour or a day, by other means than temporary dissipation of thought, we have made an effective beginning of the garment of praise which unconsciously is woven about us, as its troublesome antitype is put out of our lives. Getting religion, the stereotyped remedy for all conditions of unrest and unhappiness, is useful if we *use* the religion after we get it. The idea that this precious possession grows by use, and absolutely cannot be kept unless it is used, we accept in theory more easily than in practice.

That there may be more of this usable religion in the world, let all who have the spirit of heaviness, and especially the idle rich, become busy in work that is worth the doing, and put their hearts into their work; gradually the burden that rests upon them will be lightened and in its stead will come the joy of service.

The Congo missionary, John H. Harris, has been again in Philadelphia, speaking in several churches. On the 12th he appeared before the weekly gathering of Methodist ministers in Wesley Hall and told the story of the horrors permitted by the King of Belgium in the Congo State. The next day Bishop McFaul, of the Catholic Church, issued an open letter declaring that the Belgian Government has been basely slandered. An Associated Press dispatch from London also throws discredit upon some of the instances of alleged cruelty. One has only to read the official report of King Leopold's own Commission of Inquiry, with all the evidence on which the report is based carefully suppressed, to learn that the unhappy natives have no rights which the white man is bound to respect. Here are two extracts from this report:

"Several chiefs of Baringa brought to us, according to the native custom, bundles of sticks, each of

which was meant to show one of their subjects killed by the capitas. . . . The agents interrogated by the commission, or who were present at the audiences, did not even attempt to deny the charges brought against the sentinels."

"It is more than probable that at the beginning of the occupation some white officers tolerated this barbarous custom (of cutting off hands) . . . The result of this has been the mutilation of living natives whom the soldiers or sentries had believed to be dead."

We give also the written instructions of Commandant Verstraten, District Commissioner in the Congo State, to his subordinates: "I beg to bring to your notice that from January 1st, 1899, it is necessary that 4,000 kilos of India rubber shall be furnished every month. To insure this result I give you carte blanche."

Prof. George B. Foster, who occupies the chair of the philosophy of religion at the University of Chicago, has issued a book entitled, "The Finality of the Christian Religion," in which he denies the literal inspiration of the Bible, repudiates belief in many of the miraculous incidents narrated therein, and specifically expresses disbelief in the miraculous conception and bodily resurrection of Jesus. The book is designed as an arraignment of "authority religion," which, according to the author, "is in full force in all our denominations in some parts of the country, and in some of our denominations in all parts of the country."

The thirty-eighth annual convention of the National American Woman Suffrage Association, which has just been held in Baltimore, affords conclusive evidence of the rapid growth of public sentiment in favor of granting the ballot to women. In her annual address the president, Dr. Anna H. Shaw, advocated petitioning the Government to place women upon every commission to investigate conditions affecting their lives and the lives of their children. She also expressed her gratification that women are to be admitted as delegates to the approaching divorce conference in Washington.

Lucia Ames Mead, in her report of the Department of Peace and Arbitration, told of efforts being made to have Fifth month 18th, the anniversary of the opening of The Hague Conference, generally celebrated in the schools as Peace Day. She said: "The key to world peace is world organization. Suffragists will aid their cause most by intelligently working to abolish war."

The Congressional Committee on Privileges and Elections has concluded the hearing of testimony against Senator Reed Smoot. One of the most important witnesses was an ex-Mormon, Prof. Walter M. Wolfe, former teacher of geology in Brigham Young College, at Logan, Utah. He testified that he had been through endowment house and temple twelve times, taking the prescribed oaths, which demanded chastity, sacrifice and vengeance. The last is worded thus:

"You and each of you do covenant and pray, and never cease to pray, God to avenge the blood of the prophet on this nation."

He further testified that to the best of his knowledge polygamous cohabitation has increased very materially since Utah was admitted as a State. He also said that Smoot's candidacy had been discussed and indorsed by the High Council of Utah State, convened as a prayer circle. Another ex-Mormon testified that the oath of vengeance is administered to every one who passes through the endowment house; that there is no teaching in Mormon books directing loyalty to the Government, and that they sang a song containing the lines, "Brigham Young is our king."

Last week the stores on Market Street, Philadelphia, had an exhibition, as far as their space would admit, of the various industries carried on in the greatest manufacturing center in the United States. Every one knows of Philadelphia's locomotives, but few, even of the residents of Philadelphia, have any adequate conception of the great number of familiar articles—from machinery to toys, from carpets to lace—that are made somewhere in the Quaker City's great forest of chimneys.

For once the temperance people and the liquor men are in favor of the same measure—a bill before Congress to remove the tax from alcohol to be used in manufactures. The *Union Signal* says:

"The temperance leaders in Washington are not opposing the measure, as they have no objections to the use of alcohol for proper purposes. As a matter of fact, it is generally considered advantageous to the temperance cause, as with its general use for manufacturing purposes and in the arts it would be no longer necessary to argue about what shall be done with the vast sums invested in distilleries, or what the farmer will do for a market for his grain. The temperance agitator will simply say with Gerrit Smith that no one has any quarrel with alcohol sold for legitimate purposes, any more than he objects to the selling of bad meat or poisonous drugs for proper purposes. Bad meat makes good fertilizer and soap. Its harm lies in being sold as a food."

A Philadelphia saloon keeper, Matthew M. Farrell, who was granted a license to sell liquor in Third month, 1905, has asked to have his license revoked. Some of his reasons for this action are as follows:

"The liquor trade has so degenerated that it is almost impossible to purchase pure liquors, and it is a crime to furnish cologne spirits and fusel oil to a man or woman who asks for whiskey, and yet it is done. . . .

"Again, I further object to having my name connected with a business which takes from human beings not only their money, but their will power and their reason, and leaves them abandoned or ruined wrecks for all time and eternity.

"I further object to longer being a party to a business which causes so much suffering and misery in the homes of this city. It is a fact which must be

taken as verity that more crimes are traceable to the rum business, and more sorrowing, heart-broken wives and children, mothers and fathers are due to vile drinks than to any or all other causes. . . .

"My experience with the said business has presented to me so many views of the terrible consequences of the doctored liquor so largely dispensed in Philadelphia that I now am fully decided and determined to obey the dictates of my conscience and the appeals of my good old mother and try to make a living in a business not so intimately connected with the ruin of all that is good and pure in human life and its relations."

We are often told that "prohibition does not prohibit" in Maine, but it seems that in some way those who were educated there have imbibed the idea that it is a good thing to set the example of total abstinence. The Washington alumni of Bowdoin College recently held their twenty-fourth annual banquet at the Raleigh, in that city. No wine was served, the usual college stein and drinking songs were omitted, and healths were drunk in sparkling Poland Spring water, right from the Pine Tree State. Senator Frye, of the class of 1850, presided. On his right sat Vice-President Fairbanks, on his left Dr. William De Witt Hyde, president of the college; gathered about the table were Chief Justice Fuller, members of Congress, bureau chiefs and others prominent in the affairs of the government. President Hyde said: "When persons ask me about Bowdoin I refer them to the sons of Bowdoin; if they are of a literary turn of mind, I refer them to Hawthorne and Longfellow; if they have a dash of adventure, I point them to Peary and the North Pole; if they are interested in public affairs I point to the Capitol and tell them that all three bodies that meet there, the Supreme Court, the Senate, and the House, were presided over at the same time by three graduates of Bowdoin College. Two of the three are with us as members, Chief Justice Fuller and Senator Frye; and whoever may occupy the chair, Tom Reed will always be remembered as the Speaker of the House of Representatives."

AN OPEN LETTER TO SWARTHMORE STUDENTS.

Very many good friends of Swarthmore College are troubled because of the existence of the tobacco habit among its students. The responsibility for the growth or decrease of this practice now rests upon you, and those who have decided to place it there believe that you will measure up to this responsibility. Will you not, in your various fraternities and debating societies, make a study of the effects of tobacco upon individuals and upon society?

Physicians and scientists agree that the use of tobacco, especially of cigarettes, by growing boys, is injurious physically, intellectually and morally; but it is estimated that fifty per cent. of the school boys in our cities and towns smoke cigarettes. A county superintendent of schools in the western part of Pennsylvania said that teachers would make but little headway against the cigarette evil so long as young men came home from college smoking their pipes and cigars, for these college men are the boys' heroes. Is it not worth your while to consider how much your influence counts for upon the boys in preparatory schools?

Which of the fraternities established at the college will be the first to pass a resolution that there shall be no more smoking in its room? Many who are now opposed to the existence of fraternities at Swarthmore would change their minds if such a stand as this should be taken by one or more of them.

Here are a few questions that are respectfully submitted for discussion or debate:

Are smokers generally careful to refrain in the presence of those to whom the odor of tobacco smoke is offensive, or does the habitual use of tobacco beget indifference to the comfort of others?

Is the smoking habit a reversion to barbarism, or an evidence of higher civilization? If the latter, should not women acquire the habit also?

What effect has the habitual use of tobacco upon the heart, the nerves, the brain, the digestion, the conscience?

Do smokers get any other benefit from the use of tobacco than sensuous pleasure and a feeling of good-fellowship?

What better form of entertainment might take the place of the "smokers" now so often given by one set of men to another?

Is it true, as the statistician tells us, that the average college woman is an inch taller than she was a generation ago, and the average college man three-fourths of an inch shorter? If true, has the use of tobacco by boys anything to do with it?

If it is well to do without tobacco when training for football, would it not also be well to do without it when training for life?

ELIZABETH LLOYD.

THE KENNETT SQUARE CONFERENCE.

A "Week-end," or Seventh and First-day, conference was held at Kennett Square, Chester County, Pa., on the 10th and 11th. While this is an old and populous Friendly center, yet no quarterly or other general meeting is regularly held there; and Friends felt that it would be good to gather in their meeting house some from the neighboring meetings and also to offer something of more than usual interest to their own local members who are not always in attendance at First-day school and meeting. Within easy reach by trolley and train are London Grove, West Grove, New Garden, Hockessin (Del.), all of these belonging to Western Quarter. Friends also came from West Chester, Wilmington, and other more distant meetings. Visitors from a greater distance were Reuben P. Kester and wife, Myrtle M. Kester, from Grampian, Clearfield County, Pa.; Eleanor D. Wood, of George School; Henry W. Wilbur, of Swarthmore; Arthur M. Dewees, of the Phila-

delphia Associated Charities; Mary Travilla, of West Chester; George Walton, of Wilmington Friends' School.

The conference was opened at 10.30 on Seventh-day morning by Frederick Brown, of Kennett Square. As chairman for the session, Edward Pennock, of London Grove Meeting, was introduced. Henry W. Wilbur spoke briefly on "Friendly Needs and Work." He said that we are all agreed that the Society of Friends needs something at this time. The working out of these needs will for the most part be our work for the immediate future. We need first of all to work out a method. The idea that everything must be spontaneous has degenerated into leaving everything to chance or to neglecting it altogether. As a matter of fact, we must put ourselves in the way of inspiration. It is just as necessary that we put ourselves in the way of spiritual air and sunshine as that plants have access to the physical air and sunshine. We need, then, to develop method, such method as will best impress the individual member to set about doing his individual part. We have come to look to the gallery to make the meeting interesting. Furthermore the gallery has been gradually disappearing, until in many meetings there is no vocal ministry. By looking to the gallery the supply of ministry has been cut off. Those who sit in a meeting expecting some one else to do the ministering are not in the way to be faithful to any call to ministry that might come to them. We can have a ministry again in our languishing meetings only as our individual members are vitalized. We Friends have got to develop among us the method of doing our human part in this work of vitalizing our individual members.

A second need is to understand better the Friendly beginnings and the underlying principles of our message and testimonies. If we do this we shall find that there was method and purpose in the work of the early Friends, for instance, in connection with the sending forth of the sixty preachers throughout England by George Fox. As for us we have not so much to look toward sending out sixty ministers through the country to preach the truth, but rather just at present to set about the work that is waiting to be done right in our midst. We must disabuse ourselves of the feeling that any committee alone can do this. Our meetings can be vitalized from the inside, just as only from within can the individual be made alive. No minister or chairman of any committee, however able or however earnest in the work, can do anything for us except as we are ready to do for ourselves. Such a conference as this cannot do anything, and if we look to such special opportunities we shall be disappointed. Unless whatever inspiration there may be in such a gathering meets a response in individual hearts, we shall be more dead rather than more alive after such an "awakening."

Again a great need is enthusiasm. Perhaps more than anything else we need to have faith in the life that is within us, and eagerness and enthusiasm in carrying on the work of its promptings. We need to know each other better. We need to become impressed with the largeness of the things we have to do in every one of our neighborhoods, and thus to let the petty jealousies of neighborhood life be crowded out. The moment we realize the need and put ourselves sincerely in the way to do our part the supply of ministry will come. In the economy of God there can be no need without a supply.

The greater part of the session was taken up with the answering of questions. Some of these were sent in by Friends of the neighborhood and were answered by visitors. Others were asked by the visitors and were answered by the Friends of Kennett Square. In this way some who had not thought much of contributing found themselves important parts of the conference, instead of merely listening to others. The questions were quite simple and direct, and turned out to be searching and practical. "How can we develop more sociability among our members?" was answered by Reuben P. Kester. "What constitutes a model First-day school superintendent?" was a question put to R. Barclay Spicer. Henry W. Wilbur rose to the question, "How can we secure better attendance at our business meetings?" "What can women do to get others to come to meeting?" was spoken to by Eleanor Wood. "Why do we not give as much time and attention to meeting affairs as to business?" was answered by George Walton.

It then became the turn of Kennett Square Friends to be called on to answer some questions that had been handed out to them at the beginning of the session. "Could and should the meeting house be made in any sense a center of activities of the neighborhood?" was taken up by Anna Hicks. "Would a social meeting in the meeting house occasionally do good?" was answered by Ellen Way, of West Grove.

A general discussion which followed was engaged in by Mary Travilla, Sarah Ann Conard, of West Grove; E. May Myers, of Martin Academy; Edward Pennock; Pennock Spencer, of London Grove; Enoch Hannum, of West Chester.

At noon lunch was served to all present. The afternoon session began at 2 o'clock, the first hour being devoted to conference on questions and matters growing out of the answering of them. Among those who took part were Edward Pennock, of London Grove; Pennock Spencer, also of London Grove, in response to the question, "Should children be obliged to attend meeting and First-day school?" Mary Bartram, of London Grove, in answer to "What can be done to induce serviceable members to do service in our meetings?" E. May Myers, "Would brief reading of inspiring literature in our meeting for worship help concentrate on spiritual things the minds of those assembled?" Allen Cloud, of London Grove, and Ella Broomell, of Cochranville, "How may we make our principles more prominent than our peculiarities?"

The address of the afternoon was made by Reuben P. Kester, whose subject was "Quakerism in Our Own Time." This was a forceful presentation of the thought that we have a great responsibility, such as

our fathers felt in the earlier days, and our responsibility is not only for this beginning of the century, but for the end of the century. Great things are to be done, great movements are afoot. Are we going to be a faithful part of these movements as our fathers were of great movements in the seventeenth century, and as some even yet living were in the last days of slavery. It lies with us as to whether the things we say and honestly think we believe in are to count in the time that is just ahead of us, or whether things we believe to be in the wrong direction are to prevail.

In the late afternoon a pilgrimage was made to places of literary interest, in which Kennett Square abounds. At the home of Bayard Taylor, the beautiful old Cedarcroft, which is now occupied by a boys' school of high ideals and excellent equipment, the party of Friends were most hospitably received. Their guide through the rooms once occupied by Bayard Taylor, which are preserved much as they were left by him, and through the buildings that have been added for the accommodation of the school, was the principal of the school himself, Jesse Evans Philips, who did all in his power to make the visit a pleasant and interesting one.

In the evening there was again a session of the conference, the subject being "The Woodbrooke Movement," the speakers being Arthur Dewees and Eleanor Wood, who have led in the discussion of this subject at several recent conferences. Much interest was aroused in the spirit of the work that is being done at Woodbrooke, and in doing what we may to bring it to bear among our meetings in America.

On First-day morning the visiting Friends distributed themselves among the near-by meetings. Henry W. Wilbur went to Hockessin, Del.; Arthur Dewees and Eleanor Wood attended London Grove Meeting and First-day school in the morning and led the discussion at the Friends' Association meeting at West Grove in the afternoon. Edward Pennock attended New Garden Meeting in the morning, and he and Henry W. Wilbur attended the Friends' Association there in the afternoon. Kennett meeting was attended by Reuben P. Kester, of Grampian, Pa., and other Friends. R. Barclay Spicer.

PHILADELPHIA QUARTERLY MEETING.

On Third-day, the 6th, men and women of the Philadelphia Quarterly Meeting met together in business session for the first time. This is the last quarterly meeting of our body of Friends to abandon the custom of holding separate sessions for men and women for the transaction of business. With this change the Philadelphia Yearly Meeting is now the only body of our connection of Friends that continues to hold separate meetings for discipline. But there are other reasons for this than unwillingness to make the change; the meeting house at Fifteenth and Race Streets is too small to accommodate the yearly meeting, and until the old building is either remodeled or enlarged the big annual gatherings cannot be held in other than separate sessions.

Partly, perhaps, because of the special interest in the new departure, the attendance was unusually large. About four hundred Friends, a majority of them women, occupied the large room at the Race Street end of the meeting house.

Among the visitors from other quarterly and yearly meetings were Isaac and Ruth C. Wilson, of Bloomfield, Ontario; Reuben P. and Myrtle Kester, of Grampian, and David Newport, of Abington.

A long meeting for worship preceded the business session. There was speaking by Isaac Wilson, Reuben P. Kester, D. Henry Wright, Sarah Linville, Sidney Yarnall, David Newport and Matilda Janney. Frequent reference was made in the addresses to what were considered signs of a religious awakening among Christian people.

For the business session, J. Eugene Baker, of Friends' Central School, was appointed clerk for the day, and Anna C. Janney, assistant. Representatives of the four monthly meetings—Philadelphia, Green Street, Radnor and Exeter (Reading)—were present.

An encouraging report was presented by the committee appointed to visit smaller meetings. A nominating committee to report at next quarterly meeting, in Fifth month, was appointed to revise the membership of this committee.

The annual report of the committee having charge of the Quarterly Meeting's Home, in Germantown, was considered. The report in full was as follows:

"To the Quarterly Meeting:

"In presenting the ninth annual report of the Committee on "Philadelphia Quarterly Meeting's Boarding Home for Friends," we feel that we have little to offer that is new.

"The property at 5800 Greene Street, Germantown, has been sold during the past year for eighteen thousand four hundred and fifty dollars ($18,450.00), and the purchase money has been placed in the hands of the trustees of the quarterly meeting. We request that the trustees be authorized to pay over to the treasurer of this committee the amount realized in cash from the sale of the property, also the interest on the mortgage as it becomes due, and also the principal of the mortgage as the same may be paid off.

"As there was some possibility of a street being opened at the rear of the Home property, with the further possibility of rows of small houses being erected thereon, a friend, who has the welfare of the Home deeply at heart, purchased during the past month a tract of 200 feet on Washington Lane, and 294 feet 8 inches in depth, and has transferred to the Corporation Trustees of Philadelphia Yearly Meeting, to hold for the benefit of the Quarterly Meeting's Boarding Home, under the same declaration of trust applying to the original gift. Aside from the advantages of controlling this adjoining lot, we feel that it will prove valuable in increasing the comforts and convenience of the Home and its boarders. We wish to express our grateful appreciation of the thoughtfulness and liberality of the donor.

"As there is some prospect of Washington Lane

being widened this spring, and as the question will also arise as to whether Sherman and Pomona Streets shall be opened (these are two streets on the City Plan which cross the Home property), and as this will involve various questions of grading, curbing, paving, etc., we suggest to the quarterly meeting the adoption of the following minute: 'The Corporation Trustees of Philadelphia Yearly Meeting of Friends is requested to carry into effect such arrangement with the city of Philadelphia in connection with the widening of Washington Lane, and the opening, or taking from the City Plan, of Sherman and Pomona Streets, and the grading, curbing, paving, and sewers in connection with the same, as the Committee of Philadelphia Quarterly Meeting's Boarding Home may agree upon with the city authorities. And authority is hereby expressly granted to the said Corporation Trustees, should they be so requested to act by the Quarterly Meeting's Boarding Home Committee, to dedicate to the city a strip of land not exceeding ten feet in width along Washington Lane; also to grant the right of way for a sewer or sewers under the bed of Sherman and Pomona Streets, or elsewhere through the property, under such terms and conditions as shall be mutually satisfactory to the Committee of Philadelphia Quarterly Meeting's Boarding Home and the city of Philadelphia.'

"The Home continues under the care of the same efficient matron and corps of interested assistants as last year, and the real home atmosphere is maintained, where the aged Friends there assembled find a haven of rest, surrounded by the comforts and many of the luxuries of life. The religious meetings held on First-day evenings have continued throughout the year, and are attended by almost all the family. A friend sends a large conveyance on First-day morning to take some to Germantown Meeting who are not able to walk; it contains seats for twelve, and in most cases is fully occupied. We now have forty-one permanent boarders, which is the limit that we can accommodate. During last First month there was an epidemic of 'grippe' in the Home, which affected almost half of the boarders. Although all seemed to recover, it left its effects, and there were three deaths during Second month—Julia McClintock, W. Curtis Taylor and Ellen Martindale. Sarah Brear passed away Third month 9th, and on Eleventh month 19th our friend and co-worker, Hannah F. Roberts, passed on to the higher life. We desire to place on record our appreciation of her faithful services. Her great interest in everything pertaining to the Home, and her wise judgment, made her a most valuable member of this committee.

On behalf of the committee,
CAROLINE S. JACKSON, Clerk.

Philadelphia, First month 31st, 1906.

Some men pile up vast wealth by living on the lives of others, and some by living for the lives of others. These latter lay up eternal treasure in themselves, and so in heaven.—*The Friend (Phila.)*.

IN MEMORY OF EZRA LIPPINCOTT.

As we grow older and the loved ones, like autumn leaves, fall faster around us with the advancing years, words fail in their meaning to express the sorrow that comes to our hearts. The death of Ezra Lippincott has left a void, a loneliness in our midst. His life was largely engaged in doing those things which make for righteousness, for the uplifting of humanity.

He was a true Friend, always desirous of keeping before our younger members the fundamental principles of our Society, and by precept, fortified by example, he endeavored to exemplify the "Simple Life." In his social minglings simplicity seemed his watchword. He was ever ready by his kindly sympathy to cover the shortcomings of others with a mantle of charity. The duties of citizenship were not neglected, bringing the assurance that in their accomplishment the interests of the whole community were promoted. His acts of kindness will long be remembered by many who were recipients of the quiet ministrations of his helpful hand. These lines seem fitting:

What asks our Father of his children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways? C.

THE RESPONSIBILITY OF PROMINENT CITIZENS.

"What's fashionable, I'll maintain
Is always right," cried sprightly Jane!
"Ah! would to heaven," says graver Sue;
"What's right were fashionable, too!"

Is there any temptation easier for an amiable person to fall into than to lay aside personal responsibility, for the moment, and undervalue one's personal influence for the sake of so-called "fashion," or the approval of people in high life? Is there any cloak more specious than this one of "the people's demand," made by newspapers as an excuse for printing unseemly details of scandals, burglaries, murders, etc.? The editor can be an educator as well as dispenser of news. Indeed, it is not possible for him to be anything else but an educator, either for good or evil.

Can the citizen in high position be anything but an educator, an exemplar of the faith that is in him? How he rejoices in his might and brings pleasure to thousands by his munificence! When he yields to wrong customs, or gives countenance to that which might harm the weak, can he escape responsibility for his actions? Do not his church, his family, his associates, hold him equally responsible with the private man in humbler circumstance, to answer at the bar of conscience?

Is there no positive standard in this matter of dispensing alcoholic beverages at high functions and formal occasions? The hero of the "Cherokee" turned down his glass at the Clover Club dinner given in his honor. The Masonic Temple, over the way from the Bellevue-Stratford, has banished all intoxicants from

its doors. A higher valuation set upon personality, and a deeper feeling of individual responsibility, would bring this matter closer home to the hearts of the "foremost citizens."

Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever, 'twixt that darkness and that light.

S. M. G.

THE "CREED" IN PHILADELPHIA'S DISCIPLINE.

I am much interested in the editorial of Second month 3d, having title "The Creed" in Philadelphia's Discipline.

To begin with, I do not like the title. To my mind it is generally misleading. To one who but glances at the title and understandingly reads the whole article, however, it presents the subject very fairly.

Some one has said, "Belief or creed is a matter of environment." We are Christian because we live in a Christian land—in a land and among a people who look upon the Christ as the great example, the great light giver.

That we are Friends, then, is a matter of birth or convincement.

Our Society is most liberal, for it admits both the Trinitarian and Unitarian into membership, holding as we do that "the operation of the Holy Spirit will furnish light" sufficient to set us right with our Heavenly Father, if we truly open our hearts to its influence. Personally I am sorry that this question has been brought forward. To my mind the proposed change serves no good purpose; it simply opens up a discussion that no matter which way a decision is made is likely to commit a useful spirit to a course they otherwise might not assume, viz: the exercise of a "spiritual" stubbornness.

As it stands now we simply request parents to incite their children to the diligent reading of those excellent writings which set forth, etc. . . . and to educate their children in the belief of the inward manifestation and operation of the Holy Spirit on their own minds.

It seems to me that the way our Discipline reads now is the best. If it conserves no other purpose I believe it will be the broad link that will in God's time bind the two branches of Friends into one.

I hope this proposed change will be laid upon the table. May I ask our Friends of the Philadelphia Monthly Meeting to prayerfully consider the following "text" from Revelations: "And to the angel of the church in Philadelphia write . . . Hold that fast which thou hast, that no man take thy crown."

And may God in his infinite wisdom guide and guard us. W. J. MacWatters.

A distinguished scholar said of Dr. John Watson's preaching, "Your best work in the pulpit has been to put heart into men for the coming week."

DRINK AND POVERTY.

As to the general question, it may be and is true that some, even much of the poverty of the wage-workers is due to intemperance, but that does not explain all or most of it. Among the wage-workers there are thousands of sober men and thousands of total abstainers from alcoholic drinks, yet they are not able to have homes in the suburbs. Liquor won't do as an explanation of poverty. There is dismal poverty in many parts of the world where drunkenness, or intemperance in the use of intoxicating liquors, is unknown. Exaggeration in language or in theories on the subject never helps the cause of temperance, nor do the statistics designed to show that most of the sin of intemperance is among the wage-workers. The greatest of temperance apostles, the famous Father Matthew, did not argue on such lines. He did not contend that intemperance is the cause of all the poverty or the greater part of it, nor that the wage-workers are more addicted to the evil than the wage-payers. He preached to and for the rich and poor alike, as the Catholic Church has always done and continues still to do, knowing that neither is immune from the vice of intemperance and that morally it is equally injurious to both. Moreover, the wage-workers naturally dislike to be constantly preached at as mostly drunkards, or the only intemperate element of the population, and such temperance advocacy does no good whatever. —*Freeman's Journal* (New York).

BOOKS AND READING.

Lovers of trees will turn with interest the pages of *Forestry and Irrigation*, a monthly magazine published in Washington, D. C., at $1.00 a year. The picture of Stone Mountain, near Atlanta, Ga., is an impressive object lesson. Once it was covered with forest trees; these were removed by the axe and by fire, and then the rains washed off the soil and left the rocky knob bare. Corn may be planted on our hill slopes for a season, but only trees will hold the soil in its place and make them productive for generations.

A reprint has been issued of the seventeenth century English translation, by Nicholas Ferrar, of the "Divine Considerations" of John Valdesso (Juan de Valdes), with the notes which George Herbert made upon his friend Ferrar's manuscript. Apart from its interest to admirers of those two great churchmen, this volume has an especial interest to members of the Society of Friends. That doughty old Quaker litterateur, Benjamin Barron Wiffen, who spent much time and trouble over the resuscitation of the works of the early Spanish reformers, remembered late in life that he had once heard a friend say he possessed an old treatise written by a Spaniard which foreshadowed in the main the teaching of George Fox. Eagerly ransacking his friend's library, he found, in Italian, the very volume which as translated by Ferrar and annotated by Herbert, was published in 1638, and has now been reprinted for the first time. Readers of "John Inglesant" will recall

the reference to the "Divine Considerations," which is printed on the cover of the new edition, and recall also that the author of "John Inglesant" was in early life a Quaker.

(Published by John Lane Company, 67 Fifth Avenue, New York. Cloth, 75 cents; leather, $1.00.)

A VISION.

Within a poor man's squalid home I stood:
The one bare chamber, where his workworn wife
Above the stove and washtub passed her life,
Next to the sty where they slept with their brood.
But I saw not that sunless, breathless lair,
The chamber's sagging roof and reeling floor,
The smeared walls, broken sash, and battered door;
The foulness and forlornness everywhere.

I saw a great house, with the portals wide
Upon a banquet-room, and from without
The guests descending in a brilliant line
By the stair's riches; and beside
The loveliness of the gemmed and silken rout,
The poor man's landlord leading down to dine.

—*William Dean Howells.*

BIRTHS.

COX.—Near Accotink, Va., First month 10th, 1906, to Joseph W. and Margaret Hughes Cox, a daughter, who is named Christine Hughes Cox.

WALKER.—In Chadd's Ford, Pa., on First month 13th, 1906, to William Hicks and Helen Baldwin Walker, a son, who is named William Hicks Walker, 3d.

MARRIAGES.

EASTBURN—ARNOTT.—In their future home, Wilmington, Del., Second month 10th, 1906, under the care of New Garden Monthly Meeting, Chester County, Pa., Horace Greeley Eastburn and Jean Lillian Arnott, both of Wilmington.

WOODNUTT—WARNER.—By Friends' Ceremony, in Woodstown, N. J., Second month 12th, 1906, in presence of L. A. D. Allen, Mayor of Woodstown, N. J., Jonathan Woodnutt, of Salem, N. J., and Margaret R. Warner, formerly of Harford County, Md.

DEATHS.

BEARDSLEY.—At the home of her son, in Staten Island, N. Y., on Second month 7th, 1906, Laura H., widow of Jonathan Beardsley, and the last surviving child of Gabriel and Hannah Coutant, in the 87th year of her age. She was a member of Poughkeepsie Preparative Meeting of Friends. The interment took place at Poughkeeepsie, where a solemn meeting was held. She is survived by two sons, one of them being Prof. Arthur Beardsley, librarian of Friends' Historical Library at Swarthmore College, Pa.

BROWN.—At Bloomington, Ind., First month 28th, 1906, of pulmonary tuberculosis, Herbert Percival Brown, son of Jesse H. Brown, of Lincoln, Va., and Francenia Hirst Brown, deceased, in the 43d year of his age. He was a birthright member of Whitewater Monthly Meeting, Richmond, Ind., and retained his membership in the Society throughout his life. After brief, impressive services at Indianapolis, on the evening of the 29th, the body was cremated in accordance with his repeated request.

ELY.—At his home in Newtown, Pa., on the morning of Second month 8th, 1906, Joseph S. Ely, aged 85 years. He was one of the nine children of George and Phebe Ely, four of whom survive him: Jonas Ely, Newtown, Pa.; Timothy B. Ely, Hatboro, Pa.; Deborah, wife of Newlin E. Smith, Mound City, Kan., and Anne S., of the Indian Industrial School at Carlisle, Pa. Joseph S. Ely always took an active interest in public affairs. In 1857 he received the Republican nomination for sheriff of Bucks County, and was the only Republican elected on the county ticket that year. In 1897 he was elected jury commissioner of the county, and filled that office three years.

FOULKE.—Dr. Joseph Foulke, formerly of Buckingham, Pa., in Milwaukee, Wis., Second month 10th, 1906; a member, and for many years an elder, of Buckingham Monthly Meeting.

HAZARD.—At his home, in Pasadena, Cal., Second month 3d, 1906, Willett Baker Hazard. He was born in Prince Edward County, Canada, First month 3d, 1830, son of Joseph and Martha Hazard, a birthright member of the Society of Friends. A man of decided convictions, he performed the duties of a citizen as he understood them in a quiet and unostentatious manner, which made him respected by all who knew him. He was of a mild and gentle disposition, a kind, loving, and indulgent husband and father, and showed in his daily life those finer characteristics indicating the true Christian.

MORELL.—On the 19th of First month, 1906, in Philadelphia, Pa., after a short illness of pneumonia, in her 56th year, Sophia E., wife of Charles M. Morell, who, with a son and daughter, are left to mourn her loss. Two brothers and three sisters survive, who feel this sudden taking away keenly. A brother, Edwin W. Scarlett, died two years ago, she being the eldest daughter of the late Joseph and Amanda E. Scarlett. This dear one was always ready to do for others whatever her hands found to do; unselfish, and kind to all. While her lifework is now over, the remembrance of her by many will not soon fade away. E. D. C.

RAKESTRAW.—At her home, near Willowdale, Chester County, Pa., on Second month 8th, 1906, Sarah S. Rakestraw, in her 92d year.

SKIDMORE.—At Beekman, Dutchess County, N. Y., Second month 9th, 1906, May, beloved wife of Alfred M. Skidmore, aged 26 years.

THOMAS.—In Norristown, on First month 31st, 1906, Mary H. Thomas, widow of Lukens Thomas, in her 79th year; an esteemed elder of Gwynedd Monthly Meeting.

Mary H. Thomas was active in Society affairs. She will be greatly missed in the meeting and in the community. Her death was sudden, as she had often expressed the wish that it might be, preferring not to become a burden to anyone. Kindly in her disposition, and meek and humble in her deportment, she was the embodiment of what a true Friend should be. As an overseer, and, later, an elder, she endeavored to fulfill faithfully every requirement. She was one of whom it might truly be said: "Well done, good and faithful servant." At the funeral at Plymouth Meeting House on the 5th instant, several fitting testimonies to her worth were borne. E. R.

WILSON.—Edward Howell Wilson, son of Edward W. Wilson and Sarah Howell Wilson, on Second month 11th, 1906, at 3609 Baring Street, Philadelphia. Interment at Dover, Del.

NOTES AND ANNOUNCEMENTS.

The Swarthmore Preparatory School boys are to meet the Friends' Central School in debate. The question is, "Resolved, That capital punishment should be abolished in the United States." Swarthmore chose the affirmative side and the team is now hard at work securing material.—*The Swarthmorean.*

Isaac and Ruth Wilson expect to attend Centre Quarterly Meeting at Unionville (Fleming Postoffice), Pa., on the 17th, 18th and 19th. The name of the meeting has been changed from Bald Eagle to the name of the place where it is held, and is now known officially as Unionville Preparative Meeting.

Of Lydia H. Price, now residing at Cynwyd, near Philadelphia, Pa., her daughter writes: "Mother seems very much the same; perhaps somewhat stronger than she was during the summer and early fall. She is bright and happy, and has seen many of her friends. Her appetite is good, and she sleeps well, and does not suffer, for which we are indeed thankful."

At the regular meeting of the Literature and Social Section of the Philadelphia Young Friends' Association, to be held in the Auditorium, Fifteenth and Cherry Streets, on Second-day evening, the 19th inst., there will be presented a paper by Percival M. Fogg on "Friends' Worship and What It Includes."

Helen N. Emley will conduct a "Historical Salad," which will be followed by music and a social hour. An invitation is extended to all. F. P. SUPLEE, Chairman.

A new fence around the Schofield School grounds is an increasing necessity. We want a substantial iron one, and if our numerous friends will each buy one ticket for 30 cents it will help get it. Larger amounts will be gratefully received and all appreciated. MARTHA SCHOFIELD.

Aiken, S. C.

I am directed by Westbury Quarterly Meeting of the religious Society of Friends to report the following changes in the times of holding meetings, namely:

The mid-week sessions of the meeting held at Flushing, Long Island, have been discontinued.

Flushing Preparative Meetings will hereafter be held at the close of the meetings held for worship on the last First-day of each month. FREDERICK E. WILLITS, Clerk.

Glen Cove, N. Y.

In a personal letter to a Friend from a Friend in England, the following is noted: "I doubt not that American Friends have watched with interest our Parliamentary elections which are now practically complete. Like the election which took place in your city shortly after my visit, it has been a great victory for the friends of truth and righteousness. Never before within my lifetime have the forces of selfish greed met with such defeat, and although there may be something of selfish instinct underlying the decided pronouncement for free trade, nobler aspirations have had no small influence in the verdict. The liquor question, the land question, Chinese labor in South Africa, and especially the greed of clericals in demanding a share of the rates in maintenance of their denominational schools have all had weight. Never have so many Friends been elected to Parliament as at this election, and never so many non-Conformists. In the division in which I live, which has had a territorial Tory representative for centuries, and the members at the last contest had a majority of 1,900, we have elected a Friend (son of the late John King, of Manchester), a business man, with a majority of 700. Truly we have cause for rejoicing."

"There is no future for the Quaker sect. It is a dead force. Like a lump of sugar, it has melted and sweetened the community, but its work is done and it has begun to fade out of existence. It has probably little to teach us now. The Quakers were ever a modest, truthful and straightforward people, absolutely essential to the life of the seventeenth century, but their work is forever ended."

Thus said Rev. Dr. Owen James, a Baptist minister of Johnstown, Pa., speaking to the Baptist Ministers' Association in Philadelphia on First month 30th.

It is, of course, something to have been a "sugar lump" and to have sweetened the world! It is, however, rather trying to be told that our next act is to fade gracefully out of existence, that our work is forever ended. The Rev. Dr. Owen James is not the first to predict the final dissolution of the Quaker sugar lump. Such prophecies are common and frequent.

There have been some fine cases recorded in the medical journals where the doctor's declaration of sure death has been just the stimulus the patient needed. It may work that way with us. At any rate, we are of the opinion that this reverend doctor will not live to see the Quaker sugar lump all dissolved in the social tea.—*American Friend.*

SWARTHMORE COLLEGE NOTES.

On Third-day, Second month 6th, the regular meeting of the Historical-Political Conference was held. Dean Bond read an instructive paper on "Personal Reminiscences of Wm. Lloyd Garrison."

On Sixth-day the young men in the Senior and Junior Classes of the Engineering Department were invited to go on an excursion, given by the Whitehall Portland Cement Company, to Philadelphia business men, to their place at Cementon, Pa., which is just above Allentown. About twenty-five students responded to the invitation. On arriving at Cementon the party was first conducted to the large cement rock quarry to witness a huge blast of the rock. They were then shown the entire plant, and explained the process by which the cement is made. The excursion proved exceedingly instructive and entertaining, and the Swarthmore engineers are indeed grateful to Howard B. Green, of the Class of 1902, from whom the invitation came.

At meeting on First-day Prof. Price had an instructive paper, it being a comparison between the writings of Ovid and Jesus.

FRIENDS' ASSOCIATIONS.

BYBERRY, PA.—The last meeting of the Friends' Association was held as usual at the meeting house on First-day afternoon, Second month 4th, with a large attendance. Joseph I. Knight gave the Scripture reading, following which the secretary, Martha Knight (not Wright, as printed last month) read interesting minutes of the previous session. Under deferred business the subject of increasing our membership was discussed, and finally a membership committee was appointed by the president, Harry S. Bonner. This consisted of Miriam Tomlinson, William C. Parry, Ida R. B. Edgerton, William P. Bonner and Mary C. Wood.

As is the custom once a year, the constitution was read and an earnest plea made for more signatures. In this connection let it not be understood that our Association is in any way weakening after its six years of existence. Not at all, but having become fully established as a Friendly center it is our desire to draw in more from families not allied with Friends and thus serve as a leavening power to increase membership, not only in the Association, but fully believing it will eventually act as a feeder to the meeting, and this we believe to be a part of its mission.

An original paper by Anna Hawkins, on "The Power of Perseverance," was then given. It was most excellent and practical, giving incidents to substantiate the belief in such power as the basis of all enlarging vision. The writer quoted the axiom, "All due a man will come to him," which was sometimes challenged, but which is certainly based on truth.

"A Life Worth Living," a selection made by Rachel Johnson, was then read by Sarah Warner Knight. The writer, after prefacing his real thought with descriptions of the hard-headed, close-fisted business man, then turned to the life of Bernardo, of London, whose work for London waifs is so widely known. His establishment of ninety homes for them has touched the lives of 50,000, and while he died poor as men call poor, yet was really a Crœsus in the amount of good done, and in the love in human hearts. It closed with saying, "One type gets out of life all he can, while another puts into it all he can."

Wm. P. Bonner then read an account of Benjamin Franklin, whose 200th anniversary on First month 17th made most appropriate at this time. Benjamin Franklin was America's first self-made man, equal to if not surpassing any diplomat. In his service on France for our country he was considered the "Great American Liberator." His many, many works for humanity were dwelt upon also, both in printing, illustrating, and in medical fields, his "Poor Richard Almanac" being widely copied in many countries.

The program for the next meeting included a talk by Henry W. Wilbur, which will occur on Third month 4th, when it was desired each one present now should attend and bring one additional person to make a goodly audience for the speaker.

Byberry, Pa. A. C.

MEDIA, PA.—The Friends' Association held its regular meeting in the schoolhouse on the evening of Second month 6th, 1906. The meeting was opened in the usual way by a selection read by Dr. Trimble Pratt, the president. Music formed part of the program, consisting of a violin solo by James Delacour, a former pupil of Mrs. Corolus M. Broomall. The accompanist was Mrs. Jessup, one of Media's well-known musicians.

A report of the General Conference, held in Plainfield, N. J., was read. Anne J. Darlington, who attended the week-end conference held in Germantown, First month 21st, gave a short talk descriptive of her visit. The subject of the evening was a debate: "Resolved, That prosperity is a menace to religion." This was treated in a most thrilling, eloquent and convincing manner by Henry M. Fussell and J. Eugene Walker, on the affirmative, and Ernest Leroy Green and Albert J. Williams, negative.

The meeting was not as large as usual, but those who were brave enough to go on a cold night heard the result of the debate. The meeting adjourned to met in the schoolhouse on Third month 6th, 1906.

Newtown, Pa.—The Friends' Association met at the home of Sarah W. Hicks, on the 7th inst. The president, Robert Kenderdine, opened the meeting by reading the tenth chapter of John. After the reading of the minutes, and the election of the officers for the ensuing year, the newly-elected president, Thomas W. Stapler, and the newly-elected secretary, Anna Wood, took their places.

The Executive Committee were not able to make a satisfactory report in regard to the lecture spoken of and Reading Circle proposed; but, it seemed to be the general opinion that we could not arrange for the lecture at present, and that the Reading Circle did not meet our need at the present time.

Lavinia T. Brown read a very interesting paper on the "Life of Ignatius Loyola," and the great source of his influence upon the spiritual world. Ruth Anna Harvey read a paper upon "Time" and its unrelentless changes. Martha Wilson read a poem, "Bear Thy Brother's Burdens." Robert Kenderdine, for current topic, read Emily Wilbur's letter from Friends' Intelligencer, in which she so heartily gives thanks for donations received by the Neighborhood Guild, and expresses her gratitude in being an instrument to dispense so much happiness in the homes of those who else would have had no Christmas cheer.

Report of the Executive Committee program for the next meeting, roll-call, which was most fully responded to, and the meeting adjourned to meet at the home of Edward Taylor, on the first Fourth-day in Third month. S. J. R.

Pasadena, Cal.—A regular meeting of the Young Friends' Association was held at the home of Charles Lewis, First month 14th. The meeting was opened by the reading of the 8th Psalm. Keturah Yeo read Lesson VI on "The Reformation in England." Charles Lewis read Lesson VII on the "Rise of the Church in England." The topic, "Shall there be one church, one faith, one baptism?" was discussed. John Griest said that there must be disagreement as to truth, faith and baptism, or we would all be alike. Anna Vaughan: "Let us begin at the beginning; do we not all agree that there is but one Creator of all life? God is a personal God in that he understands what is in our hearts." Anna Lewis: "Different churches are necessary at the present time that people at the same stage of advance may work together." Frances Walter: "So long as each sees but a little bit of truth we must have different churches." Anna Vaughan: "There is a change now in the attitude of the different churches toward each other. Revival services are held by the churches of one town together, and the people advised to join the church they are most drawn to." Mary Marotz: "We chose our churches as our friends, and select the one that helps us most and holds congenial coworkers." Charles Lewis: "Mankind will have to be much reformed before we can come together as one body; there are so many shades of difference of opinion." Anna Vaughan: "John J. Cornell always began by saying, 'this is the way it appears to me,' thus not claiming that the truth for him was the truth for every one." Levi Benson told of a vision which came to him some time ago. He saw Christ enthroned on a mountain. There were people at the bottom, and some halfway up. As they went up, their heavy garments impeding their progress dropped off. There were many paths leading up which came nearer and nearer together as they approached the top. Charles Lewis read an article from the Los Angeles *Times* on "The Way of the Trangressor is Hard." A letter from the conference at Plainfield, N. J., was read. The report of the Nominating Committee was read and united with. The officers for the coming year are Anna Vaughan, clerk; Mary Howell, assistant clerk; John Griest, Frances Walter and Keturah Yeo, Executive Committee. Keturah Yeo expressed appreciation for the work of our clerk, Charles Lewis. The minutes of the last meeting were read. Sentiments were given and after a brief silence the meeting adjourned.

Woodlawn, Va.—At the Young Friends' Association, held at the home of F. H. Wilkinson, First month 6th, 1906, there was a very good attendance, thirteen members and three visitors answering to their names at roll-call. The fourth chapter of Mark was read by the president, F. H. Wilkinson. "The Stranger's Sheaf" was read by George C. Gillingham, and was a good illustration of the true helpfulness that can be afforded the needy if practical charity be used in their behalf. Ellen Lukens not being prepared with an account of a Bible character, Sarah Lukens read "The Eternal Goodness" of Whittier. Reuben Gillingham read "Culture in Silence," an article original in character and laden with good helpful thoughts and suggestions, showing in a plain light the almost painful need of more mental repose in our lives. Kirk Wilkinson read nicely for us a good poem. Lida Gillingham read some extracts from the pen of Henry Wilbur, who presented in a forcible manner certain views on Friendly subjects as seen from the standpoint of the modern Friend. Well-chosen quotations were given by those present at roll-call.

The evening of Second month 4th, 1906, the Young Friends' Association met at the home of Ellen Lukens. Seven members and three visitors were present. The president read a portion of the fourth chapter of Luke, and the secretary read the minutes of last meeting, which were approved. Lida Gillingham read from the Friends' Discipline concerning "Overseers," and Queries; the latter subject caused considerable discussion. Dorothy Walton and Sarah E. Anthony being absent, we had no recitations. "Good Old Times" was the title of a reading by Abbie Gillingham, which was both sensible and optimistic in view. Ellen Lukens read some current topics, and others were given by some present. Ellen Lukens chose the Prophet Samuel as the subject of her Bible sketch, and gave us an interesting account of his life. Quotations were given at roll-call. Our next meeting at the home of Sarah E. Anthony, Third month 11th, 1906. Sarah E. Walton, Sec.

Cincinnati, O.—On First-day, First month 28th, the Cincinnati Friends' Association met with Charles B. Murray. The meeting was opened with the usual silence, followed by the reading of the 8th Psalm. The subject for the afternoon, "Zoroaster and the Zend Avesta," was presented by Henry E. Wilde, who gave carefully selected sketches of what is known of the great Persian prophet. In many respects his teaching was found to come nearer the Christian religion than any other of the ancient religions, and the influence was undoubtedly felt on Christianity. The Avesta, the sacred book, is a book of worship, essentially moral, written to promote the best interests of humanity; it taught the law of justice, and the uniting of the good forces in warfare against the evil, the ideal being to make a kingdom of heaven on earth.

The discussions proved most interesting, and lasted until a late hour. The meeting closed with the reading of two poems, "The Children of Earth" and "Don't Forget the Potatoes," by Charles B. Murray.

Mabel L. Johnson, Assistant Clerk.

COMMUNICATIONS.

THE RACE PROBLEM AT OUR DOORS.

In Philadelphia it is said we have a colored population of 70,000; in our nearby suburbs we have many thousand more. The recent tragedy at Moorestown brings the question before us, and it is surely not a theory, but a condition, that confronts us.

It is stated there are in Philadelphia 43 industrial insurance companies that solicit business among the colored; it is estimated about $50,000 per year is taken annually in payments, and probably one-tenth of this sum is paid back to the donors, the companies refusing to pay the benefits on the slightest legal pretext.

We have very little industrial education for colored here; the Berean school the best, perhaps, and one at Cheyney and one at Wilmington.

George F. Richings has been lecturing for the colored race for fourteen years past, and his lectures are of great benefit to the race and conditions in this neighborhood.

The Pennsylvania Abolition Society allows Mr. Richings a small donation to assist in his expenses. This society expends about $1,000 per year income, mostly for the Southern schools.

Of course, this Southern school work is excellent. The wonderful women who founded and conduct the Schofield and Laing Schools should be supported in their great work.

But the question in my mind is, What are we doing in Philadelphia? The new South is now rich and awake, and well able to care for her own. Let us now look, like Lowell's Sir Launfal, at the leper at our own door.

Susan P. Wharton, with her associates at the Starr Centre, have been working miracles for years, in the heart of our great city. I know of no better use for $100,000 or more money, of either public or private funds, than to place it in their hands for the instruction of the young members of the colored race in habits of thrift, economy, cleanliness and religion.

D. H. W.

METEOROLOGICAL SUMMARY FOR FIRST MONTH, 1906.

Mean barometer 30.154
Highest barometer during the month, 25th 30.724
Lowest barometer during the month, 4th 29.332
Mean temperature 40.4
Highest temperature during the month, 23d .....71.
Lowest temperature during the month, 9th .....14.
Mean of maximum temperatures 46.2
Mean of minimum temperatures 34.5
Greatest daily range of temperature, 24th .....28.
Least daily range of temperature, 15th ..... 3.
Mean daily range of temperature 11.8
Mean temperature of the Dew Point .....30.
Mean relative humidity, per cent. 71.4
Total precipitation, rain and snow, inches 3.68
Greatest precipitation in any 24 consecutive hours, 1.87 inches of rain, on the 3d and 4th.
Number of days on which .01 inch or more precipitation, 13.
Number of clear days 7, fair days 8, cloudy days 16.
Prevailing direction of the wind from northwest.
The total snowfall during the month, 2.2 inches, fell on the 8th and 9th.
No snow on the ground on the 15th nor at the end of the month.
Heavy white frost on 1st and 30th. Sleet on the 3d. Fog on 11th, 12th and 22d.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 62° on 23d.
Minimum of the wet bulb thermometer at 8 a.m., 14.5° on 9th.
Mean of the wet bulb thermometer at 8 a.m., 34.6°.
Maximum of the wet bulb thermometer at 8 p.m., 62° on 23d.
Minimum of the wet bulb thermometer at 8 p.m., 22.5° on 9th.
Mean of the wet bulb thermometer at 8 p.m., 35.8°.
Mean of wet bulb thermometer for this month, 35.2°.

NOTE.—The means of the daily maximum and minimum temperatures, 46.2° and 34.5,° respectively, give a monthly mean of 40.4°, which is 8.4° above the normal, and is 10.° warmer than the corresponding month in 1905.

The total amount of precipitation for the month, 3.68 inches, is 0.18 inch more than the normal, and about the same that fell during First month, 1905.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, First month 31st.

Friends and others interested in cremation as a more sanitary method of the disposal of dead bodies than burial not infrequently inquire as to the number and situation of the crematoria in Great Britain. According to the *British Medical Journal*, there are now twelve such institutions in England and Scotland, an increase of three during 1905. They are, with the respective numbers of cremations last year: Golder's Green, Hampstead, 252; Ilford (City of London), 9; Woking, 95; Manchester, 100; Liverpool, 35; Birmingham, 22; Hull (municipal), 15; Leicester (corporation), 16; Leeds (municipal), 16; Darlington, 4; Bradford (corporation), 1; and Glasgow, 35. This is a total of 600 cremations, against 506 in 1904, and 475 in 1903.—*The Friend* (London).

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 9.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue, 11 a.m. Adult class at 10.30 a.m.

2d mo. 17th (7th-day). — Mansfield Young Friends' Association, at home of Elizabeth C. Scott; time of meeting having been changed from 2d mo. 3d, as previously announced.

2d mo. 17th (7th-day).—Short Creek Quarterly Meeting, near Emerson (and Mt. Pleasant), O.; ministers and elders, day before, at 2 p.m.

2d mo. 17th (7th-day).—Normal Class for First-day School Workers, in Young Friends' Auditorium, 140 North Fifteenth Street, at 2.30 p.m.; Jane Rushmore, director. The last in the series on the teaching of Bible history; subject, "The Maccabean Period."

2d mo. 18th (1st-day).—Junior Conference at Girard Avenue, at 9.45 a.m. "Democracy of Friends; the Friendly Method of Conducting Business and the Parliamentary Method."

2d mo. 18th (1st-day).—After-meeting conference at Race Street; general discussion growing out of previous papers.

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 112.)

2d mo. 18th (1st-day).—Cornwall, N. Y., Friends' Association, at the Seaman homestead.

2d mo. 18th (1st-day).—Devotional meeting, under care Young Friends' Association, in the parlor at 140 North Fifteenth Street, at 7.45 p.m.

2d mo. 18th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Swarthmore, Pa., at 2.30 p.m. Subject, "Loyalty to Law." Address by Prof. Franklin S. Edmonds.

2d mo. 19th (2d-day).—Centre Quarterly Meeting, at Unionville (Fleming P. O.), Centre County, Pa., at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

2d mo. 19th (2d-day).—Duanesburg Half Yearly Meeting, at Albany, N. Y., at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

2d mo. 19th (2d-day).—Social meeting of Young Friends of Philadelphia, under care of the Social and Literature Section. Paper by Percival M. Fogg on "Friends' Worship and What It Includes." Music, an "Historical Salad," conducted by Helen N. Emley, social hour.

2d mo. 22d (5th-day).—Bucks Quarterly Meeting, at Wrightstown, Pa. (Wycombe Station, and trolley to meeting house), at 10 a.m.; ministers and elders, day before, at 11 a.m.

2d mo. 24th (7th-day).—Pelham Half Yearly Meeting, at Pelham (three miles to Fenwick Railroad Station), Ontario, Canada; ministers and elders, day before, at 3 p.m. Isaac Wilson expects to be in attendance.

2d mo. 24th (7th-day).—Blue River Quarterly Meeting, Athenæum Building, Chicago, Ill., at 10 a.m.; ministers and elders, day before, at 2 p.m.

2d mo. 24th (7th-day).—Normal class for First-day school workers, at 2.30 p.m.; "How to Teach the Ethical Lessons," by Jesse H. Holmes.

2d mo. 25th (1st-day).—Horsham, Pa., Young Friends' Association, in the meeting house.

2d mo. 25th (1st-day).—Meeting of Friends at White Plains, at home of Elizabeth Komori, No. 3 Bank Street, at 11 a.m.

2d mo. 25th (1st-day).—London Grove, Pa., Friends' Association; "William Penn—A Sketch of His Life," by Mary Clark; "The Holy Experiment and the Politics of To-day," by Allen Cloud.

2d mo. 25th (1st-day).—Hopewell, Va., Young Friends' Association, at 1 p.m.

2d mo. 26th (2d-day).—Warrington Quarterly Meeting, at Menallen, Pa. (1½ miles from Sunnyside and Huntington Railroad Stations), at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

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2d mo. 27th (3d-day).—Burlington Quarterly Meeting, at Mt. Holly, N. J., at 10.30 a.m.; ministers and elders, day before, at 10.30 a.m.

3d mo. 2d (6th-day).—Nottingham Quarterly Meeting, at Little Britain, at 10 a.m.; ministers and elders, day before, at 2 p.m.

3d mo. 3d (7th-day).—Whitewater Quarterly Meeting, at Milton, Ind., 10 a.m.; ministers and elders, same day, at 8 a.m.

3d mo. 3d (7th-day).—Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 11 a.m.; ministers and elders, same day, at 9.30 a.m.

SCATTERED SEEDS

had no better friend than the late Thomas W. Woodnutt, of Chicago. Every year he sent a club of twenty or more subscribers living in a dozen different States. The father of one of his club members renews his daughter's subscription, and sends five other names with it, saying: "The above are new names to whom we are sending *Scattered Seeds* out of respect to our mutual friend, Mr. Thomas Woodnutt, and in further appreciation of what he did along this line." This action is a fresh illustration of the poet's thought, "To live in lives we leave behind is not to die." Believing that many others would like to help *Scattered Seeds*, to do its good work, we continue our offer to send one free copy for every three new subscribers at forty cents each.

In this month's *Century* Dr. S. Weir Mitchell begins a new novel called "A Diplomatic Adventure." It deals with one of the lesser incidents of the Civil War, when the writer was secretary to the American Legation in France.

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The stories of Lincoln are not all exhausted yet. A new and good one is contributed to the Second month 8th issue of *The Youth's Companion* by George Morgan, of the *Philadelphia Record.* It is entitled, "The Tableau of the Union," and tells of a meeting between Lincoln and Signor Blitz, the famous conjurer.

Alexander's Magazine for First month is a Garrison memorial number. One of the most important contributions is an address by Frances J. Garrison, one of the sons of the renowned abolitionist. A copy of this number, which may be obtained for ten cents from Charles Alexander, editor and publisher, 714 Shawmut Avenue, Boston, Mass., will be an interesting memento of the Garrison centennial celebration.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SECOND MONTH 24, 1906.

THE FRIENDS OF "THE INTELLIGENCER."

We desire again to express our thanks to the many faithful club senders who are unremitting in their efforts to get new subscribers. One of these writes: "I have been making every effort to get others to take this paper, but have not succeeded very well. Indeed, I feel that Friends are not as attentive to these matters as they should be. To take a Society paper is a duty they owe to the Society, to the editors, to their families and to themselves." We will send the INTELLIGENCER to new subscribers for $1.50 for the first year; our experience is that one who has had it a year is generally willing to pay the regular rate for it afterward. For three new subscribers at this rate we will send a copy free to a fourth subscriber.

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"GRANDVIEW." On lot 218. For rent for Sixth, Seventh, Eighth and Ninth months, except the basement, which is retained by owner (the latter is entirely separate from rest of house). Six bedrooms. Arrangements for housekeeping are complete. $75.00 per month for Sixth, Seventh and Eighth months, and $50.00 for Ninth month.

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CONTENTS OF THIS ISSUE.

Good Word—VIII 113
Close at Hand (Verse) 113
Quakerism and Politics 113
Words of John Woolman 114
The Friendly Form of Worship 115
Peace Teaching in Schools 115
A Boy's Thoughts on Religion 118
Crosby on Garrison 119
Editorial:
Friends' Schools 120
Note and Comment 120
Hatchet for the Opium Traffic 121
The Young Friends' House, Philadelphia 122
Reunion of New York Swarthmoreans 123
A Reason for Not Changing Doctrinal Parts of the Discipline 123
Two Friends of the Middle West .. 123
Purity of the Press 124
Child Labor and the Consumers' League 124
Fellowship (Verse) 125
Births, Deaths 125
Notes and Announcements 126
A Friends' Central School Entertainment 126
Fair Hill Activities 126
Swarthmore College Notes 126
George School Notes 127
Friends' Associations 127
Calendar of Meetings 128

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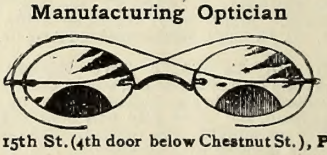
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SECOND MONTH 24, 1906.

Volume LXIII. Number 8.

GOOD WORDS.—VIII.

Friends' can never more be that exclusive body which they have been in the past, shutting themselves off from activities which involve temptation, and confining their exertions to charitable and philanthropic work and to other efforts which do not touch adversely their convictions. . . . And a decay of character will come, not as the result of taking up new fields of activity, but as the result of shirking any field of activity in which it is right for us to enter because of dangers and difficulties in the way.

In his recent book. —ISAAC SHARPLESS.

CLOSE AT HAND.

The day is long and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be done;
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis he who nerves our arm;
He turns the arrows which else might harm,
And out of the storm he brings a calm.

The work which we count so hard to do,
He makes it easy, for he works, too;
The days that are long to live are His,
A bit of His bright eternities,
And close to our need His helping is.

O eyes that were holden and blinded quite,
And caught no glimpse of the guiding light!
O deaf, deaf ears, which did not hear
The heavenly garment trailing near!
O faithless heart, which dared to fear!

—*Susan Coolidge.*

QUAKERISM AND POLITICS.*

At the inauguration of President James, of the University of Illinois last autumn, his predecessor, Andrew J. Draper, delivered a memorable address upon the functions of the university president. Among these functions, and holding what he took to be an important place, was that of communicating to the public from time to time the best academic thought upon current affairs. It is in this light that we must regard a recent book of essays from the president of Haverford College, entitled "Quakerism and Politics."

It makes little difference to the public what the college president's foundation stock of ideas may be. He may be a chemist, a geologist, a psychologist, or an historian—to recall a few notable cases—but the essential fact is that he shall have something to say, and shall say it well. We have long been accustomed to listen to what Isaac Sharpless has to say, and in this volume, as in his former ones, our attention receives its reward. It is specially fitting that the head of a Friendly institution should be one of the masters not only of the history of his sect, but of that of the community in which he lives. These essays, nine in number, have all been published or delivered during the last few years, and with one or two exceptions all are drawn from the author's broad acquaintance with the field of Pennsylvania history.

President Sharpless makes no attempt to instruct in formal history in these papers. He draws, instead, upon the well-known facts of history for illustrations in the service of definite purpose. The place and influence of the Friend in politics is his theme in more than half of the essays, while in treatment of his theme he is as the interpreter of history. He is, however, always sane, never a worshipper of his theological forebears, and always an optimist.

It calls for an optimist to-day to speak well of Pennsylvania history and politics. Here is shown, better than elsewhere in the United States, the degeneracy into which a community of marked economic uniformity and a single party may fall. It calls as well, for a keen insight into the present, as into the past, to realize that "the public men of one hundred years ago were the same stuff as our own," and that the "weakness and wickedness" of the fathers create a "balance in favor of present virtue." Our author is well in line with the best of our historical philosophy when he minimizes the influence of race and religion in the evolution of Pennsylvania politics, and points out that these conditions are "products of geography and mineralogy, and would have wrought their consequences . . . had the province of Pennsylvania been settled by the Puritans of New England, the Cavaliers of Virginia, or the Creoles of Louisiana." In our appreciation of this economic view of history we may close our eyes to the fact that the Creoles are, by definition, the descendants of Latin settlers, and never the settlers themselves.

With respect to the political morality of the Quakers as such, President Sharpless is a successful apologist. It is unfortunate that American colonial morality has to be sectional, and that great scholars must maintain the exclusive virtues of their historical ancestors. But a New England attitude which effectually discouraged Quaker settlement in the seventeenth century has continued, in the nineteenth, to distrust the sincerity of the Quaker ideal, and so has

* Isaac Sharpless. "Quakerism and Politics." Philadelphia, Ferris & Leach, 1905. Pages 220.

made worth while some vindication of Quaker aims. "A Government of Idealists" is the title of the first essay of the series. It gathers in a few words and within a few pages the ambitions of Penn in his "Holy Experiment." It calls attention to the risks which the founders of the province had to take, and to their good faith as shown by their heavy investments in the scheme. It quotes the words which Andrew Hamilton uttered in 1737 in praise of "the Constitution of Mr. Penn"; and it points out that the freedom of thought brought to the capital city not only prosperity but "an atmosphere of real academic freedom, . . . intellectual alertness and moral keenness of perception." It always happens that political practice lags behind the theory of political morality. Early Pennsylvania did not evade this rule. "There were many weaknesses. . . . The basis of morality was probably defective in many points. Except Penn and a very few others, the people did not rise to a full comprehension of the importance of the history they were creating. They were often opportunists. . . . . They violated their own principles dozens of times. And yet it is true that for three-score years and ten they *did* carry on a government, and a good one, based measureably upon these idealistic conditions . . . and rather remarkably the world has been coming largely to their view-point."

In this introductory essay, and in the last of the series, "The Basis of Quaker Morality," is to be found the starting point for the argument of President Sharpless. He applies his fundamental principle to "The Friend in Politics," "The Causes of Pennsylvania's Ills," and "The Improvement of Pennsylvania Politics," leaving his reader with the conviction that the burden of the presidency has not crushed out the scholar and that the function of the presidency is herein admirably fulfilled.

University of Colorado. FREDERIC L. PAXSON.

WORDS OF JOHN WOOLMAN.

Instinctively we think of John Woolman as the pioneer apostle to the Quaker conscience on the subject of slavery. Yet that was only one of the many moral and spiritual concerns which rested heavily upon the heart of this man, who was probably the purest and sweetest spirit that was ever called to the ministry of the Society of Friends. The wrong and oppression visited upon black slaves aroused his deepest sympathy, while his testimony against every form of human injustice and wrong was most consistent and thorough.

On his voyage to England we find him very much exercised in regard to the treatment of the sailors indifferently and often barbarously treated, as they were huddled together in the steerage. He was also greatly concerned about the bad moral conditions in which the young lads bound to service on ship-board found themselves. He declared that it was covetousness that caused much of the immorality and injustice in the world.

To a certain extent the moral and spiritual concerns of John Woolman were really scientific in their application. He learned how to sympathize with sorrow by mingling with the sorrowing; he found out how wrong, and social and industrial injustice, work their course in the world, by coming in close contact with their victims, and studying conditions, thus really anticipating the modern methods of sociological research and investigation.

It is true that his purpose to go to England in the steerage was not entirely that he might study the conditions of the sailors, for he had another and different testimony to bear. Becoming a steerage passenger was really partially due to a desire to protest against the extravagance of equipment and adornment, and the consequent unnecessary expense which characterized a voyage in the cabin. He stifled a concern to visit the West Indies in gospel love, because he felt that the trade in which the merchantmen were engaged, pandering as it did to slave labor and industrial injustice, was wrong. To take passage in a vessel of this sort was not only endorsing the trade in which it was engaged, but also profiting by it, as the passage money was less than it otherwise would have been.

These are meager samples of the "tender conscience" of this eighteenth century minister, and we may pass to a consideration of a few of his sayings, whose perusal may instruct us in the way of our right relationships. With all of his insistence upon right conduct he was a most charitable and tolerant man. But he never confounded profession with performance, or admitted that the former could ever take the place of the latter. In the preface to his epistle, "Considerations on the Keeping of Negroes," he says:

> "He who professeth to believe in one Almighty Creator, and in his Son Jesus Christ, and is yet more intent on the honors, profits and friendships of this world, than he is in singleness of heart to stand faithful to the Christian religion, is in the channel of idolatry: while the Gentile, who, under some mistaken opinions, is notwithstanding established in the true principle of virtue, and humbly adores one almighty power, may be of that number who fear God, and work righteousness."
>
> "Whatever a man does in the spirit of charity, to him it is not sin; and while he lives and acts in this spirit, he learns all things essential to his happiness as an individual; and if he doth not see that any injury or injustice to any other person, is necessarily promoted by any part of his form of government, I believe the merciful Judge will not lay iniquity to his charge."

On his sea voyage the suffering of the animals on shipboard for food purposes appealed to this Friend's humanity, and we find him delivering a short exhortation on kindness to animals in these words:

> "Where the love of God is verily perfected, and the true spirit of government watchfully attended to, a tenderness towards all creatures made subject to us will be experienced, and a care felt in us, that we do not lessen that sweetness of life, in the animal creation, which the great Creator intends for them under our government."

His travels in England, and observations of social and industrial conditions evidently led him to believe that the cost of the raw material of living was out of proportion to the wages paid labor. After giving the prices of necessities, and the wages of labor, he exclaims: "O may the wealthy consider the poor." He declined to ride in stage coaches or post chaises, because he believed the horses were over-driven, and

the boys and men employed were made to do excessive labor at unseemly hours.

In an epistle written to a Friend in England, while in that country, he uses this language:

"I have heard that you in these parts have at certain seasons meetings of conference, in relation to Friends living up to our principles, in which several meetings unite in one, with which I feel unity, I having, in some measure, felt that truth lead that way amongst Friends in America."

He seems to have had a rational but pious concern regarding the education of youth, and he recommends this plan as one that will reach "the pure witness" in the minds of children:

"To watch the spirit of children, to nurture them in gospel love, and labor to help them against that which would mar the beauty of their minds, is a debt we owe them, and a faithful performance of our duty, not only tends to their lasting benefit, and our own peace, but also to render their company agreeable to us."

There is much food for reflection in his epistle on "Serving the Lord in Our Outward Employments." In this concern he is dealing with the problem which has troubled the civilization of the ages, and that to determine how much commercial prosperity and social elevation is compatible with spiritual growth. In this connection he gives the following testimony:

"I have here beheld, how the desire to provide wealth, and to uphold a delicate life hath grievously entangled many, and been like snares to their offspring; and though some have been affected with a sense of their difficulties, and appeared desirous, at times, to be helped out of them; and yet for want of abiding under the humbling power of truth, they have continued in these entanglements; for in remaining conformable to this world, and giving way to a delicate life, this expensive way of living, in parents and in children, hath called for a large supply, and in answering this call 'the faces of the poor' have been ground away, and made thin through hard dealing."

John Woolman was evidently not unmindful of the uses of wealth, and what may be called social position, and he was keenly conscious of the moral and spiritual obligations which wealth and influence carry with them. In speaking of the person who enjoys "outward prosperity" he says:

"Instead of setting himself above them, may he look upon it as an unmerited favor, that his way through life is more easy than the way of many others; may improve every opportunity of leading forth out of those customs which have entangled the family, employ his time in looking into the wants of the poor members, and hold forth such a perfect example of humiliation, that the pure witness may be reached in many minds; and the way opened for a harmonious walking together."

Surely this is a sovereign remedy for class hatred and social envy. On the vexed question of profits and wages he thus delivers himself:

"If several principal men in business unite in setting the wages of those who work for hire, and therein have a regard to a profit to themselves answerable to unnecessary expense in their families, while the wages of the others on a moderate industry will not afford a comfortable living for their families and a proper education for their children; this is like laying a temptation in the way of some to strive for a higher place than they are in, when they have not stock sufficient for it."

To be indifferent to the world's wrongs and evils, because we shut our eyes to them, and are not directly responsible for them, was in the days of Woolman as now a common ground for excuse for lack of interest in or effort for human well being. Because men did not see the suffering inflicted upon the poor blacks kidnapped in Africa, and enslaved in Christendom, they were deaf to the cry and indifferent to their own responsibility. John Woolman laid down this broad rule of human responsibility and conduct in the face of every form of iniquity, tolerated or otherwise:

"Through abiding in the love of Christ we feel a tenderness in our hearts towards our fellow-creatures, entangled in oppressive customs; and concern so to walk, that our conduct may not be a means of strengthening them in error."

With that magnificent sentiment we may close these extracts from one of the foremost American Friends. H. W. W.

THE FRIENDLY FORM OF WORSHIP.

[A paper read by Percival Morris Fogg before the Junior Conference at Girard Avenue, Philadelphia, First-day, Twelfth month 31st, 1905, at the Literature and Social Section of the Young Friends' Association of Philadelphia, Third month 19th.]

It is undoubtedly a fact that at the present time a large majority of those who attend our Friends' meetings, especially the younger people, do so through the force of circumstances and environment; it is because the most of us have been educated and reared in a Friendly atmosphere, and amid Friendly surroundings, that it has become as second nature to us, and seems to be the proper thing to do, to gather together on First-day morning and participate with the others in the meeting, rather than to attend the regular services in any one of the scores of churches about the city. There are, of course, some who have joined with us because the beliefs which the Society upholds have, after investigation, appealed to them as containing perhaps a greater measure of truth than the creeds of other denominations. It is, in all probability, true that an exactly similar condition exists to a large extent, among the membership of the churches. In other words, we may say that, in our case, the Quaker doctrine has adopted us to itself.

Let us for a moment, however, cast aside the sense of loyalty which we feel towards the Society, and from the viewpoint of the stranger to our doors, study the form of worship which we follow; let us see what it is that we have embraced more or less blindly, through the circumstances of environment; let us see whether it means to us all that it may.

To a person entirely unacquainted with the Friendly idea, it must indeed be a novel experience to participate for the first time in our form of service, for the contrast in all its parts with the routine of form which prevails in the case of other denominations is very marked. The plainness of the house is symbolical of the entire service; the very silence which follows the first gathering seems to be in keeping with the absence of decoration and expensive fittings. Throughout the period of worship the spontaneous ministry of those who feel themselves gifted with a message, the absolute lack of choir, organ and hymn book—all of these things must leave a deep impression on the stranger, and excite within him a desire to know more fully just what belief is responsible for such a method of worship. He cannot but be filled with a sense of the apparent sincerity which prevails,

and even though he himself has not entered into the spirit of the meeting, at least he must have seen that these people feel that they have grasped a principle of truth which they are striving to hold and to follow.

Should the stranger appeal to the Friends present for a fuller explanation and understanding of what he has seen, he may be told, without entering into a deep discussion, that we believe that through the reverent, silent gathering and waiting, there may be individual communion with God; that the Father speaks to each of us if we but properly listen, and the silent attitude is the one which fits us best for the reception of his guidance and strength; that our meetings may be, and often are, conducted with an entire absence of vocal ministry, and yet though the endeavor to "be in touch with the divine," we worship not only individually, but as a collective body, and each may be benefited through having thus gathered with his fellows. Again, he will be told that any one present feeling himself gifted or inspired with a message, or a helpful thought that may aid and strengthen the others, feels at perfect liberty to arise and speak. We have no paid ministry, but each one may prove to be a minister, for it is the Friendly belief that every one is needful to the others. Our friend, the stranger, would go his way considering this Society a very unique body, and even though he learned no more than this merest outline of doctrine, it would probably seem to him in some sense an ideal form of worship.

Without questioning for a moment the sincerity of the other religious bodies in upholding their own forms and creeds, we can easily point out what appear to us to be defects in the fabric they have woven in their beliefs, and in their mode of conducting worship. In comparing our way with theirs we can stand our ideal up against the best they have to offer, and we say that the latter suffers by the comparison. Their ministers make the preaching of the gospel a profession, and are therefore by no means necessarily inspired in their messages; the music of the organ, and the singing, while beautiful in themselves, prevent the quiet meditation which we need to bring us into the receptive condition fitting us for the word of the Father; the offerings which they collect bring into the temple an ill-timed suggestion of worldly thought.

These criticisms are all true, doubtless, and perhaps many more, as well, but it is only fair to consider the real status of affairs in our own case, and see whether our meetings are conforming to the spirit of George Fox, and the other founders of the Society; let us learn how nearly Quaker worship approaches the standard toward which we would progress. No one of us will claim that the spirit of our meetings is all that it should be, but do we not fall into the habit of deceiving ourselves into the conclusion that matters are different from what they are? The poet says:

> "This above all: to thine own self be true;
> And it must follow as the night the day;
> Thou canst not then be false to any man."

Our friend, Edward Rawson, speaking here several weeks ago, made the remark that he does not believe that all of our ministering is inspired. While I have never before heard the thought so expressed publicly, yet I concur with it entirely, without wishing for a moment to infer that a helpful thought that may benefit by its utterance should be suppressed, though the speaker may not feel himself moved by divine inspiration. The point is simply this: while the ideal situation would be that in which all of the speaking, filled with the spirit of the Heavenly Father, held a message applicable to each one of us, so that all might feel that there had been value and profit therein, as a matter of fact we have to face a condition that is not ideal. To quote Edward Rawson again, it is for each one of us to take that portion of the spoken ministry to himself which he feels is applicable to his needs. Let us admit the fact that we are all fallible human beings; let us not teach that every speaker in our meeting is "moved" before he preaches to us, if we are convinced that such is not the case; let us, each one judging for himself, take what we can from the meeting without attempting to assimilate at once that for which we are not prepared.

If we are willing to admit that human limitations prevent the existence of ideal conditions in our meeting, do we not choose the best alternative, then, by striving to approach our standard as nearly as may be with the strength and power that is ours? It is a fact that but comparatively few persons in this world are gifted with natural eloquence. Doubtless it was one of the blessings bestowed upon Fox, Barclay, and some others, that they were able to talk eloquently to the people of their times with a manner which at once carried convincement and betokened sincerity. I wish merely to suggest the thought here, however, that much of the Friends' ministry of to-day would be more helpful and strengthening if it were possible and feasible to provide a simple form of preparation for those who feel themselves called to this work. There are but few naturally gifted in this way, and if it is right to present God's message, it cannot be wrong to prepare one's self so that the message may be most efficient in its power. This idea has been proposed before, I am aware, and conservative Friends would oppose such a move, but the fact remains, nevertheless, and must in time compel belief, that the sooner we recognize methods of progress the sooner shall we find the Society on the plane of membership and usefulness that we all desire for it.

And what shall be said of the silent meetings of those occasions when there is no vocal ministry at all? Perhaps every one of us has at one time or another questioned as to the value of the silent session to himself or herself to learn whether it means all that it should of spiritual strength and help. I will venture to say that most of us have been obliged to admit that we have not found it the source of such uplift as it should afford. Consider for a moment the reasons for this. Have we fulfilled the conditions necessary for the reception of such spiritual guidance? Do we all gather reverently into the silence, and spend that hour on First-day morning in quiet contemplation and thought of such subjects as we know should receive the burden of our attention; do we consider for

that short time the worship of the Divine Being with all the love and reverence of which we are capable? Does each one try to co-operate, to make the spirit of the gathering helpful to all, even though no spoken word is uttered? Surely that is the attitude in which it was and is intended that our meetings shall be approached. If it is not, then the majority of Friends have been deluding themselves since the foundation of the Discipline was written. Yet I will venture to assert here that a goodly number of us are employed during meeting hour in reviewing the acts of the past week, or in making plans for the days to come. If we happen to be anxious or worried over some matter the meeting time affords a quiet period in which to untangle the difficulty; and should a minister arise to speak, it is almost an imposition for having disturbed our train of worldly thought. I make such a statement not only because I know that it is true, in whole or in part, for a number of those gathered together, but because it must be a fact, from the very nature of mankind, that after having given constant attention for six days to matters concerning the daily life, it is a considerable undertaking for the ordinary human mind to concentrate itself upon an almost entirely foreign line of thought, and it is an undertaking that we are not making any great strenuous efforts to accomplish, when we come here on First-day, because it is so easy to allow ourselves to travel on the usual course. In other words, it is but a natural sequence that if we are occupied during the week with our affairs of business, and of the home, to the practical exclusion of religious thought, the same considerations are going to force themselves upon our attention, when we could wish that they might be thrust aside temporarily. The silent meeting could be for each of us a season when we might with profit consider the divine mercies toward us, and be filled with a greater sense of gratitude for the blessings which we too frequently accept as a matter of course. It should be for each one an opportunity when, with the mind in the proper condition, we would receive spiritual comfort, guidance and strength.

It seems to me that the remedy, in part, at least, for this condition lies in a greater effort on our parts to carry into the life of every day more of the First-day spirit that we reserve for the beginning of the week; to make it a point to bring into our daily thought a little of the religious fervor that is generally supposed to be a part of the atmosphere of the meeting house; to make each day, in some sense, a First-day, so that when we are gathered together in silence the sort of contemplation which we know is due to the meeting will not have occupied so little of our previous attention as to be entirely eclipsed. Let us make an effort to throw aside for sixty minutes the plans and arrangements to which we can give our attention afterward; it will not be easy, but it will surely be worth the while.

I would not for a moment, in what I have said, have us lose sight of the appreciation which is due to those who, even within our memories, either as ministers among us, or as quiet, steady upholders of the doctrine of the Society of Friends, have given devoted service to the meeting and its allied works. Their sincerity and unselfish interest and zeal might well serve as an example to us. I do feel, however, that we cannot afford, as a body, to ignore the fact that progress is the order of the day. Let us look at things squarely as they are—our principles remain unchanged, but methods must be adjusted to conform to the times. If we believe that Quakerism stands for something that is worth while, let us all support it, not only by taking a whole-hearted interest in the affairs which are so intimately associated with the meeting, but by striving to make the meeting itself what we really believe that it should be, to all, a helpful, uplifting service.

PEACE TEACHING IN SCHOOLS.

[By Edwin D. Mead, in the *Journal of Education* (Boston) for First month 25th.]

The movement inaugurated by Secretary Martin, of the Massachusetts State Board of Education, last spring, to have May 18th, the anniversary of the opening of The Hague Conference, observed in all the schools of Massachusetts by appropriate exercises to inculcate peace principles and knowledge of the peace movement, was advanced immediately by similar efforts on the part of the school authorities of Ohio and Kansas; and the interest in these efforts is so general and so warm that it is expected that May 18th next year will be observed in many of the States, and that the recognition of the day in the schools of the country will soon become universal. This is one of many salutary tendencies by which it may fairly be hoped that the schools will gradually be transformed from nurseries of the war spirit, which a crude teaching of history and a false patriotism too often make them, into genuine schools of peace and good will to men.

In some ways the European schools and teachers are more alive to the importance of this reform than our own. This is particularly true in France, which is taking the lead to-day in almost every phase of the peace movement.

The Association of French Public School Teachers, a society which numbers 15,000 teachers in its membership, at its recent congress at Lille, expressed itself warmly in behalf of the peace cause. "The congress declares," says one of its resolutions, "that the teachers are energetic disciples of peace. Their watchword is, 'War against war.'"

The International Congress of Public School Teachers, which recently met in Luttich, in which eighteen nations were represented, and in which were a large number of German and Austrian teachers, devoted an entire day to the theme: "What can the schools contribute to the spread of the peace idea?" The conclusion expressed by the congress was that the entire instruction in all the schools must be permeated with the peace idea; that especially the history of conquerors and of wars of conquest should be supplanted by the history of the advance of the humane spirit, the history of the great benefactors of mankind, the inventors, the discoverers, the scholars,

the artists. Instruction in history should be of a kind to show the great law of solidarity, which unites all men, all the intellectual and spiritual workers of the past. Through geographical instruction it should be shown how the living generation works in the same way; how the lines of trade and communication are established, extended and multiplied, in spite of rivers, mountains and seas; how the exchange of the products of all lands secures a common life on a broader and more comfortable basis, a life which corresponds much more to the material and intellectual needs of man. The youth should be shown that the greatness of a people does not consist in the number of its military triumphs, but in its agricultural, industrial, scientific, artistic and literary productions, in its constitution, in its institutions for the weak, the orphaned, the unfortunate and the sick. The congress united in certain general statements and certain definite practical propositions. The five general principles were as follows:

1. The children must be taught to understand that there are not two kinds of morality, one for nations and another for the individual.

2. The children must be permeated with the feeling of brotherly love towards all the peoples of the earth, without distinction of race, color or religion.

3. They must be influenced to respect all life, not only the life of man, but also of animals, in this way being led to overcome childhood's destructive tendencies, and to feel more sensitively the horrible character of war.

4. The children must learn, along with the feeling of their own right and dignity, respect for the right and dignity of others.

5. The idea of righteousness and justice must permeate the children, and they must learn that love of country does not stand opposed to the love of humanity. The particular educational recommendations made by the congress were as follows:

1. Two peace festivals should be held annually in all the schools of the civilized nations, one on February 22, and one on May 18th, the anniversary of the opening of The Hague Conference.

2. Everything possible should be done to promote the travel of students and young teachers in foreign lands, in order to establish and multiply good relations between them and the young people of other nations.

3. The exchange of visits between students during the holidays should be promoted.

4. International correspondence should be promoted.

5. Organizations should be arranged by which differences and troubles arising among students should be settled by a tribunal composed of the students themselves.

The International Students' Congress meeting in Luttich at the same time passed the two following resolutions:

1. A peace propaganda shall be organized, to take in the whole world in its operations.

2. Peace clubs should be organized in all the different universities.

The committee of the congress was instructed to prepare a statement of its recommendations to be transmitted to the different governments, with the request that it be brought everywhere to the knowledge of those charged with the direction of elementary education.

The recommendation of the establishment of peace clubs in all the universities is in line with the recommendation of Chancellor MacCracken, of the University of New York, at the last Mohonk Arbitration Conference. He suggested that these clubs should be called World Government Clubs, to emphasize the constructive and organizing character of the international work which is in their power. At this Mohonk conference a special committee was appointed, with President D. C. Gilman as its chairman, to take up carefully the whole matter of peace teaching in our American colleges and universities. This committee, which is a very strong one, and expects large financial backing, is sure to give as strong an impulse to the cause in our higher institutions as Secretary Martin and his friends have given it in the public schools. America is not likely to linger behind Europe in this most commanding educational duty.

A BOY'S THOUGHTS ON RELIGION.

[The following is taken from a letter sent by George A. Newbold, Mayten, Cal., to one of the editors of the INTELLIGENCER:]

While a child at eighteen months of age I lost my mother, and have no recollections of her, but my sister Mary and a mute aunt, Aunt Molly, cared well for me. My father, too, was very affectionate, and I can remember often put me astride his neck and carried me thus to the hay field, to see eight or ten men swinging their scythes. Sister Mary taught me the alphabet and to read, and then told me a very interesting story about God and all that he had done; she added that not a person in all the world had ever seen him, for he lived up in heaven.

I must have thought much, for I can well remember trying, when out of the house, to keep watch of the blue vault above, hoping I might catch a glimpse as he passed, and often I lay on the grass in the shade of a favorite tree, face upward, hoping by vigilance to be gratified, but tired nature always was rewarded only by balmy sleep.

My father took me to meeting at Byberry with him, at which Uncle John Comly frequently spoke. As I was too short to sit with comfort on the high seat facing the gallery by father, I often changed to the gallery step in his front. When Uncle John rose to speak I had to twist round to see him, for I loved him, though I understood but little of what he said. I thought of him as knowing more than I of God, that Unseen I was earnestly seeking. Through childhood, adolescence, to adult age, I never lost that seeking feeling.

When at boarding school, near my twelfth year of age, I was made aware of God's presence within me, and that he knew that I had been looking with my natural eyes for him; but now I must learn to recognize him inwardly, and always remember he would

be near to guide and protect me. My trust in him grew, so that in my business I relied upon a feeling of light and encouragement to prosecute my plan; but if my plans darkened and faded in my mind I learned to know it best to reject them, by actual disaster.

Soul and conscience are two items of our human organization most neglected by mankind; though I think the hunger of soul is sometimes felt, but the stings of conscience are so persistently over-ridden as virtually to be killed. As business increases and facilities for transit improve, men have no time to think of a spiritual guide, but must answer this or that telegram, as business profit dictates.

Even the clergy in their discourses in many ways neglect the basis of divinity and its strength, to grandly show to a soul-hungry audience the wonderful knowledge of worldly matters and skill of rhetoric they possess.

"Let him who glories, glory in this: that he understandeth and knoweth me, that I exercise loving kindness, judgment and righteousness in the earth: for in these things I delight," saith the Divine.

CROSBY ON GARRISON.

Ernest Crosby has given the world a very readable little book,* in honor of the hundredth anniversary of the birth of William Lloyd Garrison. No matter whether one agrees with Crosby's philosophy or not, he cannot very well help being captivated by the vigor of his English and the aptness of his comment.

To the readers of the INTELLIGENCER who kept track of the recent articles, entitled "View and Review of a Great Reform," it is not necessary to rehash the history and biography of the little book before us. In fact, it largely deals with Garrison's place as a non-resistant, and the "Great Liberator" is made the text or excuse for expounding the Crosby position regarding war, imperialism, and that national vanity, which, as he expresses it, confounds greatness with bigness.

There is no more readable, rational or telling part of the book than that which treats of the race question, as an outcome of the war, and the intensely southern way of meeting the question.

The writer has never been able to understand the value or wisdom of the secession policy which Garrison advocated and Crosby endorses. Just how the moral question involved in the abolition of slavery could have been helped by permitting peaceable secession, and the formation of a southern republic resting on slavery, we have never been able to see. It is not hard to understand the position of one who opposed any resort to force in the matter of our "erring brethren," but it seems perfectly plain that the only satisfaction for the abolitionist in secession would have been in the fact the North would have been freed from direct responsibility for government endorsement of the slavery question. It would simply have been a case where the abolitionists and the freemen of the North would have permitted their moral problem to run away from them. We may freely admit that the settlement of the slavery question by war was coupled with untold evil, that it was the wrong way of settlement; but the nation, North and South, would not settle the problem in the forum of reason, conscience and common sense, and the woe for their offence of moral turpitude came.

Garrison may have been a physical non-combatant, but after the war he seems to have been more intensely a verbal and moral warrior than before. Regarding Jefferson Davis, his sons say that he declared "that if Davis, with his colossal guilt, escaped the gallows, hanging ought certainly to be forever abolished." He opposed the release of Davis on bail, thereby committing himself to the proposition that it was right and Christian to hold this man in confinement without trial. The judgment of posterity has justified the position of Gerrit Smith and Horace Greeley, rather than that of Garrison. The Government was either bound to give Davis a trial or admit him to bail. As it manifestly did not know how to do the former, the latter course became imperative.

When the so-called "exodus" of colored people from the South to Kansas was on, Garrison was vigorous in speech, and came near demanding that the Government protect its freedmen by force, in a letter published in the Boston *Traveler*, Fourth month 24th, 1879. It is quite probable that Garrison was as much of a non-resistant as it is possible for men in our strenuous civilization to be, but that he sometimes let his feelings and sympathy eclipse the Christ spirit for a time seems to be warranted by the facts. He was human and therefore not perfect.

It is in order, however, to say that Ernest Crosby's little book is well worth reading.

* "Garrison the Nonresistant." By Ernest Crosby. The Public Publishing Company, Chicago, Ill. By mail 54 cents.

We see frequent indications of the substitution of concerted action in organizations of all kinds for individual work and responsibility. A public meeting is called, an association or a conference is organized, many people assemble, and their meetings are interesting, even exciting. Men and women speak, discuss questions and pass resolutions. Then they part with a comfortable feeling that they have done something when, in fact, they have done nothing worth doing, unless individual work and responsibility follow. Criminals are not reformed at meetings held by societies. Drunkards are saved only by personal influence and individual responsibility. There are people who attend so many meetings, belong to so many societies, and work so hard at official duties, that they have left no energy or resources of sympathy to go into the real work of social helpfulness, to which every member of high society should be committed.—*Christian Register.*

To think straight, feel straight and act straight comprises the whole duty of man.—*Christian Register.*

FRIENDS' INTELLIGENCER.

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FRIENDS' SCHOOLS.

WITH the changed conditions in the educational world since our system of schools was organized, some of our members keep wondering whether they really meet a present need, and if so how they can be so developed as to meet it more effectively. Each year, about this time, or a little later, the question arises in some of our small schools as to whether they should continue to be kept open.

It is usually the case that certain concerned individuals, or groups of such concerned individuals, must take the initiative and show the remainder of their neighbors the better way. In the educational world it is particularly true that the few who are especially fitted by reason of deep concern, by opportunities for preparation, and because of choosing to give time, means and best thought to it, must be the leaders and inspirers of the many. Those who thus consciously occupy the vanguard must be intelligent, interested and determined. The Society of Friends may fairly be ranked as intelligent. It is a present query whether we, as a body, are truly interested in education and determined to make our schools lead educationally.

If we are, the considerations that belong to the business side of the matter must be weighed; these are, primarily, on the financial side, a satisfactory equivalent for value received; on the pedagogical side, teachers above mediocrity; on the material side, buildings and equipment, better in some important particulars than any others that are available for the children of the neighborhood; on the executive side, unity of action on the part of committees, and a recognition of the dual problem of how to fill an educational need in the community and so attract new pupils, as well as to make the schools serve the best interests of those already in them. The few instances where Friends' schools have persistently held to the policy of the best material equipment, thoroughly-prepared teachers and favorable rates, have shown the results of flourishing schools with even waiting lists of pupils.

The real financial competition is not with the free school system, but with other private schools, or in many neighborhoods the field is entirely free. The opportunity for education in its best sense, and for reaching out into neglected fields of education, is open to a Friends' school, and the special educational needs of the neighborhood can be so worked out as to make the Friends' school supplementary to, rather than competitive with, the public school. Often, to be sure, this opportunity is not realized and embraced; and then the Friends' school has no good reason for continuance.

Garfield thought that the essentials of a University would be realized with a boy on one end of a log and such a teacher as Mark Hopkins on the other, which is but a reiteration in changed form of the cardinal educational principle, "The teacher is the soul of the school." This truth we cannot too vigorously hold, but in doing the thing which its application suggests, we need to remember not to leave undone the creation of a body for this soul to dwell in, viz: the material equipment of our schools. The buildings, furnishings, demonstrative apparatus, and grounds of some, perhaps most, of our Friends' schools, are not up to the standards we ourselves would set for them. If they fall short in our own sight, how much more obvious are their defects likely to be to those whose children we would like to enroll. A very practical means of advertising is by better buildings and well-kept grounds.

The adequate preparation of teachers has been kept so well before us of late, that the present comment may well be limited to the suggestion that all well schooled, intelligent girls do not make good teachers, and that men and women effective as teachers are frequently quite unable to perform executive functions successfully. A discerning sense on the part of committees is therefore necessary in making the assignments to service.

The anxiety with most of the schools is how to get more pupils. A discussion in detail of methods and devices for securing attendance is not germane to the present consideration. These must be worked out according to the environment and opportunity of each school. The principle lying back of all successful work in this direction must be the impression upon the public mind that the Friends' school of the neighborhood is the best place available for the education of children. If this is not the case conditions ought to change; if it is, the decree, "By their fruits ye shall know them," will not fail us.

In order to perpetuate the City Party of Philadelphia, its Emergency Committee is considering the plan of enrolling at least 50,000 voters who will agree to pay not less than one dollar a year for membership. This is a move in the direction of democracy that means something, for the future of the party would then be in the hands of the voters themselves, and a few would not have undue influence because they had made large contributions to the party's funds.

Church unity is passing from the stage of idealism into accomplished reality. While the day is no doubt far distant when all Christian Churches will become one body, it is a distinct sign of religious progress that three religious denominations—Congregational, United Brethren and Methodist Protestant—should lay aside minor points of difference and become one

Church. To effect this union the Congregationalists surrender a measure of their independence, the Methodist Protestants give up their cherished Methodist name, and the United Brethren lay aside their episcopal system. The Philadelphia *Record*, speaking of the scene presented when the United Brethren bishops voluntarily relinquished their high office, says:

"Such a spirit moves men to admiration for religion. It proves the reality of the principles professed by the churches. When men voluntarily surrender their rights, their privileges, their stations, purely from religious motives, the world is bound to take notice. The new united church, which will have a membership of more than a million persons, will wield a greater influence in the national life than has ever been possible to the three denominations separately."

In welcome to the Chinese High Commissioners, now visiting this country, 700 men and women gathered at a dinner at the Waldorf-Astoria Second month 3d. The feast was given under the auspices of the missionary boards of all the Protestant Churches, assisted by distinguished men who have at heart peaceful relations between the United States and China.

Coffee was the strongest drink served at this dinner. It is stated that this is the first time in the history of the Waldorf-Astoria that a large banquet has been served without alcoholic liquors.

In line with this is the announcement by several prominent members of the Wilmington Board of Trade that they would not attend the annual banquet this week unless liquors are excluded. One of the men selected to make a speech stated that he could not afford to lend his presence to any movement for the city's welfare that might be promoted "on the waves of intoxicating drink."

In response to an invitation from George F. Baer, president of the Reading Railway, that the company's books be inspected for the information of the Pennsylvania Legislature, the Senate's Judiciary General Committee reported favorably the Garner House resolution for the appointment of a Commission to probe the Reading's accounts; to this they added a provision that the Commission be composed of three Senators, three Representatives and Joseph Swain, president of Swarthmore College; District President John Fahy, representing the miners, and Israel Pardee, for the coal operators.

Under orders of President Roosevelt the Interior Department is pushing its investigations with increased vigor concerning the charges of fraud and corruption in connection with the affairs of the five civilized tribes in the Indian Territory.

When it became known to the President that the District Attorney for Indian Territory had been instructed to quash some indictments already found, he sent orders countermanding this proposed action. He was led to do this by information that after Third month 4th, when the tribal relations of the five civilized tribes cease, certain facts would be put into his possession which would strengthen the hands of the Government in its efforts to bring to trial a number of persons guilty of gross frauds perpetrated against the Indians.

During the recent session of the National American Woman Suffrage Association, in Baltimore, over two hundred women went to Washington to make their annual plea to the Senate Committee on Woman Suffrage for the right to exercise the franchise. Anna H. Shaw, the president of the Association, presented the various speakers, among whom were Elizabeth Bacon, of Connecticut; Mary Bentley Thomas, of our meeting at Sandy Spring, Md., and Antoinette Brown Blackwell, now 80 years old, who was the first ordained woman minister in the country. Anna H. Shaw closed the presentation of the case with an argument for the passage of the bill giving woman the right to vote for members of the House of Representatives. She said that the cause of equal suffrage is making rapid progress abroad, and that in no other country are women required to run the gamut as in the United States.

In closing the meeting Senator Bacon expressed the hope that the committee might see the ladies again, and was assured that "unless the bill was passed they would certainly have that pleasure."

In the resolutions adopted at the convention the women of Finland were felicitated on being granted full franchise. Other resolutions recommended efforts in behalf of the initiative and referendum, the "school city" and juvenile courts. The Federation of Labor was thanked for its endorsement of woman's suffrage. Thanks were expressed to the various Governors who favored giving women a place on a national committee to investigate the laws of marriage and divorce. The coming Hague conference was indorsed.

HATCHET FOR THE OPIUM TRAFFIC.

[The leading editorial in *The Friend* (London) for Second month 9th, 1906.]

Any thoughtful man who has seen in India the spacious acres of the great alluvial valleys of the north devoted to luxuriant poppy culture, and in the same season has seen the myriads of fire-flies populating the uninhabited villages that have been utterly desolated with famine, can never be persuaded that the disgraceful opium revenue affords succor to Indian financiers. The very opposite is true. In the multitude of people is the King's honor, and the awful impoverishment of the people by a short-sighted policy is the King's dishonor. Wheat-field areas that are appropriated to opium do not really enrich the exchequer, and are urgently needed to sustain a teeming population who have to be maintained when famine comes. Until India has some voice and some representation in what we delight to call our "Imperial" Parliament, other voices must be raised against the existing injustice toward India and China.

The opium revenue is small compared with the revenue that might be recovered if India was governed in the interests of her people. Three things, yea, four, if statesmen were but to open their eyes, are a standing injustice: our opium trade with China, our stimulated poppy cultivation in India of land that ought to be covered with corn, the loss to our revenue by dabbling in a pernicious trade, and the standing dishonor to our flag by disregarding international comity. A breath of fresh air came to many an Englishman's conscience when one of the first acts of our new Cabinet was to object to indentured Chinese coolies entering the compounds in the Transvaal, and now we may hope that the axe lies at the root of another corrupt tree that dishonors our name. Both political parties in the State are guilty, and we earnestly hope England will no longer tolerate the importation of opium into China, and that we may treat it in India as other poisons, without houses being licensed for its consumption. Cut it down, why cumbereth it the ground?

THE YOUNG FRIENDS' HOUSE, PHILADELPHIA.

The Young Friends' of Philadelphia, at the last meeting of their Association, decided upon plans that will enable them greatly to enlarge their facilities for taking care of Friends and Friendly people who may be transiently in Philadelphia, or who may wish to find accommodations more or less permanently in the neighborhood of the Race Street meeting house. Publishing interests of the Reformed Church having decided to put up a five-story building for the housing of their activities at the northwest corner of Fifteenth and Race Streets, and not needing the whole of the building for some time to come, offered to lease to the Young Friends' Association the fourth and fifth floors for five years, the Friends to have the privilege of planning the two floors in whatever way would best suit their purpose. After careful consideration, and in the light of their experience in maintaining the dining room and lodging accommodations in their building at Fifteenth and Cherry, it was decided to accept this offer. This will make it unnecessary to turn away any Friends who may wish accommodations at the Friendly center for either a short or a long stay. Young Friends, and those more or less interested to do so, can have board and rooms under the care of the Young Friends' Association and thus can form a Friendly colony. Heretofore it has been difficult to find suitable boarding accommodations in the neighborhood. There will also be sufficient accommodations for families who wish to spend the winter in the city, but do not care to establish themselves permanently.

Following is the report of the House Committee of the Association for the year past:

In addition to the usual routine of care demanded of those who are charged with the responsibility of administering a service such as centers in this building, your committee have found it necessary during the past year to given much thought to several unusual items of needed improvement and repair.

In order to meet the increasing desire of guests and Friends, a Keystone telephone was installed, with extension to the office of the Association, and for the convenience of those directly employed to manage the building, a private telephone was provided, connecting the matron's room with the office and the kitchen.

In order to satisfy the demand for better ventilation in the auditorium, two large metal ventilators were placed in the roof and connected by conduits to the registers in the ceiling.

The better to accommodate the larger committees and companies of Friends who might wish to use it, a parlor 26 feet 5 inches by 23 feet 7 inches was constructed on the second floor. The space taken for this purpose includes what had been used as a "resting room," one of the rooms formerly used as an office and a part of the corridor leading to the rear of the house. The alterations also necessitated the reducing of the size of one of the rooms occupied by the FRIENDS' INTELLIGENCER.

These changes, together with the decorations and furnishing of the parlor, the complete overhauling of the roof of the entire building, the renovating and painting of the auditorium, including the entire hall and stairways, involved a very considerable outlay ($2,038.86). However, your committee feel that the money was wisely and economically expended, and the convenience, comfort and satisfaction thus secured will prove ample return for the expense incurred.

Room 24, adjoining the parlor, has been repapered, varnished and carpeted for the more comfortable and adequate accommodation of Henry W. Wilbur and the Committee for the Advancement of Friends' Principles.

We also found it necessary to make considerable repairs to the heating plant, and to recover the boiler with brick as a precaution against fire.

To the management of the dining room, those in charge have given much thought and service. Judging from the continued and increasing patronage we have reason to conclude that this feature of our work has much which meets with favor, and yet we are conscious that the conditions are not always entirely satisfactory. However, many of us, perhaps all of us, can recall occasions when the culinary department established in our own homes, under conditions the best we could control, did not meet our exacting requirements.

During the year, $10,375.45 has been expended for provisions, and 69,321 patrons have been served with food, for which they paid $16,173.75. In considering the net financial return from the dining room, your attention is called to the fact that one third of the water rent and taxes, or $233.45, is charged to that department; also an item of $75.50 mercantile tax. It might further be added that the dining room must be credited with furnishing board for all the help employed in the office and other parts of the building,—an item estimated at $200 per year.

The demand for rooms has increased much beyond the capacity of the building to supply. Your committee have long regretted its inability to accommodate more Friends and Friendly people who constantly apply for lodgings. In other particulars this feature of our labor has been quite satisfactory and a source of profit. During the year we have furnished 5,521 persons night's lodging, the total payment for which was $2,690.86.

The Finance Committee report the payment of all bills presented to date. They call the attention of the association to the encouraging fact that with the regular income of the committee and the cash balance on hand at the last annual report, they have been able to meet all regular expenses and pay for the unusual repairs and improvements mentioned above, without marketing the securities held at the beginning of the year.

The treasurer's report is herewith submitted. On behalf of the committee, J. EUGENE BAKER, Chairman.

The report of the treasurer of the House Committee showed the total receipts for the year to be $20,690.86; of which the total cash taken in from the dining room was $16,173.75; from lodging, $2,690.86; from rental of offices, $410.00; from rental of auditorium, $48.00; from interest on funds of the House Committee, $139,27. The total expenditures amounted to $20,889.75; of which $15,251.79 was account of dining room, $2,493.15 account of lodging, $661.59 account of office, etc., $1,008.27 account of auditorium (where all meetings of the Association are held), $879 for construction, $595.61 for fixtures.

The dining room gave a profit of $921.96, the lodging a profit of $197.71; in maintaining the office, etc., there was a loss of $251.59; in maintaining the auditorium a loss of $960.27. The total net profit for the year was $60.93, which means, of course, that this increasingly important Friendly center has been so managed as to be no expense to the Young Friends' Association that maintains it nor to personal contributions, and this in a year when expensive improvements were added to the building.

At the annual meeting of the Association the following officers were elected for the ensuing year: President, Dr. J. Russell Smith; vice-presidents, Dr. Eleanor C. Jones and R. Barclay Spicer; secretary, Emil W. Ingram; corresponding secretary, Eliza H. Worrell; treasurer, Hugh S. Walker; executive committee, the officers and Frank M. Bartram, Anna P. Supplee, Fred. P. Windle, Anna Biddle Stirling, Emma Speakman Webster, Arthur C. Jackson; chairman sectional committee, Ellis W. Bacon; other members of sectional committee, Nellie P. Ferry, J. Russell Smith, Walker E. Linvill, Charles J. Supplee, Susan H. Bean, Mary A. Gilby, Arthur M. Dewees, Helen N. Emly, Louise H. Shinn.

R. Barclay Spicer.

REUNION OF NEW YORK SWARTHMOREANS.

The annual dinner of the New York Swarthmore Association was held at the Graduates' Club, 111 Fifth Avenue, New York, on the evening of the 17th. About one hundred persons gathered around the small tables, and in this number were to be found representatives of many of the classes that have gone out from Swarthmore.

President Swain, ex-President Magill and Dean Bond were greeted with the same enthusiasm that their presence usually calls forth from Swarthmore audiences. The cards of invitation had stated that Professor Cunningham was expected, and her absence was a disappointment.

President Swain, in responding to the toast, "Swarthmore College," made announcement of three recent gifts to the college: The Gillingham bequest of $50,000, and the promised gift of $50,000 for a library building from Andrew Carnegie, on condition that $50,000 more should be raised for the endowment of the library. Of this sum $10,000 had been promised by Isaac H. Clothier and $10,000 by Joseph Wharton; $3,100 was raised during the evening, and it was hoped that $5,000 would be raised in New York.

Heretofore the dinners of the Association have been held at the St. Denis Hotel, and the change of place was considered a great improvement.

A. W. T.

"God never has any special message for the man who 'lays off' from his work to wait for it."

A REASON FOR NOT CHANGING DOCTRINAL PARTS OF THE DISCIPLINE.

I am so fully in accord with what has been said in an article by W. J. MacWatters, in the Intelligencer of Second month 17th in regard to the "Creed" in our Discipline, that I must give expression to my feelings. I hope, too, that the proposed change will be laid on the table, not only indefinitely, but forever, so the two branches of Friends can unite in time, for as we get to know each other better there is not so much difference between us, and as we come more and more under the influence of the spirit of Christ, the fruits of which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, we shall know of that charity which can overlook all differences.

Anna M. Ormsby,

755 N. 26th St., Phila.

TWO FRIENDS OF THE MIDDLE WEST.

[The following is from the pen of Charles B. Murray, of Cincinnati, editor of the *Price Current* of that city. It appeared under the heading of "Passing Observations" in Second month 1st issue of the *Price Current*. The Friends' Association of Cincinnati frequently has enjoyed the hospitality of C. B. Murray's home on Mt. Auburn, overlooking the Ohio River and the busy city on its banks.]

On the date of this issue of the *Price Current* Jane Nicholson, now a resident of Indianapolis, reaches the exceptional age of one hundred years. And her sister, Nancy Butterworth, of Warren County, O., is well along in her ninety-seventh year. These two women, though experiencing the natural impairment of physical strength, maintain the mental powers which have marked their lives and their gracious and inspiring influence upon others, over the long period of their presence.

Sixty-one years ago, then a seven-year-old lad, with my mother and her three younger children, I had a temporary home, for several weeks, in the house of Jane Nicholson, at Harveysburg, Warren County, O., prior to March, 1845, when my father purchased a farm in another part of Warren County—a portion of the William Butterworth land, and adjoining the home and farm of Thomas and Nancy Butterworth. From that time, sixty-one years ago, these two families were the ones with which I was most intimate, all through the younger days and into the later years of my career. My parents had no relatives in Ohio, and as a child, and in all the years since childhood, there has been a sense of affection on my part for Jane Nicholson and for Nancy Butterworth, and for their children, such as exist between persons under ties of kinship.

What a span of life has been given to Jane Nicholson! And to those of us who have been privileged to know of her character, to have had the influence of her noble life, how much we have been indebted to her for the example of an ever kind and considerate bearing toward others, for the lessons which she has taught by words and by action in the relations of life, for the high order of intelligence with which she was

endowed and under which her career has been as a helpful guide to others. Hers has been a life of gentleness, of sweetness, with a strength of character and a power for good to the many within her influence, rarely found in members of the human family.

PURITY OF THE PRESS.

[The following letter, which explains itself, has been sent to the editors, including FRIENDS' INTELLIGENCER.]

For sixteen years the work of encouraging editors in maintaining a high standard of purity in their papers has claimed our interest. The marked courtesy we have received from many assures us that our sympathy in their arduous task, in endeavoring to keep their papers free from objectionable matter, is fully appreciated, and we continue our effort, believing that the time is not far distant when no prominent editor will note crime in detail and all will be willing to eliminate from the columns of their papers pictorial, personal and medicinal advertisements, through which so much evil arises and by whose suggestions many lives are wrecked.

We have noted with gratitude that there are those editors who, regardless of financial loss, are willing to make sacrifices that they may send into homes clean newspapers. We feel that the world is growing better along purity lines, and one of the greatest factors in bringing about this desirable change in our new century will be the press, which wields great power in home and state.

We inclose our report for last year, and will be pleased to have some recognition from you.

LUCY TYSON FITZHUGH, Chairman,
211 West Madison Street, Baltimore, Md.
MARGARET W. MATTHEWS, Sec'y.

CHILD LABOR AND THE CONSUMERS' LEAGUE.

[Summary of an address by Florence Kelley at Swarthmore College, First month 25th, 1906; reported by "M. G. S.," of the class of 1906, and published in the *Swarthmorean*.]

It may startle you to learn that we, who are in the front rank of civilized nations, should blush deeply for the cruelty we show our children. In no European country west of Russia is child labor so extensively developed as in the United States. Two million children under fourteen years of age work all day, while 580,000 toil at night. Until last year night child labor was legal in silk mills. In Georgia night child labor is not only demanded by all cotton mills, except three, but machinery is built adapted to the stature of children from six to twelve years of age, and there is absolutely no legal prevention.

Pennsylvania passed its first child-labor law in 1880, and since then has introduced new legislation to soothe the public conscience rather than protect its children. It seems almost farcical that from December 10th, until the New Year, when the law is most needed, it should be suspended. More children under age work in this State than in any two States in the Union.

Public and legal sentiment is more effective in New York City, where a fourteen-year-old law has been passed and an eight-hour-day act. Children before going to work must undergo a physical examination by the Board of Health and be tested in the three R's; nor can those under sixteen years of age be employed where liquors are sold. Before Christmas, when a peculiar epidemic of cruelty sweeps over the country, nearly all the stores, except those which are very wealthy and independent, employ children from 8 a.m. until 10 p.m. In Chicago a law was recently passed and most rigorously enforced that for each child working in stores after 7 p.m. a fine of fifty dollars would be charged. Thus Christmas shopping this year was not marked by an extra amount of cruelty to children in Chicago. Illinois has passed another excellent law which has taken children away from night work in the glass industry, and this industry admits that it has not suffered from the change.

Though New Jersey has taken a great backward step in child labor legislation, it has one small glass factory owned by a Frenchman, once himself a glass blower, who does not employ children, and whose men work from 7 a.m. to 3 p.m. When asked by Mrs. Kelley why he did not keep his factory open as late as other employers, he responded: "We get through. The other men want too much money; I make enough." In her vast experience as a factory inspector, the speaker has never come across another equally sensible and humane employer.

The messenger and newsboys, a purely American product, are among the first of child laborers to take the downward path in life. They are taught to overcharge, and thus they start to make a living by cheating. All these gross evils and injustice toward children exist because the public countenance them. It lies to a very large extent with the women of this country to wipe out this great wrong; and wherever the misery has been allayed through legislation it was due almost entirely to the women. The aim and object of the Consumers' League is to encourage production under sanitary conditions. With a membership of one thousand, being in existence about fifteen years, the League has gotten some hold on stitched cotton goods. The sixty factories which bear the Consumers' League label work ten hours a day, send no goods to tenements or sweatshops, and do not break the child labor laws. Stores which live up to certain requirements of the League are placed on the "white list." The Consumers' League has its largest contingency in New York City. Mrs. Kelley ended with a plea that we try to make Pennsylvania one of the most humane States, and strengthen the League in Philadelphia.

There is a short article by Dr. Magill on "Garrison's Service to Mankind" in the current number of *Alexander's Magazine*. This magazine is published in Boston, and is owned and edited by a talented colored man, Charles Alexander. The current number is a Garrison Memorial number and contains several noteworthy articles.—*The Swarthmorean.*

FELLOWSHIP.

A beautiful piece of real lace
You brought from over the sea,
And wrapped in its paper, white and soft,
With a smile you gave it to me.

I opened the lace upstairs alone,
And gazed and gazed again,
And studied each form of flower and leaf,
The graceful curve of each stem,

Till almost it seemed a living thing,
So full of life was it fraught,
Till almost I felt the warm, live hands
That over the work had wrought.

I almost thought that the earnest gaze
Of the steadfast eyes must be near—
And sometimes the eyes seemed full of joy,
And sometimes dimmed by a tear.

I looked from the lace to a real rose,
So sweet in its nodding grace,
I looked at its leaves all fresh and green,
And then at the rose in the lace.

"I love you, I know, you dear live rose,
I love your petals of pink,
And you in the lace, I love you, too,
As much—no—more, I think."

From one to the other I looked and looked,
And smiled, for it puzzled me sore,
For why should the rose of stitches made
Each time attract me the more?

Because I can feel those warm, live hands?
And see those steadfast eyes?
And hear the beat of a heart like mine,
Is this why the lace I prize?

For the strength, and, hope, and life of Man,
His thought of beauty and grace,
Are surely all here, worked in by her
Who made this delicate lace!

O God, may the work I do appear,
Though small and wrought with some pain,
As fair, when the work at last is done,
And only the beauty remain.

ELEANOR SCOTT SHARPLES.

BIRTHS.

BIDDLE.—At their home in Mt. Vernon, N. Y., to Clement M. and Graceanna B. Biddle, Second month 1st, 1906, a daughter, who is named Caroline Cooper Biddle.

BRADLEY.—Tenth month 9th, 1905, at Wakefield, Lancaster County, Pa., to Joseph Henry and Harriet R. Wood Bradley, a son, who is named Amos Day Bradley.

CLARK.—Second month 3d, 1906, at their home, at Street, Somerset, England, to Roger and Sarah Bancroft Clark, a daughter, who is named Priscilla Bright Clark.

REEVES.—In West Chester, Pa., Second month 5th, 1906, to William I. and Sue Palmer Reeves, a daughter, who is named Ida Virginia Reeves.

TEMPLE.—At Columbia, Lancaster County, Pa., Second month 3d, 1906, to Jacob Paxson and Ada Underhill Temple, a son, who is named Richard Underhill Temple.

DEATHS.

GARTLEY.—Mary C. Gartley, wife of the late Samuel H. Gartley, on Second month 9th, 1906, at her home, 870 North Twenty-fifth Street, Philadelphia; a member of the monthly meeting of Friends held at Green Street, Philadelphia.

HILLIARD.—At Salem, N. J., Second month 14th, 1906, Thomas T. Hilliard, an elder of Salem Monthly Meeting, in the 90th year of his age.

HOBSON.—Near Avondale, Pa., Second month 9th, 1906, Phebe Hobson, in her 80th year. She was born in New Garden Township Tenth month 14th, 1826. She was the third in lineal descent of the children of Joshua and Hannah Hutton Shortlidge, was educated in pay schools, then in public schools, after their organization, and in the Academy of Jonathan Gause. She taught public school for a short period before she was married to Nathan Hobson, an enterprising farmer of the same township in which she resided.

She was a member of the Society of Friends, always adhering to the most liberal and progressive religious views. She was recognized in the community as a forcible and public-spirited woman. She had strong literary tastes and always took a great interest in the debating societies of the neighborhood, contributing instructive essays upon curernt topics. She made a strong opposition to intemperance and the many other evils besetting the boys of the present day.

Before the Civil War her opposition to human slavery was very pronounced, and when the Dred Scott decision was handed down from the Supreme Court of the United States she, with voice and pen, denounced it as one of the most iniquitous of judicial decisions.

She was interred in the old New Garden graveyard, where the remains of many of her relatives rest.

SMITH.—Near Wrightstown, Pa., on Third-day, Second month 6th, 1906, Mary P. Smith, in the 92d year of her age. She was born at Smithtown, Bucks County, Pa., Seventh month 22d, 1814. She was the last surviving child of George and Mary Paxson Smith; the other children were, Isaiah, Timothy, Sarah Ann, Jonas, Samuel, Edmund K., Benjamin W., George A. and Joseph.

Much of her early life was spent in Tinicum Township, near Erwinna, Pa. In 1860 she, with her father and sister, moved to Buckingham Township, Pa., to reside with her brother Benjamin W. Smith. She was a lifelong and consistent member of Buckingham Monthly Meeting. She had social qualities of a high order, and enjoyed a large circle of friends.

She was buried from the home of Horace G. and Fanny J. Broadhurst Second month 8, 1906. A fitting testimony to her loveliness and worth was borne by Evan T. Worthington.

TAYLOR.—At the home of her daughter, Anna H. Simpson, College Hill, O., Laura C. Taylor, aged nearly 74 years. She had been confined to her room for several months. She was a member of Miami Monthly Meeting of Friends after the laying down of Cincinnati Monthly Meeting, Ohio.

ELIZABETH B. MOORE.

JOSEPH FOULKE.

Dr. Joseph Foulke, whose death occurred in Milwaukee, Wis., on Second month 10th, practiced medicine at Buckingham, Bucks County, Pa., for a long term of years, having located there in 1859. He was a native of Gwynedd Township, Montgomery County, Pa., and was educated at Gwynedd Boarding School, of which his father, Joseph Foulke, an eminent minister in the Society of Friends, was principal. In 1845, at the organization of Friends' Central School, Philadelphia, he became an assistant teacher there under Benjamin Hallowell. About 1848 he became principal of the Gwynedd School, which position he held for some years. He graduated from the medical department of the University of Pennsylvania in 1854, and began practice in Philadelphia. In the spring of 1857 he visited Europe and attended some of the medical schools and hospitals of Paris and London. For twenty-one years he was secretary of the Bucks County Medical Society. For many years from 1847 he made the astronomical calculations for Friends' almanac, his father having commenced this work in 1832. Dr. Foulke was clerk of Buckingham Monthly Meeting of Friends for a considerable period, and an elder therein until he left Buckingham, a few years ago. Upon selling out and retiring from practice at Buckingham, he removed to Philadelphia, where for some time he lived with his daughters. His sight had become very much impaired. About two years ago he went to Milwaukee, where a daughter resides. He was buried in that city.

JEMIMA E. WILY.

A beautiful life was that of Jemima E. Wily, who died at the home of her daughter, Louise T. Moore, at Huntington, Ind., on the 22d day of Eighth month, 1905. She was a daughter of Haines and Elizabeth Sharp. Her husband, Thomas Wily, passed away in 1862, leaving her with an only child, Louise, with whom she has always made her home.

She was a member of Maple Grove Monthly Meeting, and attended meeting whenever physically able to do so. Her age was 79 years and 27 days. For the past twenty years she had been an invalid and a great sufferer, yet through it all she remained a sweet and noble character, a true embodiment of all that was best in her religion. By her kind and gentle, loving ways she has built for herself a monument in the hearts and lives of those who knew her best. She dreaded not to die, but often spoke of death as a portal to the beautiful life beyond, where she would meet the Master she had learned to love.

NOTES AND ANNOUNCEMENTS.

Philadelphia Quarterly Meeting's Committee to Visit the Smaller Branches has made the following appointments: Second month 25th, West Philadelphia Meeting, 11 a.m.; Third month 11th, Merion Meeting, 10.30 a.m.; Third month 25th, Frankford Meeting, 10.30 a.m.; Fourth month 8th, Reading Meeting, 11 a.m.; same date, Reading Appointed Meeting, 3 p.m.; Fourth month 22d, Schuylkill, 10.30 a.m.

AQUILA J. LINVILL, Clerk.

"Respecting our article on 'Friends in the English Parliament,' J. J. Green draws our attention to the omission of the name of Percy Barlow, the new member for Bedford, who is a brother of John Emmott Barlow, a member of Westminster and Longford Monthly Meeting. He transformed an adverse majority of 267 into a favorable one of 500. This brings up the number of Friends in Parliament to nine."—*The Friend* (London).

It is now virtually assured that Swarthmore College will receive the conditional gift of $50,000 from Andrew Carnegie for a library. Isaac H. Clothier has started the subscription for the additional fund required with $10,000; Joseph Wharton, president of the Board of Managers, has also subscribed $10,000, and two other friends of the college have indicated their willingness to contribute liberally. Morris L. Clothier, class of 1890, has offered to assume the responsibility of raising the remainder of the $50,000 required.

The debate between Friends' Central School and Swarthmore Preparatory School (second round of the series arranged by the University of Pennsylvania Inter-scholastic Debating League) will take place Seventh-day evening, the 24th, at 8 o'clock, in the auditorium of Friends' Central School, Fifteenth and Race Streets. The subject is: "Resolved, That capital punishment shall be abolished in the United States." Swarthmore Preparatory School chose to defend the affirmative. The winner in this debate will take part in the final with William Penn Charter School. A general invitation is extended to all interested.

At the recent meeting of the Meeting for Sufferings of London Yearly Meeting, "Joseph G. Alexander laid before Friends a concern to visit the Channel Islands, and various places in the north and west of France, for which he had received minutes from monthly and quarterly meetings. Although the prospective service is a comparatively simple one, and will only occupy some five weeks, he pointed out that it is the rule of the Society that the matter should come before the meeting. He felt that the opportunity would thus be afforded of remembering the claims of the French upon our Christian sympathy. At present, owing to the cessation of all financial State support, the different sections of the Church there feel to be passing through a crisis. He longs to be able to encourage them—and especially the Protestant churches—to face the new condition of things with faith and hope. His son Gilbert Alexander, who is at present assisting Charles D. Terrell, hopes to accompany him. At Paris, too, there is a time of anxiety, as it appears as though the valuable 'Depot Central' will have to be closed.

"A large number of Friends expressed their sympathy with the proposed service, and several wished that we might include in the minute a special paragraph of sympathy with the French Christians at this crisis; but, after considerable discussion, it seemed wiser to confine the minute to the service in view, and leave our friend to express our feeling as he finds way to open."

A FRIENDS' CENTRAL SCHOOL ENTERTAINMENT.

On Seventh-day evening, Second month 17th, Friends' Central entertained the members of the senior and junior classes with their parents; also the teachers and a number of the patrons of the school, at Seventeenth Street and Girard Avenue, Thirty-fifth Street and Lancaster Avenue and the Intermediate and Primary Schools at Fifteenth and Race Streets, in a most delightful manner.

The school auditorium and halls were artistically decorated with palms and carnations.

The program for the evening was opened by the school Glee Club, who favored their friends with two pretty selections, but the principal feature of the evening was a scientific lecture entitled "Some Demonstrations of Twentieth Century Science," by Ernest L. Woodland, of Rochester, N. Y., who held the attention of the well-filled auditorium for more than an hour, showing how greatly interested were his heaerrs in the wonderful experiments he made, illustrating as they did, the practical uses to which wireless telegraphy could be put, and the wonders that could be performed by the use of liquid gas.

The pleasure of the evening was further enhanced by Friends' Central School Orchestra, composed of violins, mandolins and piano, seventeen pieces in all, which is a new and most commendable feature of the school, introduced this term. The young people composing this musical club deserve the highest praise for their rendition of the selections offered.

This is the second delightful evening spent this term at Friends' Central School by its patrons and friends, the former occasion being an evening just previous to the Christmas holidays, when Charles F. Underhill, of New York city, pleased his audience by rendering Dickens's "Christmas Carol," a most delightful selection and appropriate to the season.

After each of these events, and while all were enjoying a social hour amid old friends and new, a caterer served refreshments, and the hearty appreciation of the occasion was evidenced by the number of happy, smiling faces that filled the auditorium. May we have more such.

FAIRHILL ACTIVITIES.

Very gratifying and much unexpected interest is manifested in the prospective work of the new Friends Association at Fairhill Meeting House, Germantown Avenue and Cambria Street, Philadelphia. Already there has been an increase in membership in the First-day School directly traceable to the activity of the new Association. A large attendance is looked for at the next meeting, on next Second-day evening, the 26th instant. Arthur M. Dewees will address the Association on "The Friends' Adult Schools in England." Among other projects in view at Fairhill is a class in physical culture, and another in elocution, both of which subjects will be considered at the meeting. Henry W. Wilbur, Eleanor Wood and other interested Friends are expected to be present.

SWARTHMORE COLLEGE NOTES.

On Third-day evening, the 13th, the college oratorical contest was held. Lawrence Sherwood was awarded first place; Amos Peaslee, second, and Arthur Broomall, third.

Howard B. Green, class of 1892, gave a very interesting and instructive lecture on "The Manufacture of Portland Cement" in the Chemistry Hall on Fifth-day evening. On this same evening the contest in extemporaneous speaking for the young men was held. First place was given to Ralph Baker, second to Samuel Heed, and third to S. Laurence Coxe.

On Sixth-day evening the regular meetings of the literary societies were held.

President Swain attended the annual Swarthmore Alumni banquet, held in New York city on Seventh-day evening, responding to the toast on Swarthmore College.

At meeting on First-day Professor Edmunds gave a very able address, his subject being "Reading the Bible." He treated his subject under four heads. First, "The Bible as a History"; second, as literature; third, as its portrayal of moral development, and lastly, as its record of triumphant religion.

The Concord Quarterly Meeting's Philanthropic Committee held a conference in the meeting house on First-day afternoon, the 18th. Franklin Spencer Edmunds, of Philadelphia, addressed the meeting upon the subject, "Loyalty to Law." His

strong and able address was most interesting to his hearers, and called forth many questions, which he answered in a clear and convincing manner. The meeting was unusually well attended, and much appreciation was expressed.

On First-day evening the regular meeting of the Young Friends' Association was held. The subject discussed was, "Is Dormitory Life Beneficial to the Student?"

It has been announced that the contract has been awarded for a $20,000 building for the engineering department to be used for shop work. It is to be two stories in height, and is to be built of concrete block, making it fireproof. Its location will be near the present Science Building. New shops have long been needed at Swarthmore, owing to the recent growth in the number of engineers.

The friends of Swarthmore College have been much concerned to secure the $50,000 new endowment for maintenance required in order to secure the $50,000 conditional gift from Mr. Carnegie for a library, announced two weeks ago. It is recognized that no general appeal for money should be made so soon following the completion of the endowment undertaken three years ago. Thus the effort is being made to raise the required amount from among a few generous and tried friends of Swarthmore. Isaac H. Clothier started the subscription with $10,000, conditional on the whole amount being raised. Joseph Wharton, president of the Board of Managers, has also subscribed $10,000. Two other generous friends of the college have indicated their willingness to contribute liberally to this fund. Several Friends especially interested in the library, have made early subscriptions, and at the Swarthmore dinner in New York on the 17th instant, substantial evidence of their interest was shown. Morris L. Clothier, class of 1890, has again come to the assistance of the college by offering to relieve the Board of Managers and assume the responsibility of raising the remainder of the $50,000 required in order to secure an equal sum for the library from Mr. Carnegie.

GEORGE SCHOOL NOTES.

Reuben Kester, of Grampian, Pa., and Barclay Spicer, of Philadelphia, recently spent some time at the school. Both spoke at our Fourth-day evening meeting.

Seventh-day evening, Second month 17th, the annual oratorical contest between the Penn and Whittier Literary Societies was held. The Whittier contestants were: Mary Cooper, who gave "One Niche the Highest"; Mary Gatchell, "The Conquerors"; Hugh Eastburn, "Toussaint L'Ouverture," and William Jenkins, "Ben Hur's Chariot Race." The Penn contestants were: Ernest Hartman, "Right Living as a Fine Art"; Anna Parry, "The Soul of the Violin"; Mary Sands, "The Lost Word," and Aubrey Crewitt, "Robert E. Lee." All of the selections were so exceptionally well given that it was only after considerable difficulty that the judges decided the contest in favor of the Penn Society.

Three courses in Bible study under the care of Eleanor Wood have lately been started, one on Isaiah, one on Amos and one on the Gospels.

FRIENDS' ASSOCIATIONS.

Brooklyn, N. Y.—The Young Friends' Association met in Brooklyn Meeting House Second month 11th, 1906, with an attendance of forty-two. Mariana S. Rawson reported that, after the close of the previous meeting, and as an outcome of the talk relative to the Southern colored schools, voluntary subscriptions amounting to the sum of $30 had been made to her for colored education.

Edward B. Rawson reported that a request had come from Mrs. Alfred Bussell, representing certain of the young people of the Society of Friends (Orthodox) meeting in Twentieth Street, New York city, proposing a joint meeting of our young Friends with theirs. The proposition had the approval of the Association, and John Cox, Jr., Edward B. Rawson and Henry M. Haviland were appointed a committee to attend to the matter.

Dr. Charles McDowell offered resolutions supporting the Heyburn Pure Food bill, which, after some discussion, were adopted, and the president and secretary of the Association were directed to sign and forward copies of the resolutions to the Senators from New York and to Senator Heyburn.

An address on Matthew Arnold was then given by Dr. Jesse H. Holmes, of Swarthmore. After giving a brief sketch of his life and an estimate of his writings, Dr. Holmes said in substance: "Arnold urged that the greatness of England or of any nation was not in its material wealth, but in the character and culture of the people. He divided the uncultured world into three classes, Barbarians, Philistines and the Populate."

He said that there are two tendencies in the world, one of which may be called Hellenism, and which stands for sweetness and light, for intellect; the other Hebraism, for righteousness and for action. "Spiritual perfectness needs intellectual illumination;" there must be "light before action."

Arnold held that no church should require a man to give up something which he believed to be true; dogmas require this of men. He calmly asked all dissenters to adhere to the National Church, and wrote as if he expected the Church to give up all dogma. Conduct, he said, is three-fourths of life, and science or knowledge the other fourth. The object of religion is conduct, not knowledge, as the Church says—knowledge about things difficult of comprehension.

The Bible must be the great text-book of religion. But not as a scientific work, nor as a base for dogma, but as it relates to religion, to righteousness. The Jews were seekers after righteousness, even if they did not always live up to it. Jesus came to restore intuition.

Henry M. Haviland, Secretary.

Langhorne, Pa.—A regular meeting of the Young Friends' Association was held at the Sorosis Club Rooms on the 16th of Second month. The program for the evening was opened by an excellent paper by Mary Bunting, entitled "Do Friends Lack Sociability?" In this she stated that sociability should be one of the fundamental principles of our Society; it should do as much to uplift our lives and make us better and happier as the spirit of religion itself. Start this sociability as a duty by making a stranger in our meeting feel welcome, by extending the hand of fellowship and this little act will soon become a pleasure.

Sara T. Marshall thought our conferences are growing as well as the Friends' settlement at Buck Hill Falls, where an atmosphere of sociability prevails. Friends are striving to come in closer contact with each other, and should lack no sociability with other denominations. A discussion followed, in which several took part.

Arthur M. Gillingham next read "The Landing of the Pilgrims," and Louisa P. Osmond read portions of the discipline.

Euphrosyne S. Ivins's well-written paper on "Experience" was then read.

Marion P. Townsend read a poem entitled "Little Bessie."

After roll-call and a brief period of silence, the meeting adjourned. Marian N. Osmond, Secretary.

Norristown, Pa.—A largely-attended meeting of the Norristown Friends' Association was held on the afternoon of the 17th instant in the meeting house at Swede and Jacoby Streets, Isaac Richards presiding, and Alice R. Roberts being secretary. The president opened the meeting with a Scripture reading, Isaiah 51. Samuel Platt gave a reading, "To-day's Real Need," inculcating the idea that the age demands a more practical application of the principles of Christianity to everyday life.

Julia K. Stout gave a recitation, "The Bible—Old and New."

Sarah W. Hilles read an interesting paper on Samuel J. Levick, a well-known minister of the Society of Friends, who died in 1885, which called forth comment from several of those present.

Bertha W. Harry gave a recitation, "Something Cheap," having reference to the importance of what is known as "good temper."

Under the head of "Current Topics" Lizzie C. Taggart read an account of the quarterly meeting held at Abington the present month, a tribute to the late Mary H. Thomas, a brief notice of the Philadelphia department store hospitals, and a sketch of the poet, Paul Laurence Dunbar.

"The Tomb of Machpelah," a reading by Ellwood Roberts, gave facts as to the location and condition of the tomb of Hebron, Palestine, in which lie the remains of Abraham, Isaac and Jacob, the founders of the Hebrew nation. The tomb is under the close guard of the Mahometans, and no one is allowed to enter its sacred precincts. The probabilities are that it occupies the ground purchased by Abraham on the death of his wife Sarah as a place of interment, 4,000 years ago, the body of Jacob having been embalmed in Egypt, and deposited there, as detailed in Genesis.

Mary H. F. Merillat read very interesting "Reminiscences of Whittier," giving details of his first poetical ventures, his love-making, his schoolmates, etc. Ellwood Roberts added some facts in connection with his home life at Amesbury and his devotion to Society interests, derived from a recent visit to Whittier Land. Ellen L. Thomas continued the subject, giving many interesting details in regard to the poet's early life.

CHESTER, PA.—The Friends' Association of Chester, Pa., held its regular monthly meeting on Sixth-day evening, Second month 9th, 1906. The meeting opened with the usual period of silence. Katharine Stevenson read a portion of the Scriptures. After the usual business had been transacted, the third paper in the series of "Women of the Bible" was read by Rachel P. West Leys. She chose as her subject "Hannah," in which she portrayed the beauty of motherhood as shown in the life of this noble Hebrew woman. She should stand for all time as the type of a perfect mother. The reading of the paper was followed by many fitting remarks.

A talk on "Current Events" was given by Joseph Paschall, who referred to many important occurrences. Among others, the Torrey-Alexander meetings, the obituaries of Charles Yerkes, Marshall Field and Dr. William R. Harper, subjects bearing vitally on the interests of Friends, claimed the attention for a time.

With the usual silence, the meeting closed.

DORA A. GILBERT, Corresponding Secretary.

NEW GARDEN, PA.—The Young Friends' Association of New Garden held its second meeting at the home of I. Frank Chandler, Second month 11th, at 2 p.m. After reading a portion of Scripture, the outlined program was set aside that we might hear from our friend Henry Wilbur, who was present. In part he said: "The golden age is ahead, not behind us. Never was there a time that men wanted to know spiritually as they do to-day." He said that there was plenty of energy lying around, and it was the business of Young Friends' Associations to arouse this latent interest. The Scripture injunction that the strong should bear the infirmities of the weak should be practiced, and those who were spiritually rich should give. Young Friends' Associations might well be made centers of impulse and inspiration. First, give to our own Society; then to those outside, keeping at genuine truths of Quakerism and bearing testimony of these truths.

Our own program was then taken up, and, after reading of minutes of first meeting, the hymn, "Bringing in the Sheaves," was sung. An original paper by Eva S. Richards, "Who are True Friends, and are There Any Now?" was read. Marian Thompson read "The Power of Simplicity," which showed forth the power of a smile and cheerfulness on our part to make our own life happy and adding happiness to others.

An historical paper on "The Life of Elizabeth Fry," prepared by Walter Jefferis, was read. "God be with you till we meet again" was sung, and, after silence, adjourned to meet first First-day, Third month, with Ruthanna Michener at 2 o'clock.

M. H. TUDOR.

QUAKERTOWN, PA.—The Friends' Association met at the home of Joel and Ella Ball on the 15th of Second month. Frank Ball called the meeting to order and read the eighth chapter of St. Luke.

Upon reconsideration, it was decided not to undertake as an association the regular course of reading prescribed by the Reading Circle, but to select only such portions as will best fit in with our usual program. Phebe Bewley read a portion of the first chapter of the "Autobiography of George Fox," which was much enjoyed. This was followed by a selection read by Annie Jordan, entitled "Bessie Kendrick's Journey."

"Don't Give Up the Ship," given by Lizzie M. Straum, carried a strong lesson of perseverance. An account of John Bunyan and his antagonism to Friends or the "Quakers" was read by Annie P. Roberts, and some comments were made upon the value of a fuller knowledge of the history of our Society. After sentiments, the Association adjourned to meet Third month 15th at the home of Jane M. Foulke.

E. F., Corresponding Clerk.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 9.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue, 11 a.m. Adult class at 10.30 a.m.

2d mo. 24th (7th-day).—Pelham Half Yearly Meeting, at Pelham (three miles to Fenwick Railroad Station), Ontario, Canada; ministers and elders, day before, at 3 p.m. Isaac Wilson expects to be in attendance.

2d mo. 24th (7th-day).—Blue River Quarterly Meeting, Athenæum Building, Chicago, Ill., at 10 a.m.; ministers and elders, day before, at 2 p.m.

2d mo. 24th (7th-day).—Normal class for First-day school workers, at 2.30 p.m.; "How to Teach the Ethical Lessons," by Jesse H. Holmes.

2d mo. 25th (1st-day).—Horsham, Pa., Young Friends' Association, in the meeting house.

2d mo. 25th (1st-day).—Meeting of Friends at White Plains, at home of Elizabeth Komori, No. 3 Bank Street, at 11 a.m.

2d mo. 25th (1st-day).—London Grove, Pa., Friends' Association; "William Penn—A Sketch of His Life," by Mary Clark; "The Holy Experiment and the Politics of To-day," by Allen Cloud.

2d mo. 25th (1st-day).—Hopewell, Va., Young Friends' Association, at 1 p.m.

2d mo. 25th (1st-day).—Conference under care of Philanthropic Committees of yearly and quarterly meetings in the meeting house at Yardley, Bucks County, Pa., at 3.30 p.m.; addressed by Henry W. Wilbur, on "Is the World Growing Worse?"

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 128.)

2d. mo. 25th (1st-day).—After-meeting conference at Race Street, at 11.45 a.m. "Current Movements in Education of Adults," introduced by Dr. Joseph S. Walton.

2d mo. 25th (1st-day).—West Philadelphia meeting, attended by quarterly meeting's Visiting Committee, at 11 a.m.

2d mo. 25th (1st-day).—Girard Avenue Junior Conference at 9.45 a.m.; "Why Birthright Membership? Qualification for Membership in the Society of Friends; Method of Receiving Convinced Persons."

2d mo. 25th (1st-day).—New York and Brooklyn Young Friends' Association at Schermerhorn Street, Brooklyn, at 8 p.m. Subject, "Michael Faraday"; discussion opened by Percy Russell.

2d mo. 26th (2d-day).—Warrington Quarterly Meeting, at Menallen, Pa. (1½ miles from Sunnyside and Huntington Railroad Stations), at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

2d mo. 27th (3d-day).—Burlington Quarterly Meeting, at Mt. Holly, N. J., at 10.30 a.m.; ministers and elders, day before, at 10.30 a.m.

3d mo. 2d (6th-day).—Nottingham Quarterly Meeting, at Little Britain, at 10 a.m.; ministers and elders, day before, at 2 p.m.

3d mo. 2d (6th-day).—Baltimore Friends' School lecture in Park Place Meeting House at 8 p.m. Lecturer, Thomas F. Millard, war correspondent; subject, "The New China."

3d mo. 3d (7th-day).—Whitewater Quarterly Meeting, at Milton, Ind., 10 a.m.; ministers and elders, same day, at 8 a.m.

3d mo. 3d (7th-day).—Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 11 a.m.; ministers and elders, same day, at 9.30 a.m.

3d mo. 3d (7th-day).—Normal class for First-day School workers at 2.30 p.m. in the auditorium, Fifteenth and Cherry Streets; Edward B. Rawson, of New York, director; subject, "Teaching the Organization and Testimonies of the Society of Friends."

3d mo. 4th (1st-day).—Young Friends' Association of New Garden, Pa., at the home of Ruthanna Michener at 2 p.m.

3d mo. 4th (1st-day).—At Chester, Pa., at 3 p.m., a circular meeting under the care of a committee of Concord Quarterly Meeting.

3d mo. 8th (5th-day).—Salem Quarterly Meeting at Woodstown, N. J., at 10 a.m.; ministers and elders, day before, at 3 p.m.

3d mo. 12th (2d-day).—Baltimore Quarterly Meeting at Park Place, Baltimore, Md., at 10 a.m.; ministers and elders, seventh-day before, at 3 p.m.

3d mo. 15th (5th-day).—Haddonfield Quarterly Meeting at Moorestown, N. J., at 10 a.m.; ministers and elders, day before, at 3 p.m.

The proprietors of the *Religious Telescope*, the organ of the United Brethren, have announced that there will be no more medical advertising in their columns.

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CONTENTS OF THIS ISSUE.

Good Words.—IX. 129
"I Will Abide in Thine House" (Verse) 129
The Fatherhood of God—In Daily Life 129
Christianity and the Silent Multitude 131
Friends of To-day 132
My Visit with the Friends 133
Colonization of England 134
Quietly in Earnest 135
EDITORIAL:
The Habitation of God 136
Note and Comment 136
Bucks Quarterly Meeting 138
Letter from a Friend 139
The Dethroning of Alcohol 139
Jane Nicholson—A Centenarian 140
A Memory (Verse) 141
Births, Marriages, Deaths 141
Notes and Announcements 142
Anna H. Shaw at Race Street 142
Abington School Notes 143
Swarthmore College Notes 143
Friends' Associations 143
Communication:
"For a Free Conscience" 144
Calendar of Meetings 144

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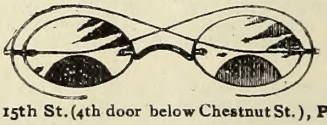
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PHILADELPHIA, THIRD MONTH 3, 1906.

Volume LXIII. Number 9.

GOOD WORDS.—IX.

Deep humility is a strong bulwark; and as we enter into it, we find safety and true exaltation; the foolishness of God is wiser than man, and the weakness of God is stronger than man. JOHN WOOLMAN.

I WILL ABIDE IN THINE HOUSE.

Among so many, can He care?
Can special love be everywhere?
A myriad homes—a myriad ways—
And God's eye over every place.

Over; but in? The world is full;
A grand omnipotence must rule;
But is there life that does abide
With thine own loving, side by side?

So many, and so wide abroad;
Can any heart have all of God?
From the great spaces, vague and dim,
May one small household gather Him?

I asked: My soul bethought of this—
In just that very place of His
Where He hath put and keepeth you,
God hath no other thing to do.

—*Mrs. A. D. T. Whitney.*

THE FATHERHOOD OF GOD—IN DAILY LIFE.

[Read at a meeting of the Friends' Association of London Grove, Chester County, Pa.]

First let me say that the Fatherhood of God has a meaning for me only when interpreted in terms of my every day life. It is not a theory which I hold good for one day in the week, or for certain special days in the year. It is not the basis of my religious life alone. It is the basis of my whole life; it is a fact of every day experience and knowledge. It is these things or it is nothing to me. If it were not so, it would not be worth the time it takes to tell you about it this afternoon.

The Fatherhood of God: Sonship with a Being who is life itself, who is the love that never faileth, who is wisdom of the highest order. The one is the corollary of the other. If I assume the one, then the other requires no argument; it is self evident. I have assumed the one. What shall I do with the other? How shall I adjust my life to its depth and breadth of meaning?

To-day I know in part and can answer in part. But it doth not yet appear what I shall be. For the full revelation I wait and trust. To-day's knowledge is sufficient to fill every moment with interest and engage all my energy in glad co-operation with a purpose that I believe to be working for universal good. I trust and work; I aspire to show my trust by my work. The ends for which I work are such as are inspired by an unfaltering trust in an infinite goodness at the heart of things, who supplies the means. If I make his ends my own, then his means are mine too.

This is the first meaning, then, trust; just such trust as a loyal son gives to his beloved father, the child-like trust that never questions. I do not need to imagine an infinite personality in the form of a man. I only have to take the choicest attributes of the best souls I have ever known; I only have to study the lives of the prophets of God in all ages, and especially of him called the Christ. I have, then, a conception of the heart of the Father, and I know that here are love and sympathy, compassion and forgiveness, a wise tenderness and a gentle firmness, all blended in such a manner that he may be called both Love and Law, a living Will. His love is over us all; yet his laws are more precious than the good of the individual, because they are framed in love, a love that knows the end from the beginning.

Let us be very concrete. This love and this law are not abstractions. I see them every day of my life in visible form and accomplished fact on every hand. I find them in all the broad range of nature, from clod and crystal up to man; from the depths of the sea to the infinitude of the heavens; in summer heat and winter cold, in sunshine and tempest. In them all, the very life of God throbs and pulses. He is present as love and law, and every atom and every creature are moving forward, if it be only that they may give place to some higher form.

"Let me go wher'er I will,
I hear a sky-born music still;
'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the red-breast's mellow tone,
Nor in the bow that smiles in showers;
But in the mud and scum of things,
There alway—alway something sings."

Then why shall I be fearful anywhere? The Father is always with me, and no harm can come to me on sea or land. Even though the solid earth tremble, I know that only by such processes as these has he brought the world to its present beauty and loveliness. None of these external things can make me unhappy. I am not under them; my life is not conditioned upon them. I am at peace in the presence of them all, for I am his child, who holds the destinies of worlds and systems of worlds in the hollow of his hand. I do not complain; I am attuned to heavenly harmonies and conscious of joy unspeakable.

In the human world about me I perceive that all men are my brothers—children of the same All-Father. This brotherhod is not a mere theory, but

it means an actual partaking of the same nature and the same life, with a unity and a community of interest, that constitute solidarity. However ignorant or depraved or ugly the man may appear, as I look at him, I behold an unconscious son of God. I long to bring this godliness or God-likeness to consciousness, and my trust of the Father's life is so strong that I make my appeal to it. "There is an infinite worthiness in man, which will appear at the call of worth." The more God-like I am, the nearer I can approach to the God in my brother. I am persuaded, too, that as I draw nearer to God, I draw the mass of humanity nearer to him also; for we are bound together in unity. One life of trust is an inspiration and a call to all mankind to come up higher. In the light of this truth, every expression of godliness is a co-operation with the eternal will and purpose of the Almighty One, who is establishing his kingdom over the whole earth. And he is our Father.

I trust him in nature, I trust him in man, and I trust him in all experiences. If there is a Fatherly Providence in one event, there is one in all events. I am persuaded that no experience can come to me that I have not in some way called for; I have no relationships that I have not woven. And God is in them all, if I but find him. If I remove all barriers and obstructions the love and wisdom are with me that will strengthen and guide, that will help me into a larger place, that will give me peace, that will nourish me into the consciousness of everlasting life.

My trust does not carry me to the point of inactivity, however. I do not expect to be fed and clothed and blessed in some mysterious manner, without any co-operation on my part. I expect to be fed and clothed and blessed in a perfectly orderly and lawful way, because I have complied with the conditions. I have chosen universal ends; I have given myself to my Father to work for him, and the food and clothing and blessing are incidents of the companionship and co-operation which this implies.

Nor does my trust lead me to confuse man's mistakes with God's purposes, by attributing all that I see to Him, and saying that whatever is is right. What I see of evil and its consequences is only the reaction of man's ignorance and willfulness against the Father's love and law. He does not delight in our sorrow and suffering, nor does he directly send them upon us. We in our ignorance of his laws bring them upon ourselves. He is in them, in the sense that he is in them to bring us to him, through suffering, if we will come in no other way. Through these experiences, which men call evil, the race is led onward to know his laws; we are drawn closer together in sympathy; we are forced to discover that we cannot escape from him in whom we really may live and have our being; we are taught that in harmony with him is peace and power.

Out of this trust that I have attempted to portray, or along with it, comes loving communion. Yet it is more than communion. It is such a complete surrender of all selfish fears and desires that it reaches the point of union with the Father. I love the things that He loves. His purposes are my purposes, as far as I am privileged to know them. I become conscious of this union through the sense of completeness which I have when I thus am wholly God's in desire and purpose. I am no longer dismembered and at war with myself. I have a consciousness of something nearer than breath, a vital, inner connection between my own higher self and God, which in my highest moments reaches the point of identity of nature. I no longer feel any separateness. Even the sense of obedience is merged into the sense of oneness. This oneness "peoples the lonely places," effaces my mistakes and disappointments, and convinces me that I cannot escape from my good. In this ineffable union, infinity and humility are strangely blended. "An infinite enlargement is open to me on every side"; yet the light that shines in me and the life that works in me are all. By nature, I am that light and life; I must wholly and consciously become so; I must be born from above.

As I feel the child-like trust, as I engage in filial communion, as I enter into vital union with the immanent God of Love and Life, I am born anew. I am born into the knowledge that my life is spiritual; I am born as a living soul. As I grow in this knowledge, I learn that the measure of my life is the measure of love that I express. I live abundantly only as I love abundantly, not as a duty, but as the joyous, spontaneous expression of the divine spirit. As I assume the Fatherhood of God, so I assume the brotherhood of man. As I enter upon the life of love, therefore, I enter upon a life in accord with the nature of things. In so doing I am building my life upon certainties, I am making demands upon the universe. I have a place and a meaning in the divine economy.

Such reflections and such a realization are a source of strength. They give me strength to be faithful to the highest. They give me strength to live out my ideals. They endow me with a moral and spiritual vigor, which I may work into the very fiber of my being. The practical application of the loving life is the antidote to fear, worry, uncertainty, and the weakness which comes from the divided life. The life which is from above has no need to reach out in anxious pursuit of wealth and power, nor even ideals. Eternity is now, God is here, all things are ours. Yet we do not have to take care of the universe. Our Father is doing that. He who truly follows such a mode of life will not be likely to suffer from nervous prostration.

In very truth, a belief in the Fatherhood of God means that we take him for our all sufficiency in all things. If we abide in this truth, we all have something to give, because our gifts are from him. We all become ministers of his love and power and co-workers with him. He worketh in us both to will and to do. We feel ourselves borne onward by an irresistible current, yet we also have initiative and determining power. We trust ourselves, we are self-reliant; yet only in the sense that we know ourselves to be open and receptive to the over-soul. So paradox after paradox is met and solved in this ineffable union, which is not the effacement of individuality,

but the enlargement of it, in consecration to the highest ends.

In these poor and insufficient phrases I have tried to depict to you my conception of the relation which we all may bear to our spiritual Father, him in whom we live and move and have our being. As I seek for the richest meaning of this Fatherhood, it is found in the feeling of union, a union which makes life a certainty, which exalts service into mastery, which makes self-reliance the noblest creed and puts the iron into our blood for all high endeavor. This is God's world. Good is the end of all, and love is the fulfilling of the law.

In contemplation of this union I am for the moment lost in wonder and worship, in joy and praise; but only for the moment. I have a life to live, a life from him, a life full of unmeasured possibilities. Each moment may be a divine moment, each act may be glorified by the presence of the highest. As a living soul, as a living unity, body and soul, I give myself to thee, O Father, and thou dost nourish me, body and soul. I have no burdens to bear. I have no tasks to perform. I am alive in thee, and that is in the highest sense health, riches, power and opportunity. This is the kingdom which all experiences, yea, all experiences, shall serve. It is the kingdom to which all things shall be added.

EDWARD A. PENNOCK.

CHRISTIANITY AND THE SILENT MULTITUDE.

[Extracts from an editorial in *The Public* (Chicago), of which Louis F. Post is editor.]

In Froude's most excellent sketch of Julius Cæsar there is a description of the state of the decaying religion of Rome before the Christian era, which is marvelously suggestive of the state of the organized Christianity of to-day. Froude writes:

> Religion, once the foundation of the laws and rule of personal conduct, had subsided into opinion. The educated, in their hearts, disbelieved it. Temples were still built with increasing splendor; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety; but of genuine belief that life had any serious meaning, there was none remaining beyond the circle of the silent, patient, ignorant multitude. The whole spiritual atmosphere was saturated with cant—cant moral, cant political, cant religious; an affectation of high principle which had ceased to touch the conduct, and flowed on in an increasing volume of insincere and unreal speech.

. . . . . .

So it is here and in our day.

We have a simple multitude, not ignorant in the sense of being unlettered, but densely ignorant of the religious, social, political and financial forces that are in play all about them; and this multitude, silent, patient, simple and sincere, is spiritually served by many devoted ministers and priests. But how is it with our organized church as a social force? Is this making for social righteousness, as the unsophisticated patiently trust, and their devoted servitors sincerely assure them? Does it not rather respond to the subtle touch of business classes that affect principles which have ceased to govern their conduct, and follow in the wake of unscrupulous financiers and subservient newspapers, all saturated with moral, political and religious cant?

. . . . . .

When the question of property in human flesh and blood was at issue in this country, the churches stood for vested property rights and against natural human rights. Not merely did they silently acquiesce in the one, as with all propriety they might, but they preached against the other. Professing to represent the Fatherhood of God and the consequent brotherhood of man, they minimized the Christian texts which enjoin love of the neighbor, while they emphasized the Paulist text which commands obedience to masters. Why? Because the privileged property interests of the time commanded the agencies of organized religion.

Not until fratricidal war resulted, did the churches take part in the slavery question; and then their part in it was only incidental to their deeper interest in the war—those on one side of a geographical line being incidentally for slavery; those on the other being incidentally against it; those on each being primarily concerned with winning the war for its own section.

Professed advocates of the brotherhood of man, they had been defenders of human slavery; institutional representatives of the Prince of Peace, they became sectional partisans for war.

So it was again when the British across the ocean and the American republic here, embarked upon careers of conquest by war. The organized church did not oppose it; it did not even hold aloof. It applauded these movements and assumed to sanctify their invasive, domineering and bloody purpose, with the approval of a religion the very essence of which is love and its professions peace. Why? Because business interests demanded it. Organized Christianity, like the organized piety of the Rome of Cæsar, had become paganized at the extremities and commercialized at the heart.

Consider the reign of oppressive privilege, to which a disinherited world is awaking and against which it revolts. What part is organized Christianity taking in this great drama? Does it speak for the despoiled? Not as a body; not through the leaders; and only here and there through any of its ministers. Does it admonish the despoiler? Not so long as he keeps out of jail, avoids personal scandal, abstains from petty gambling, and does his drinking at a wealthy club instead of a cheap saloon. Does it even hold its peace, preaching abstract religious doctrines and leaving concrete communal problems to the individual conscience? No, not even this does it do. The agents of organized Christianity are so completely at the service of the privileged classes, who in their hearts disbelieve it, yet erect its temples and observe its forms, that these classes have only to say, "Come!" and this degenerate church comes; or "Go!" and it goes.

Testimony might be piled mountain high, to show

that the Christian pulpit as an institution has come to be what Roman paganism was in Cæsar's time as Froude describes it. It is a living and pliant tool which beneficiaries of privilege manipulate, a sort of moral policeman whose functions beneficiaries of privilege utilize to shield their own big crimes by assailing the petty vices of other people.

But this does not mean necessarily that such is to be the history of the pulpit for long. Not only are masses of men, Christian in spirit if not in form, finding outside of organized churches better spiritual food than is commonly dispensed within them, but within the organized churches themselves there are indications of an eruption, a genuine spiritual awakening, a hopeful moral revolution. It is not impossible, nor even improbable, that soon the money changers in the temple may come again under the lash, and that the Christian pulpit may have a rebirth and resume its original mission of proclaiming the universal Fatherhood of God and equal brotherhood of men.

FRIENDS OF TO-DAY.

[A paper, by Eva S. Richards, read at the Friends' Association of New Garden, Chester County, Pa., having been written in answer to the question, "Who are true Friends? Are there any to-day?"]

Many years ago Friends or Quakers were easily distinguished in a company by the manner of dress, as well as by the "thee and thou," but now a glance among Friends at yearly meeting confirms the belief that "plain apparel" is becoming nearly extinct. Modern appliances have been introduced in the homes until to-day the Friend's home displays the same furnishings as his neighbor, the Churchman. What does this mean, or does it really signify anything?

Not long ago, a lady remarked to me, "There are no true Friends any more. Think of the Friends of years ago and then look at the Friends of to-day"; and so I would ask you to look back into the past; look now at the present, and then look hopefully toward the future.

'Tis true, Friends in the past have achieved wonders; they have held the light high with unwavering trust, and we have reaped the fruits of their labor; they were patient under suspicion, prayerful amid difficulties, daring when in danger, loyal to their faith and earnest in their convictions. Differing with the Puritan in gentleness, condemning the extravagances of the high churchman, the old-time Friend in his drab clothes, lived his quiet, simple life, doing good to all whom he could reach and evil to none.

But times have changed and the Friend must adapt his life to cope with the difficulties of the present age. We no longer have dealings with Indians, as did our Quaker ancestors, and give equal value, but we do meet our fellow beings every day, and do we give equal value? Does the young employee give his employer the full value of his time? Does the business man respect his helpers and remember they are his brothers? "Am I not my brother's keeper? Do we give the full value to simple, every-day acts of love, given freely, given fully? The Indian has been driven back, the neighbor is still here.

Surely, 'tis not a question of dress that makes a Friend. The Discipline does not state the manner of making the coat or dress, nor does it decide the color, but says clearly, "The Spirit of Truth which led our early Friends to lay aside things unbecoming the gospel of Christ still leads in the same path all who submit to its guidance; we therefore earnestly encourage all Friends to watch over themselves in this respect, and seriously to consider the plainness and simplicity which the gospel enjoins, manifesting it in their conversation, apparel, furniture, buildings, salutation and manner of living." We must provide, of course, for the material comfort of ourselves and our families, but take care lest we miss entirely to provide for the soul's welfare through lack of time. To quote further, "Our members are earnestly entreated to consider weightily the disposal of their time, receiving it as a gift of God, for the stewardship of which an account must be rendered." The interest of our older Friends in the slave can be directed more wisely perhaps now than in the years when slavery actually existed, since we are reaping the direful results of slavery in the brutal crimes brought into notice every day by the papers. Friends should show their influence, for every moral force is needed to assist in the education of the ambitious negro and the suppression of the debased brute.

Friends have ever been foremost along educational lines, and most particular to choose only good books for themselves and their children. These schools have been sought frequently by others than Friends, and really stand high in the esteem of prominent educators. The classics in literature are read, studied and appreciated, and why should we be less Friends if we feel and understand the good in music and art? During the strenuous days of our early Friends, when each day might bring imprisonment, every action misunderstood, of course there was no time for such cultivation of the mind, and the soul expanded under suffering, as only noble souls can expand. But now people in general, looking back over our past history, appreciate highly the struggles and high ideals of the early Friends, yet fail to know that Friends of to-day are striving under the same "light" of which Fox and others spoke so frequently, and some say we deny the divinity of Christ. Possibly, dear people, we fail to "let the light shine," and, perhaps, the Young Friends' Association can do no nobler work to-day than to let the world at large know what we really believe.

"Let us arise! all unite!
Let us arise! in our might!
Let us arise! speak for God and the right;
Tho' our numbers may be few,
God will lead us safely thro',
And our arms with strength endure, by His might."

"It is not the opinions that we carefully express, but the lives we unconsciously live that gauge our power in the world; not our words, but our atmosphere."

MY VISIT WITH THE FRIENDS.

[By Charles Wagner, author of "The Simple Life," in the *Sunday School Times* (Philadelphia).]

Among the component groups, so various, of the American population whose reception remains vivid in my remembrance, I ought to mention specially the Society of Friends, most numerous to-day in Philadelphia, the city of Pennsylvania. People of severe and sturdy simplicity, scornful of lying conventions and formal prescriptions, the Friends have long preached and practiced "the simple life," so that a lively sympathy inclined them toward my ideas, in which they recognized what had been their own ideals and aspirations for centuries. For my part, I had long had the desire of meeting them. It had happened to me, here and there in the course of my life, to know people whose religious practices were of this laic form, broad and truly human, and their uprightness and unpretentious goodness had made an extraordinary impression upon me; for nothing wins me like absence of affectation, directness and sincerity.

The Friends have so far broken with formalism that they might almost be considered formalists from excess of informality; for instance, it is not allowable to invite any one to their meetings. I was not, then, in any sense invited among them, and I should have been forever deprived of the pleasure of being there had I waited for the making of a definite engagement; but there came a suggestion, almost by chance, that I go without ceremony. So I went, and nobody seemed to observe the fact.

The interior arrangements of the meeting house consisted of nothing but seats—no organ, no choir, no religious symbolism. The windows are so placed as to light the room very judiciously, but not so that one may see what is going on outside. All the Friends are laymen; there are no clergy. When they come together, each one takes his seat in silence, without paying any attention to his neighbors; no one looks about, and no matter what visitor chances to arrive, no one disturbs himself, and everybody appears to be indifferent to his coming; it would seem that the Friends had borrowed from the old Stoics of their impassibility. And be it well understood that if no one finds sufficient reason for breaking the silence, the congregation departs as it came, after the lapse of a reasonable length of time, and it does not enter any one's mind to regret that no word has been spoken; if nobody said anything, nobody had anything to say.

This meeting began with silence; there was no liturgy, no chant, and nobody said anything; they all thought. The faces were characteristically serious and benevolent; a great calm and the spirit of peace reigned everywhere. Never had I better understood the speech of silence; the silence of such an assembly, delivered over entirely to thought and meditation, is very suggestive, and, in its way, eloquent.

It is said that the Arabs mistrust the loquacious and respect the silent, and in this matter, no doubt, the Friends are Arabs; nevertheless it seemed evident to me that to come and go without opening my mouth would be an offence against one of their fundamental principles, which is to do as the Spirit moves you. The Spirit moved me to speak, and, as I had a number of things to say, I arose, without presentation or any sort of encouragement, and talked from my seat. Several men and women followed me, each speaking a few words, as he felt inclined. After the meeting a number of people came up, all "thee-and thou-ing": "I have read thy book." "I am pleased to meet thee."

Among themselves the Friends are absolutely delicious, and their calm does the soul no end of good in this restless age. I never tired of contemplating some of their good faces, at once vivid and peaceful; I was particularly struck with the depth and beauty of one venerable man's blue eyes, which seemed to hold a reflection of the divine peace. Fear nothing, be not dismayed, do not worry, do not hurry; act with good sense and tranquillity, and trust in God—this sums up a goodly number of their principles. Another is to respect the soul of every man. No other people have a like veneration for conscience or show more delicacy in respecting its integrity; there is no autocracy among them, no use of compulsion; every individual's originality is sacred; never, according to their ideas, do we need to substitute our own conscience for another man's, to lead him to acts in which he is nothing but our instrument.

The Friends cannot be judged by their number, quite limited to-day, nor by surface appearances, nor by the place they take in the world. As they are modest, and hold the trumpeting of good deeds in contempt, it takes time to inform yourself of their value as an active principle in the society of the time.

The fact is that by reason of their honesty, their thrifty simplicity, their contented minds and methodical ways, they have long held an extraordinary position. A number of the most important of the country's affairs are in their hands, where they are bequeathed from father to son; for as business men they are wise and scrupulous. Many of them have large fortunes, but they make no display of their charities—and their unobtrusive generosity is greatly to their honor.

Several of the best schools of Philadelphia and its vicinity are under the direction of the Friends, some of them restricted to their own children, others for the benefit of the community at large.

Much work and little noise seems to be the device of these educators; their calm in itself is a power in education. The best schoolmaster is he whom nothing astonishes, and whose disposition is perfectly even, provided it be not too inflexible. You will not find this corps of teachers rivaling their pupils in smiles and chatter; nothing of the sort; they are simply kind with unvarying kindness. A too demonstrative kindness is a fair-weather sign indicative of squalls to come later; it is a sort of smiling nervousness, and nerves in education!—there must be none.

Often, as I passed through these tranquil and retiring abodes of education, a regret arose in me that I was not a child. I should have been made happy by the life I saw there, a perfectly normal and natural life, and penetrated in the most unostentatious way with the perfume of spirituality, recalling forest trails

rather than the incense of choirs. For these good people possess the modesty of religion; religion is ever present with them, but never paraded; their language is as natural and free from cant as possible. They love children, in whom lies the future, and know how to treat them without indulging them either too much or too little.

They also love the dead, with whom lies remembrance, and know how to honor them without trespassing upon the rights of the living. While boys and girls were at their games on the campus of the "Friends' Select School," at Philadelphia, I was walking on adjoining ground, along an old sunny wall, with clumps of bushes growing against it, in which little birds sat preening their feathers. Up on top of the tower of the City Hall the colossal statue of Penn seemed to be watching over the city, its parks, its two rivers, and its harbor alive with shipping. The activity of the great city was throbbing all about us in its tremendous arteries. Suddenly my foot struck a stone, flat in the short grass; upon it was the name of one of the great American Friends—and looking about me more attentively I discovered other stones, and other names; I was in an old cemetery; it was here that they were sleeping, those valiant pioneers, many of whom had contributed to the building of America; they were sleeping here, those men of peace who had obstinately suffered persecution to gain peace.

So I meditated on their spirit of sacrifice, their tranquil faith, that almost superhuman heroism which characterizes certain episodes in their history, and their invincible patience, that made their resistance to any tyranny like that of the irreducible pebble which no force can crush. The joyous shouts of the children vibrated in my ears, and dust of the dead trembled under my feet. The thrill of a beautiful and abundant pulse of life shot through me, wherein the fresh strength of life's morning and the solidarity of the past were mingled, and above the graves of the fathers I prayed for their children with the candid eyes and glowing cheeks, while on the wings of the breeze and the sun rays there came to me a mysterious salutation from the invisible Father in whom all the generations of men are one.

Paris, France.

COLONIZATION OF ENGLAND.

[Editorial in *The Friend* (London) for First month 26th, 1906.]

The formation of land colonies for the unemployed is happily gaining ground. Our first duty is to find food for the starving; the second is like unto it, to provide employment for men temporarily out of work; while the manifestly higher problem is to effect such social reforms as shall present genuine opportunity for rising to every man who proves by industry his good intent. A singular problem grows upon us. England's great industries were never more prosperous. Our foreign trade continues to increase. Our carrying-trade for the world is larger than ever. Income-tax returns rise by leaps and bounds, and produce to our government magnificent revenue. Within a brief period the wealth of the United Kingdom has increased £8,000,000,000. Yet parallel with these notable advances we find crowds of people in our cities unemployed. Alongside this paradox we have the problem of the steady drift of population from agricultural districts to the great cities. It is easy to raise the inquiry, Is this drift to the cities a mistake? But it is so persistent that there must be some apparent gain. It is useless to philosophize about it. The fact remains. Canada has an area of 3,500,000 square miles, with a population of less than five and a-half millions. More than two-thirds of the wheat zone of the North American continent lies in Canada, to say nothing of its vast fisheries and its untold mineral resources. Australia has an area of 3,000,000 square miles, with a population of less than the Metropolitan and City Police districts of London, with an area of less than seven hundred square miles. In the borough of St. Pancras 37 per cent. of a population of 235,000 live in slum-homes of one or two rooms. But emigration is the remedy of the frugal and the enterprising rather than of the indigent. Year after year the young and the strong turn to our great colonial empire and to the United States to solve their own problem. The world becomes richer, happier, and more hopeful as the result of this energetic outspread of the Anglo-Saxon race. We rejoice in it, but it does not solve our social difficulties at home. We admire the young husbands and wives who with little ones cross the ocean, with courage shining on their brows, and we heartily wish them good-speed on their enterprise. Free land awaits them, and free farms for the erection of their own homesteads.

But withal, the overspill of population remains at our own doors and perplexes us. What is to become of the throngs of the unemployed that remain with us? The generosity of our good Queen, the gifts of Mr. Fels and Mr. Herring, the efforts of General Booth, are all helps. And though such excellent efforts may seem only to touch the hem of the garment, they surely have been guiding the thought of intelligent thinkers along the track which leads to the true solution. As far as our social reformers have traveled, they seem to recognize that the formation of farm colonies in England accompanied, where appropriate, with afforestation, is one of the most helpful remedies. The great development and progress of Germany during the last thirty years is suggestive in this connection. By the development of small holdings and the careful cultivation of the soil, the kingdom of Wurtemburg has been converted in forty years from one of the poorest countries in Europe into one of the most prosperous. The director of the Royal Bank at Stuttgart announces that "there is not a pauper in the united kingdom of Wurtemberg." Peasant holdings in Bohemia, in the Tyrol, and in parts of Switzerland show more or less similar results. In the home colonies the unemployed learn the arts of (1) fruit farming, (2) of market gardening, (3) of poultry keeping. Not only do they learn varied means of earning a living, but they acquire

methodical habits, are stimulated to appreciate regular employment, and form habits of independent support instead of leaning on the uncertain doles of the wealthy. Obviously, no single remedy is a panacea for all social ills. The cry of "back to the land" is but one remedy among others. The great aim is the establishment of some remunerative industry to which men who have no trade at their finger-ends may resort. Gardening a plot of land will not yield a large return, but it may make a man independent and a respectable and self-respecting citizen. When we remember the lamentable reduction in the number of persons engaged in agriculture in Great Britain in fifty years, since 1851, from nearly two millions to under one million, we must see the importance of the issue. The land needs the men to cultivate it, and the men need the land.

Instead of large tracts of country being converted into pleasure grounds and shooting preserves for millionaires, as a nation we must breed a race of freeholders, living on the land and independent of doles. The blocking out of the Crofters of Scotland has been piteous. To plant families in small holdings on the waste lands of England and Scotland is an essential restitution to the people of their own national inheritance. Where small holdings are wisely introduced we have three advantages, first, an increase in population; secondly, an absence of pauperism; thirdly, the resurrection of peasant proprietors who love their country and have no desire to emigrate. A fourth advantage naturally follows: the prosperity of small land-holders soon creates an increased demand for clothing and other home comforts, and thus necessarily improves the trade of the country. So true is the proverb of Solomon, "In the multitude of people is the king's glory."

If sound political economy prevails, men need have no jealousy whatever at the introduction and perfection of the best machinery, or at the consolidation of power-works in the cities. Labor-saving devices are all helpful in the increment of the nation's wealth, and the consequent added comfort to our families. The introduction of a much larger proportion of free and independent proprietors on the land may run conterminous with the fullest development of machinery in our modern national life. "President Roosevelt declares that recent revelations as to the methods by which enormous fortunes are made have revolted the people's conscience." This is so, and we may well rejoice that the iniquities of millionaires have met such a protest. But we may also rejoice in the most perfect adaptation of machinery to modern requirements. The real danger is not the introduction of skill and of invention, but the presence of lavish luxury alongside squalid poverty. Private fortunes were never more rapidly acquired, but there is a woful absence of equitable distribution. The cleavage between capitalists and wage-earners has become critical both in England and in America. We are told that one of every three persons who reaches the age of sixty-five dies a pauper, while income-tax is being annually paid on one thousand million pounds sterling.

Dealing with the colonization of the land in Great Britain and Ireland, one or two other points must be carefully safeguarded. In talking about market-gardening and spade-cultivation, we must ever remember that there is good land and bad land, fertile districts and sterile. Consequently, it is useless to imagine that all can be dealt with alike. For instance, Foreshore reclamation at the mouth of the Thames may prove a great boon to London, yet will require much skilled thought and adaptation if it is to succeed. The suggested recovery of the Wash may create a new county for a new population of small tenants between Lincolnshire and Norfolk, but it must be under the oversight of engineers who thoroughly know their business, and who will safeguard existing coast interests and other possible contingencies. It is therefore manifest that such movements cannot be left to individual enterprise, but require the oversight of responsible government. The world's increasing demand for timber, and consequent denuding of forests, must in like manner be carefully gauged, and its relation to the health of the nation and its influence on the rainfall be considered. Afforestation in many hill districts and on reclaimed lands that are not adapted to agriculture, is a means of employing numbers of people for a limited time, but it also needs much forethought, and a faculty of adaptation begotten of experience and of scientific observation. Hence, while the experiments of individuals or local communities may be very helpful, it will be an absolute necessity for the efficient colonization of the uncultivated areas of our islands that careful oversight and investigation on the part of our government be given if we are to make our well-meaning efforts a national success.

QUIETLY IN EARNEST.

Silence marks the working of the greatest forces of life. No ear hears the sun draw up into the sky the countless tons of water that fall in rain. No man hears the groaning of the oak's fibers as it grows to its strength and height. Noise is usually an after effect, and does not often accompany initial power. Sounding brass and tinkling cymbal are noisy, but not powerful. So the will reaches its decisions in silence, and it does not need much shouting to know when a man is in earnest. Love grows without a sound. The great fisher of men worked quietly, as fishers usually do, and, as Isaiah said, not crying nor lifting up his voice in the streets; yet he was doing his Father's work every minute. We need not become anxious when our sincerest work makes no great noise nor has any immediate effect. If we are dead in earnest, let us do what we can and keep still. Our great partner is a silent partner.—*Sunday School Times.*

"It is time we learned that we cannot construct dogmas out of the personal experience of ancient saints."

FRIENDS' INTELLIGENCER.

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THE HABITATION OF GOD.

"Now, therefore," said Paul, writing to the Ephesians, "ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye are also builded together for an habitation of God through the spirit." (Eph. 2: 19-22.) We are very familiar with the thought of the individual as a temple of the living God, but we have not dwelt enough upon nor taken to heart sufficiently the significance of this conception of Paul's of men being built together into a temple, a suitable habitation of God. The individual, it is true, must be a holy temple before the Society, or the Christian nation, or the Christian city, or the ward, or the neighborhood, can be builded into "an habitation of God." Without the growth of the divine principle in the individual we can have nothing with which to so much as begin building. But if we stop with the converted, transformed individual, indispensable as such individual is for the purpose, we have but the foundation—we have really only the material with which the laying of the foundation may be begun. Individual faithfulness, which we are so apt to fall back upon when we have become discouraged about all other remedies, and which we have the greatest confidence in as an unfailing cure for all the spiritual ills and shortcomings, is, after all, sure to leave most of the ills untouched, if we stop there. We may all believe in keeping the individual clear as to all our testimonies, and may keep ourselves clear; we may individually be faithful to all the things we believe in; and yet meetings continue small, philanthropic activity flag, the First-day school dwindle till it is little more than a formality, the community be practically ignorant of the importance and dignity and value in actual every-day living of the testimonies we individually are so faithful to.

Whether we may understand the psychology and the sociology of it or not we are doomed to failure unless we work on the theory that men are inextricably bound together. We cannot be saved or lost one at a time, individually. No one can experience a growth of the divine life within him all by himself like a hermit.

And so it comes that not even the foundation of individual faithfulness can be attained in any completeness without a growing together of faithful individuals. As soon as the divine possibilities begin to develop, if there is a real development, we find that we are no longer strangers in a strange land, but that those about us have the same divine possibilities, and that a feeling of fellow citizenship is growing up between us and them. We find that we are all children of one household, that we are all working for the same thing, that we are meant to be "fitly framed together."

We need to think more on this conception so vividly brought out by Paul. We need it in our meetings. We need to cultivate not only the divine striving after righteousness in ourselves, but also along with that to become acquainted with the others in our neighborhood who are doing the same. Their experience will help us, will throw light on our puzzling problems, will reveal to us where we are weak and where we are strong. We need to get to know one another in our meetings, so that we may fit together and the better do the things our meetings ought to be doing. We need to get to know and appreciate better our neighbors whom we do not meet in our meetings, but with whom we ought to know how to work for the best interests of the community, politically and socially. The children of the divine indwelling, who for good reason or by chance are in different religious fellowships, need to look to one another with more of the higher tolerance that aims to understand and appreciate, so that the different denominations may work together in uprooting the great evils of our day. We need to bring together in working array the forces of good of our time, to focus all the strength of all the things that would make for righteousness. If this should be done wonders could be worked. There is no lack of goodness in the world, but too much of it is satisfied with individual faithfulness and has not learned to grow together into a holy structure where God may have a habitation and truly dwell among men.

While it is a matter of regret with many of our meetings that some of their most valuable members are living so far away that the meeting does not get the benefit of their presence and counsel, it often happens that these isolated members are very useful citizens of the community in which they live. Those who have visited Colorado Springs know how much that town is indebted for its fine parks and its miles of good roads to William J. Palmer, a member of Philadelphia Monthly Meeting. The *Outlook* informs us that this Friend and Dr. William A. Bell have presented to Colorado College the whole domain known as Manitou Park, to be used for a School of Forestry. This fine mountain park, seventy-five hundred feet above sea level, is situated about twenty-five miles from Colorado Springs, and contains some fifteen thousand acres, two-thirds of which are covered by forests. With its hotel and cottages, its cattle ranch, its hay lands and excellent water supply, the property

is conservatively valued at about $150,000. This will add a fifth to the four important schools of forestry already doing good work in this country, the others being at Yale University, the University of Michigan, the University of California, and at Biltmore in North Carolina.

The proceedings of the National Congress on Uniform Divorce Laws, which met in Washington last week, have been read with much interest. The conference was called by Governor Pennypacker, of Pennsylvania. About one hundred delegates were in attendance, representing all but three of the States in the Union. The conference confined itself to the moral and legal aspects of the question, refusing to discuss it from a religious point of view. The resolutions adopted are not mandatory, but it is to be expected that many of the States will make modifications in existing laws in conformity with these resolutions. There was a general agreement among the delegates that divorce should be discouraged rather than promoted, and that the facility with which divorces are obtained in many States is a scandal to American society. One important resolution declares that hearings and trials should always be before the court; another requires a residence of two years on the part of the plaintiff, who has changed his or her State domicile since the cause of divorce arose, before a suit can be entered upon. While the States are undertaking to safeguard marriage by wiser laws, it is left for the Church, and other moral and religious agencies, to teach the solemnity of the marriage vows and the responsibility resting upon those who assume them.

In view of the large number of working men in England who have come into intimate contact with Friends and Friends' meetings in the Adult Schools, one is surprised that among the Friends in the recently-elected Parliament not one represents a labor constituency or stands on a labor platform. It is, no doubt the same in England as with us that there are very few or no Friends who are working men or identify themselves in actual life and comradeship and at the ballot box with the wage workers and their interests. The current issue of the *British Friend* says: "The presence of a large number of thoughtful workingmen in the House of Commons, with John Burns as a Cabinet Minister, is a feature of the new Parliament to be cordially welcomed. The only real objection that any right-minded person can feel to it is the fear that men of imperfect education will not take wide enough views, and will tend to sacrifice the interests of the people as a whole to those of their own class. Many of those who throw this stone are living in glass houses. The remedy must surely be sought in better education,—particularly education in the privileges and duties of citizenship. And may not the Adult Schools have a work to do, in this connection, that may be of priceless value? There are towns in which some of the best and most level-headed members of co-operative societies, trade unions and Town Councils, have owed their training very largely to the Adult Schools; and we hope that these institutions, while remaining wholly free from party politics, will more and more turn out the sort of men who are fit to be members of Parliament."

Secretary Root has written a letter in which he gives it as his opinion that the United States "could not rightfully summon or participate in any international conference looking to intervention, adjudication or enforcement of a general accord by other African Powers against the Congo State." He intimates that there may be much misgovernment in other parts of Africa, as well as in the Congo, and says that if the United States possessed territory in Africa five times as large as the Philippines, conditions might exist therein that would warrant the criticism of other nations. When we remember the conditions that did exist in the Philippines a few years ago, and the efforts made by the War Department, of which Secretary Root was then the head, to screen the army officers who were responsible for the cruelties, we are willing to admit the probability of this last supposition. All history tells us that when a strong people takes possession of the land inhabited by people less skilled in arms and industries, the weaker people have suffered cruelty and injustice. The only way to lessen these cruelties is to turn the light of day upon them, until the force of enlightened public opinion compels a better state of affairs. The atrocities in the Congo are abundantly attested by the report of King Leopold's own commission. If the United States cannot intervene as a nation, what is to prevent the State Department from addressing a letter to the King of Belgium, imploring him in the name of our common humanity to put an end to the barbarities that are being perpetrated in his name? Why is not such a letter as this as much in order as the one addressed to the Czar of Russia by Secretary Hay in behalf of the Roumanian Jews? In order that such an appeal may be made letters asking for it should go without number to our Senators and Representatives, from concerned individuals and from the various religious and humanitarian bodies in the country. Just as lovers of liberty in the past would not rest as long as the African slave trade was carried on, so let us not rest until this twentieth century wholesale sacrifice of human life to human greed has been stopped.

In one of our exchanges there is an encouraging report of a discussion at a local teachers' institute on the teaching of patriotism in public schools. It is encouraging because the emphasis was thrown on teaching the child the benefits that accrue to him from the government under which he lives, and the responsibility that rests upon him as a part of that government. One speaker said the boy should be taught that any one who sells his vote sells at the same time his manhood, his country and his convictions. In the past the love of one's own country has often been taught along with a dislike for or a prejudice against

other countries. As the warlike spirit grows less (or rather, in order that it may grow less), shall we not teach that just as every true home should share its blessings with other homes, so every prosperous and enlightened nation should help the neighboring nations to advance their standards of civilization?

The good news comes to us from Bolivia that its Congress has passed a bill granting liberty of religious worship. In order to become law this bill will have to be voted upon again at the next Congress, but the American Minister to Bolivia has written to Washington that there is no reason to doubt that the next session will contain as many friends of reform as the present one. When this forward movement is completed one of the last strongholds of religious intolerance in the world will have succumbed to the light of Christ.

The statement was recently made by Lyman Abbott that the pictures of the biggest pickpockets in the country are not to be found in the rogues' gallery. He is reported as saying in a sermon before the students of Harvard University: "The man who takes money which he has not honestly earned from the pockets of the people at the gambling tables, or in the speculator's shop, or in the industry in which young children are ground up in the sweatshop in order to supply cheap goods, is far more a robber than the petty thief on the streets."

Two items of news that come to us concerning Japan are more interesting when placed in juxtaposition. A dispatch from Seattle, Wash., states that a local newspaper has started a movement to send a shipload of wheat to the Japanese famine sufferers, and adds that according to the latest Oriental mail advices nearly a million persons are starving, and that food is needed more than money. The contrasting statement is that the Japanese Government has contracted with the American Bridge Company for 150,000 tons of fabricated steel, to be used in building railway bridges in Korea and Japan. The famine in the northern provinces is the result partly of crop failure and partly of the long and wasting war. Now that the war is over the industries of peace will give work and wages to thousands of Japanese subjects who have been engaged in the work of destruction.

BUCKS QUARTERLY MEETING.

Bucks Quarterly Meeting was held last week at Wrightstown. The meeting of ministers and elders on Fourth-day was small. The clerk, Mark P. Rich, who had never failed to be at his post before, was absent because of the death of his wife. More than half of those who attended the meeting in the morning went to Langhorne in the afternoon to attend the funeral of Harriet J. Rich, who was beloved by all who knew her.

On Fifth-day the weather was all that could be desired, the trolley cars were running on all the lines in the county, and business men were at leisure because it was a holiday. Owing to these causes the attendance was larger than it has been at Wrightstown for many years; the house was filled downstairs, and some found seats in the gallery. There were helpful sermons from Ellwood Roberts, of Norristown; Sarah T. Linvill, of Philadelphia; Joseph S. Walton, of Newtown, and Franklin T. Haines, of Burlington Quarter.

Bucks Quarterly Meeting is composed of Buckingham, Wrightstown, Solebury, Newtown, Middletown, Falls and Bristol Monthly Meetings, the meeting at Quakertown, N. J., having been laid down. Of the thirty-four representatives appointed to attend, all were present but five. The main business for the day was the answering of the fourteen queries. Two of the answers to the first query gave some definite information, avoiding the stereotyped replies; the answers showed that in most of the meetings the attendance is not as good as it should be. Franklin T. Haines spoke of the tendency on the part of some good people to sleep in meeting, and of the unpleasant impression this makes on strangers or young people who may be present. Ellwood Roberts said it was a mistake to stay away from meeting because one felt tired; the comfort that comes from spiritual communion puts the mind at peace, and this rests the body. Elizabeth Stapler said faithfulness in attending meetings gives strength to the character.

In connection with the fourth answer, Emma D. Eyre urged all Friends to endeavor to be good examples in regard to abstinence from alcoholic liquors and tobacco.

With the fifth answer Franklin T. Haines counseled moderation at weddings, making special objection to a hired orchestra. Elizabeth Stapler said that when those giving the wedding exceeded moderation it made it very hard for the overseers. Cynthia S. Holcomb disapproved of allowing those who were going to be married to choose their overseers, saying that overseers thus appointed are not likely to report that all was not as it should be. In connection with the seventh query Sarah T. Linvill made a plea for simpler ways of living, so that home cares might be less heavy.

The report of First-day schools showed that there are eight schools in the quarter, with 66 officers and teachers and 681 pupils, 424 of whom are members of meeting. Franklin T. Haines thought that, considering the large number of pupils, and the many years of First-day school work, there must be something radically wrong with the methods of teaching, or there would not to-day be such a dearth of ministry. Stephen Betts thought there was a lack of ministry because sufficient encouragement had not been given to the young to speak in meeting.

There are two day schools in the quarter, with a total enrollment of thirty pupils, three of whom are members of meeting and five have one parent a member.

The statistical report showed a total membership

of 1,227, of whom 150 are minors. The total gain during the year was 15; the total loss, 41. One monthly meeting reported several resignations and disownments.

Sarah T. Linvill spoke of the interest manifested by the meeting in the answering of the queries, and said that it was evident Bucks Quarter was not yet ready to do away with them. Elizabeth Lloyd said that while not ready to dispense with the answers, she hoped the plan recommended by another quarterly meeting would be adopted, of having part of the queries answered at each quarter instead of all fourteen at once. A solid session of over four hours was too much of a good thing. With the queries divided, some that had passed without comment might have been duly considered.

The meeting began at ten o'clock, the first meeting closed at 11.50 and the second meeting at 2.30. Practically all who attended the meeting for worship were present during the business session. At the close of the meeting all were invited to partake of a substantial lunch that was served in the school house.

LETTER FROM A FRIEND.

[The Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia (Race Street) from time to time addresses a Friendly letter to those members of the monthly meeting who live at a distance. The following, addressed to Emma Waln, Hugh McIlvain, Mary B. McIlvain, Sarah T. R. Eavenson and Benjamin H. Shoemaker, 3d, of the Committee on Best Interests, is a reply recently received.]

Dear Friends:

In these days when almost every one is engaged in a mad chase after wealth and material prosperity (and although I have lucid intervals, I do not claim to be any exception to the rule), when interest in religious matters has sunk to a minimum, when only a very small percentage of people observe any of the outward forms of worship, whatever they may do in their hearts; when the ideals of conduct and ideals of life are lower than they have been for many, many generations, it is a distinct pleasure and a welcome sign of grace to receive your annual letter full of kindliness and friendly feeling, extending the hand of fellowship to those whom you know only as adherents of a common faith.

I am much obliged to you for your letter, for the information it conveys, and for the feelings which prompted it.

I believe that during recent years there have been many signs that the cycle of religious indifference which is referred to above is drawing to a close. I believe that more and more people are getting closer to the several churches and various expressions of religious life, having found from experience that an element of the kind is essential to human welfare and human happiness, and I see no reason why the Society of Friends, which is one of the broadest of all expressions of the Christian religion, should not participate in this religious revival and gain in membership in a way that has not been the case for very many years. An essential to this is that the Society should maintain its broadness, its undogmatic character, its freedom from sectarianism and from unimportant forms. It should unhesitatingly abandon the idea of a distinctive dress, which is no longer required as a protest against the extravagance of the days of Fox; it should not make too much of several other ideas which it is inclined to father, but which have nothing to do with its fundamental character, and about which there may well be an honest difference of opinion, as, for instance, the question of universal peace. I believe in peace and am desirous of maintaining peace; but I can imagine conditions when I would prefer to see war; so unintelligent and dogmatic insistence upon peace at all costs may be the only thing that keeps many desirable recruits from the Society's ranks.

After all, it is the fundamentals of the Quaker belief, the ideal of divine guidance of a personal and immediate character, and the absolute necessity of following this Inner Light, together with the necessity of living such a life as will enable the Divine Power to manifest himself within, that is the essence of our faith, and is what should be insisted upon. It is this ideal which should be preached in our meetings, when the Spirit moves, and by example at all times, and it is only by so doing that we can hope to keep alive and vital and growing the Society which we love and the existence of which is the reason for this letter.

It is this kind of religion for which I notice a rapidly-growing demand in the world to-day, and it is the religious bodies which supply this kind of religion which will increase and prosper. I trust our Society will be one of these.

Sincerely,

Clement A. Griscom, Jr.

21 Washington Square, North, New York City.

THE DETHRONING OF ALCOHOL.

Another potent factor in the dethroning of alcohol has been the spirit of scientific research of recent years. In the great laboratories scientists have been carefully studying the effects of alcoholic liquors upon the various organs of the body, and, although they differ in their conclusions upon some points, the result is that those physicians who have most closely followed these investigations have, almost or entirely, abjured alcoholics as a necessary part of their therapeutic outfit. These elaborate studies of alcohol have convinced many that the nourishing and strengthening properties formerly ascribed to alcoholics existed only in the imagination, and belong to the errors of an age which had no facilities for accurate observation. The food qualities of the grains and fruits, it is now believed by many authorities, are destroyed in the process of making alcoholic drinks. Even the stimulating qualities ascribed to alcohol are denied by many, who class it among the narcotics because of its depressant effect.—*From an Open Letter in the Century.*

Don't give another "a piece of thy mind," unless it is a mind of peace.—*The Friend* (Phila.).

JANE NICHOLSON—A CENTENARIAN.

[The following sketch of Jane Nicholson, who celebrated her one hundredth birthday recently at her home in Indianapolis, is taken from an Indianapolis paper.]

Mrs. Nicholson's maiden name was Jane Finley Wales. She is the daughter of Isaac and Ruth Welch Wales, and was born in North Carolina, February 1st, 1806. When she was eight years old, her maternal grandfather, Samuel Welch, decided that he must remove his large family of twelve children and their children from a slave State to a free State. Isaac Wales had just completed a new house and planted a fine orchard, and disliked leaving his beautiful farm for an Ohio wilderness, but his wife's extremely tender love for her father, Samuel Welch, turned the scale, and Isaac Wales sold his farm at a great sacrifice.

They joined the Welch colony. This was long before the day of carriages, but the grandfather and grandmother rode in a small two-wheeled vehicle called a gig, and regarded as luxurious compared with the great white covered wagons drawn by four horses, which conveyed the other families. The memory of this journey from Carolina to Ohio is still vivid in Mrs. Nicholson's mind—the bells on the horses, the finding of chestnuts on the way up the Blue Ridge Mountains, the wild beauty of the scenery. Her word pictures of this trip have charmed her children and grandchildren many an hour.

Samuel Welch settled in the Miami valley in southern Ohio. He had bought 1,200 acres of exceedingly rich, but heavily timbered land—enough for each child to have a farm. Here Isaac Wales began the heavy task of clearing the land. Sometimes his little daughter saw the deer come out of the thick woods to a salt spring where they drank. The Shawnee Indians had just left that part of Ohio, and there were traces of their wigwams.

The second year saw a clearing sufficiently large to raise a few bushels of rye. The children looked forward anxiously to white bread. Mrs. Nicholson remembers seeing her mother help winnow this rye, which was then put away until it could be taken to a distant mill to be ground. In the meantime an officer of the Ohio State militia came to collect the "muster fine." The Quakers protested against war, and would neither drill for nor countenance war, so they were fined. These officers took what they chose, and made their own valuation. In this case, for a fine perhaps of $2.50, they took the whole crop of rye, leaving not a grain. The little children were bitterly disappointed to see all the crop go, but they heard no complaint from either the father or mother. It was a matter of conscience, and they believed it right to suffer in the good cause.

In 1830 Jane Finley Wales was married to Valentine Nicholson, since deceased, a descendant of early English Quakers. A younger sister, Nancy, was married at the same time to Thomas Butterworth. The ceremony was that of the Friends' Church and the meeting house was of hewn logs in the thick woods. Often in the past, as these sisters sat through the silent meetings, they had heard the rare sweet note of the hermit thrush. In this house Elias Hicks had once preached. His earnest conviction and his impassioned words had earlier divided the Society of Friends into Hicksites and Orthodox. The four young people in this double wedding were Hicksites.

Very early in their married life Mr. and Mrs. Nicholson were enlisted in the anti-slavery work. Their home was one of a chain of hospitable homes, stretching from the Ohio River to the lakes—stations on the "Underground railway," whose trains were mainly made up by the faithful Quakers. A night's ride from Cincinnati, it was a frequent occurrence for Mrs. Nicholson's children to be awakened by the midnight arrival of a carriage load of fugitive slaves. In addition to her own family cares, Mrs. Nicholson must provide for these frightened and always hungry men and women. Perhaps they must be concealed for a time from the zealous executors of the fugitive slave law.

At this time the Anti-Slavery Society decided to hold one hundred conventions in the West. In the district embracing southern Ohio Mrs. Nicholson's home became the headquarters for the noted anti-slavery lectures. Mrs. Nicholson has given much study to slavery in all its aspects, reading every book and pamphlet obtainable.

During her entire life there has not been one worthy reform without her sympathy and support. This often meant to her husband and herself sacrifice and denial quite incomprehensible to the young or even middle-aged people of to-day.

Perhaps Mrs. Nicholson's Quaker heritage made her deeply sympathetic with the very earliest movement for the rights of women. Homekeeping and home-loving, she was ever ready to give the support of her name and influence to every movement for the welfare of humanity.

The years have taken from her countless old friends and almost all her many near relatives. Only twelve first cousins remain, and the sister, whose wedding day was her own. Mrs. Butterworth was unable to take the long journey to observe the century anniversary; but at ninety-six she still writes long and interesting letters and enjoys life.

Jane Nicholson's interest in the Society of Friends continues unabated. When ministering Friends visit Indianapolis the appointed meetings are held at her home, so that she may attend them. On her recent birthday she received interesting letters from the only two remaining who were associated with her in anti-slavery work—Henry B. Blackwell, of Boston, and Frank Sanborn, of Concord.

The true secret of happiness is not to escape toil and affliction, but to meet them with the faith that through them the destiny of man is fulfilled, that through them we can even now reflect the image of our Lord and be transformed into His likeness.—*Canon Westcott.*

A MEMORY.

[To Ellwood Trueblood, of Blue River Meeting, in Southern Indiana, in memory of Eighth month 25th, 1905, at Fall Creek Meeting House, near Pendleton, Ind.]

O for the power of the bard
Whose simple God-sent lines,
Proclaim George Fox's message
Unto every searching mind!

Or that the Light within me guide
The muse of Quaker verse
Into the halls of memory,
And they one scene rehearse!

Some yearly meeting blessings,
Blooming through time's soft haze,
Fade, yet drop in the garden
Rare seeds for future days.

And some in quiet moments,
Will touch us then as now,
As life's holy benedictions,
God's hand upon the brow.

And greater than all the blessings
That lighten the daily load,
Are the words of truth and beauty
From the lips of the servants of God.

It was after the morning meeting
When lunch had been taken, and rest,
And each with a heart overflowing,
The hand of his neighbor had pressed.

To one whose very presence
Is as a road to Heaven,
Whose heart for youth is tender,
To him the call was given.

Out of a heartfelt yearning
Of youth for help divine,
"Come out of doors and tell us
How to make our lives like thine."

And so, in the pause of the noontide
Of that last full meeting day,
Into the quiet grave-yard
We took our reverent way.

There in the shade of the maples,
To many memories dear,
We heard the beautiful message
Of one who knows no fear.

Whose steps are turning homeward
With friends of old to meet,
But whose heart is like the springtime
And whose life seems all complete.

Tell you the message, reader?
Not as it came to me then,
But its echo comes to me often,
Over and over again.

The influence over his boyhood;
A sainted mother's care,
Devoted love for his sisters,
Whose lives grew poetic and fair;

And best of all, the devotion
Of one who heard his voice,
The noblest support of manhood,
The woman of his choice.

Ah! how wondrously forgetful,
That these treasures of his heart
Were the dearest in the storehouse,
Was he, that he might impart

Truths, whose clear notes would awaken
Chords in every listening soul,
Rays of light for each one's pathway,
Pointing out the better goal.

As he paused a moment, fearing
That he use the time too long,
Came a question from the stillness:
"What has made thee now so strong?

"Has thou found no great temptations,
Faults within thyself to shun,
What has guided thee so truly?
How hast thou such victory won?"

Straightway did the answer follow:
"Faults had I, temptations too;
Quick, impetuous my nature,
Even doubt within me grew.

"But I found the strength most needed,
Found relief from doubt and care,
Felt my anxious heart grow quiet,
Calling unto God in prayer."

Then, as if the sweet remembrance
Of his Guide through toil and joy,
Made his kindness even kinder,
Turned he to a timid boy:

"Hast thou no request to make us
Ask it now, my child, be free!
Boys have oft perplexing questions,
I was once a boy like thee."

But the child, though grown less fearful,
Trustful now and unafraid;
Life's perplexities forgotten,
Grave and sweet, no answer made.

For within the hush that hovered
O'er the group that gathered there,
Even children, youths and elders
Silent, owned their Father's care.

And as one the after-silence
Broke, with uttered thanks now given,
Every soul in aspiration
Made an earnest step toward Heaven.

BIRTHS.

PARRISH.—At Avondale, Pa., Eleventh month 23d, 1905, to Charles and Anna S. T. Parrish, a son and daughter, who are named Roland Wilson and Mary Elizabeth Parrish.

MARRIAGES.

BROWN—SEEKIN.—At the home of her father, Hugh Nicholas Brown, near Arkona, Ontario, Canada, Second month 21st, 1906, by Friends' ceremony, Cynthia E. Brown to Dee Watt Guy Seekins, of Batavia, N. Y.

DEATHS.

BARTRAM.—At their home, near London Grove, Chester County, Pa., Anna Wollaston, wife of T. Chalkley Bartram, in the 68th year of her age. Friends met at the home Fourth-day, the 28th, at 2 p.m. The funeral was at Fourth and West Streets, Wilmington, on Fifth-day, the 1st, at 11 a.m.

CALEY.—At Plymouth, Pa., Second month 9th, 1906, William R. Caley, in the 73d year of his age; son of the late Samuel and Ann Caley, of Newtown Square, Pa.; a member of the Monthly Meeting of Friends of Philadelphia, held at Race Street.

COOK.—First month 29th, 1906, at her home, near Avondale, Esther, wife of Marcellus S. Cook, having passed threescore years and ten, in Seventh month last. She was a daughter of the late Charles Hollinshead, Sr., of Medford, N. J.

Having married, in 1861, she, with her husband, established a home in the neighborhood in which she spent the remainder of her life. She was deeply interested in religious and philanthropic work, always willing to make sacrifices, that she might lend a helping hand. She took an active part in the organization of the Children's Aid Society, the Grange, and the Woman's Christian Temperance Union, being president of her local branch of the latter from its inception (nearly twenty years) until the time of her death. While always a member of Friends' meeting, her liberal views enabled her to reach out and assist in many fields where "the harvest was ripe and

laborers few." She filled her domestic duties of wife and mother in a manner that few can equal and none excel. During the last two years of her life she was a sufferer from a breaking down of the body. She took to her bed on New Year's Day, and bore the pain and suffering of the four weeks following without a murmur. On the morning of the 29th she asked "to have the lights put out and the curtain raised that she might see the morning." Conscious to the last moment, she talked matters over with the family, bore her testimony to her desire for a plain burial, and with a peaceful smile on her face she passed through the gateway of eternity to the reward of her labors.

HORNER.—At her home, Mullica Hill, N. J., First month 26th, 1906, Rachel H. Horner, widow of the late Ellison Horner, in the 75th year of her age. She was a member of Pilesgrove Monthly Meeting.

PARRY.—At the home of her grandfather, Cyrus Hillborn, Newtown, Pa., on Second month 4th, 1906, Edna Hillborn Parry, only child of Edwin L. and the late Sarah A. Parry, in the 13th year of her age. A most gentle and lovable child, she will be missed by her many little friends, as well as by the older people who were attracted to her.

RICH.—Near Woodbourne, Bucks County, Pa., Second month 18th, 1906, Harriett J., wife of Mark Palmer Rich, and daughter of the late Amos and Margery Jones, in the 78th year of her age; a member of Middletown Monthly Meeting of Friends.

WEEKS.—At Somers Centre, N. Y., Second month 18th, 1906, Esther Jane Weeks, aged 79 years. The funeral was held at Friends' Meeting House, Amawalk, on Fourth-day, Second month 21, at 2.30 p.m.

She was born in the town of Somers, Second month 17th, 1827. She was the daughter of Silas and Sarah Weeks, who were members of Salem Preparative Meeting, which meeting she enjoyed, attending with her parents as long as the meeting continued, after which she was a regular attender of Amawalk Meeting, and on First-day she and her niece, Pauline Maurice, who has been a daughter to her in her declining years, could be seen wending their way together, driving their own horse and enjoying the long ride of six miles to attend our small meeting. Their faces always brought cheer with them. Although 79 years old, her bright and sunny countenance did not show it. She had been clerk of the select meeting a number of years, which position she held at the time of her death. We wonder upon whom the mantle will fall, but undoubtedly the Great Shepherd who cared for her will find some one to do the work.

We feel that in her removal the meeting has sustained a great loss, and that one of its strong pillars has been hewn down and our fold one less in number.

The words of comfort and cheer handed forth by Joel Borton, Charles M. Robinson, Emily P. Yeo, and others, fell like dewdrops from our Heavenly Father's altar, and methinks I hear her say, "Fear not, little flock; it is your Heavenly Father's good pleasure to give you the kingdom." T. P.

WILSON.—Twelfth month 17th, 1905, George D. Wilson, aged over 75 years; a birthright member of Centre Monthly Meeting. Interment at Friends' Cemetery.

T. BURLING HULL.

In these days, when a man's success in life is often measured by the number of dollars he has somehow gathered together, it is refreshing and encouraging to look back over a life so far above the mean and sordid things of this world that in contemplating it the dollar mark is never seen. To those of us who knew T. Burling Hull in his home, and who at times were permitted to enjoy the sweet atmosphere of that home, and see and feel the gentle lovable comradeship to every member of the family, his life was an inspiration to better things. Blessed are they who have called him husband and father, and through them is the world better for his having lived.

Bynum, Harford County, Md. JOSEPH F. HOOPES.

NOTES AND ANNOUNCEMENTS.

The meeting at Byberry, Philadelphia, will be attended by Henry W. Wilbur on First-day, the 4th, at 10 a.m. In the afternoon, at 2.30, Henry Wilbur will address the Friends' Association on "Present-day Quakerism."

Isaac Wilson has a prospect of attending meeting at Moorestown, N. J., on First-day, the 4th, in the morning, and an appointed meeting in the Methodist meeting house in the evening. On Fifth-day, the 8th, he expects to attend Salem Quarterly Meeting at Woodstown, N. J.

The quarterly meeting committee visited West Philadelphia Meeting (Thirty-fifth Street and Lancaster Avenue) on Second month 25th. Although it was stormy, quite a goodly number were benefited by messages from Sarah Linvill, Margaret Howard, Mary Walton and Ellis Bacon.

The Normal Class for First-day school workers for the 17th and the 24th of Third month will be in charge of Jesse H. Holmes. In these two sessions the course on "Teaching Ethical Lessons from the Prophets" will be closed. The special subjects will be "Isaiah of Babylon" and "The Messianic Servant."

A religious meeting will be held at Friends' Home for Children, 4011 Aspen Street, Philadelphia, Third month 4th, at 3 p.m. Lewis Smedley hopes to attend. All interested persons are cordially invited to attend this meeting.

SARAH T. R. EAVENSON, M.D.

Our Friend, Lloyd C. Griscom, recent Minister to Japan, and lately appointed Ambassador to Brazil, who was some time ago invited by the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia (Race Street), to address Friends on some of his experiences in Japan, has signified his willingness to accept the invitation. A public meeting will be arranged for at Race Street Meeting House at an early date, and it is hoped that a large audience of Friends may greet him in approval of his efforts in behalf of the sentiment of peace.

There will be a special meeting at Camden Meeting House, Market and Cooper Streets, above Seventh Street, First-day evening, Third month 4th, at 7.30 o'clock. Henry W. Wilbur, general secretary of Committee for Advancement of Friends' Principles, and William W. Birdsall, principal of Girls' Normal School of Philadelphia, will address the meeting. Come and bring your friends. Under auspices of the Young People's Class of the First-day School.

JOSEPH BECK TYLER, Superintendent.

Two local "Summer Schools" [In England] are, we understand, being arranged for the beginning of September, 1906. Apparently they will take place at the same time. One is under the auspices of Balby Monthly Meeting, and is to be held at Bakewell, in Derbyshire. Dr. Rufus Jones has, we believe, signified a hope that he may be present. The other is under the care of Hereford and Radnor Monthly Meeting, and is to be held at Llandrindod Wells, in connection with a "week-end" Monthly Meeting. The Summer School Continuation Committee has not yet decided whether a general Summer School shall be held this year.—*British Friend.*

The Swarthmore Preparatory School was adjudged victorious in the debating contest held last week with the Friends' Central School, Philadelphia. The subject of the debate was: "Resolved, That capital punishment should be abolished in the United States." The Swarthmore School had the affirmative, and was represented by Warner H. Jenkins, Raymond M. Weeks and Willard T. Tomlinson. The negative side was represented by Lawrence E. Birdsall, Edwin W. Perrott and Louis F. Coffin, of Friends' Central School. The judges were Jasper Y. Brinton, Harrison Morris, John L. Haney and Joseph C. Emley. By this victory Swarthmore has won the privilege of debating with Penn Charter School in the finals for the championship of the Pennsylvania Interscholastic Debating League.

ANNA H. SHAW AT RACE STREET.

The Committee on Equal Rights for Women, which is a subcommittee of the Philanthropic Committee of Philadelphia Yearly Meeting, has invited Anna Howard Shaw, the president of the National Woman Suffrage Association, to address a public meeting in Race Street Meeting House on First-day, Third month 4th, at 3 p.m. She will speak of the progress that has been made toward securing equal rights for women, the conditions existing at the present time, and the most effective methods of work in order to improve these conditions.

ABINGTON SCHOOL NOTES.

The students of Abington Friends' School entertained a numerous audience of the friends and patrons of the school on the afternoon of Second month 22d, with exercises commemorative of George Washington and his work.

A portion of the afternoon was taken up by a debate on the question, "Resolved, That the United States would have remained a dependency of Great Britain had we not received the aid from France." The contestants were Herbert Moore and Drew McIntosh on the affirmative, and Chester Ambler and Samuel Noble on the negative.

This is the second of a series of debates arranged to be given at the school. Recitations, music and a flag and song exercise on the thirteen original States comprised the remainder of the program.

The musical part of the program was of an especially pleasing character, the ability of the students in this direction being of high order for school work. This is due to the long series of years during which music has been taught, this being the thirteenth year since it was formally introduced. The recitations were mostly ballads and patriotic poems of the revolutionary period, and quotations from the writings of Washington. Patriotic songs by the school formed the opening and closing exercises.

A tramp through historic Virginia is being organized by a number of the older students for the spring vacation during the last week of Third month. They will be accompanied by one or more of the instructors.

Out-door practice for the spring track work has been started, and baseball teams are being organized.

The fine running track on the athletic field will be put into condition for practice work as soon as the condition of ground and weather permit.

The school is passing through a successful and prosperous year. The number of pupils in attendance is about fifteen per cent. greater than at the same time a year ago.

An evening meeting appointed for Isaac Wilson was held at the school on the evening of the recent Abington Quarterly Meeting. The meeting was attended by students and instructors, and was an occasion of good for all.

The health of the students has been good, the school having been clear of contagious diseases, and having almost no sickness of any sort among students or teachers.

May E. Stevenson, instructor in drawing, gave an address on the subject of art education at the recent Friends' Educational Conference, held at the School of Industrial Art, Broad and Pine Streets, Philadelphia.

SWARTHMORE COLLEGE NOTES.

On Seventh-day evening, the 24th, the annual Swarthmore Club dinner was held at the Bellevue-Stratford. Seventy-five persons were present, including several of the college faculty. The guests of the evening were Dr. Swain, Dr. Appleton, Joseph Wharton and Isaac H. Clothier.

At meeting on First-day Dr. Alleman read a strong paper, it being a plea for truth and morality in college and in the business world. Henry Wilbur then gave an able address on "Knowledge and Faith."

On Second-day evening Prof. Hoadley exhibited several of his lantern slides, showing scenes in and about Swarthmore.

The Literary Circle met on the evening of the 19th inst. Dr. Hull exhibited and read from a quaint tract of the seventeenth century, "The Upright Life of the Heathen—Briefly Noted," printed at about the date of Wm. Penn's coming to America. The anonymous Quaker author records an alleged interview between Alexander the Great and the "King of Brachmans," and portrays a Utopian society, by way of satirising the worldliness of Englishmen of the time.

Alice Keim described early German manuscripts as regards the naive illumination and the forms of the lettering. She showed a number of exquisitely tinted facsimiles of illuminated MSS. of old German religious books, sagas and eddas.

Prof. Hayes commended the critical writings of Prof. George Edward Woodberry, whose broad sympathies give to his literary criticism the quality and beauty of a new and fine philosophy of life. From his latest book, "The Torch," a passage on the author's devotion to Shelley was read. "I remember as if it were yesterday when I was a freshman at Harvard, the very hour in that cold library when my hand first closed round the precious volume; and to this day the fragrant beauty of that blossomed May is as the birth of a new life." Prof. Woodberry's idealism makes him see in the poets and philosophers the only enduring voices of a race's culture and heart history. As he says: "Plato is not a thing of the past, twenty centuries ago; but a mood, a spirit, an approach to supreme beauty, by the pathway of human love; Spenser's 'Red Cross Knight' is not an Elizabethan legend, but the image of the Christian life to-day."

Prof. Appleton reported on the subject of Greek vases in Crete. Miss Boyd and Miss Hall, two young American college women, have discovered some notable examples of ancient Greek vases in Crete. These were referred to as illustrating old Greek myths and legendary history. Miss Dadmun spoke of Whistler's "nocturnes" and "arrangements," and of Ruskin's hostile judgment of the artist's work. She defended Whistler's emphasis on simple beauty as the prime requisite in art.

R. C. T.

FRIENDS' ASSOCIATIONS.

PHILADELPHIA.—The regular meeting of the Literary and Social Section of the Young Friends' Association was held Second-day evening, Second month 19th, 1906. Percival M. Fogg read an interesting paper on "Friendly Forms of Worship," and Emily H. Ingram entertained us with a recitation entitled, "A Legend of Service." Anna M. Thompson and David Parrott favored us with two selections on the piano and violin. All present then took part in a historical salad, conducted by Helen N. Emley. This consisted of a number of questions in ancient and modern history. Then followed a social hour. Our next meeting will be held Third month 19th, at which time we expect to have a debate between Moorestown Association and this section. Subject will be announced later. All are cordially invited.

H. E. S., Secretary.

FAIRHILL, PHILADELPHIA.—The third meeting of the Fairhill Friends' Association, held at the meeting house, Germantown Avenue and Cambria Street, on Second-day evening, attracted one of the largest gatherings ever seen at Fairhill. Arthur M. Dewees gave an interesting talk on the Friends' Adult School work in England. A recess of ten minutes developed a degree of sociability that was remarkable when it is considered that this was largely an assemblage of strangers; in fact, the spirit of fellowship has characterized this movement from its incipiency.

The Visitation Committee reported plans for systematic work. A committee was appointed to arrange for a purely social gathering on Seventh-day evening, Third month 10th, and also to announce program for the next regular meeting on Third month 26th. A committee was also appointed to formulate plans for the organization of a class in physical culture and elocution.

Twenty-five new members were admitted, making ninety members to date. The majority are non-members of our Religious Society.

ABINGTON, PA.—The Friends' Association met at the home of Israel H. and Elizabeth W. Ely, on the evening of Second month 9th, 1906.

The meeting was opened by the reading of the 17th chapter of Kings, by Rachel S. Martin, after which the minutes of the preceding meeting were heard.

Frances Hallowell then gave a recitation, entitled "Now."

Ella S. Mitchell read a paper, the subject being, "Are we responsible for the wrongs we might prevent?"

The correspondent, Annie M. Jarrett, told us of the potteries of England, read one or two poems, also a paper written by some member of our Association, telling us why we failed, very often, in not having more interesting Association meetings.

A report of the conference at Plainfield, N. J., by Israel Hallowell, one of the delegates, was then read.

Elizabeth H. Smith, unable to be present, sent her paper, "The Truth about the Congo," which was read by E. Florence Stapler.

A beautiful poem, "The King's Picture," was well delivered by J. Frank Gaskill.

After sentiments the meeting adjourned to meet Third month 9th, 1906, at the home of Edwin S. and Anna P. Stapler. Several members present expressed that this one had been a good meeting.

MANSFIELD, N. J.—The regular meeting of the Young Friends' Association was held at the home of Elizabeth A. Scott, Second month 17th, 1906. The meeting was opened by the reading of a portion of the third chapter of Romans. At roll-call an unusual number responded with sentiments from the poet of the evening, Sir Walter Scott. We feel quite encouraged, as nine new names were proposed for membership. Martha E. Gibbs was appointed on the General Conference Committee.

The evening exercises opened by Mary R. Moore reading the portion of the Discipline on "Secret Meetings." A very interesting biography of Sir Walter Scott was read by Eliza B. Deacon. Anna C. Scott ably read a part of "Marmion," taking in the song "Lochinvar." The pathetic poem, "The Orphan Maid," was given by Laura C. Black. Mary A. Harvey beautifully recited "Hide and Seek" from Alice Cary. William A. N. Black read "The Good Sailor's Return." A very pretty piece was recited by Charlotte Deacon entitled, "Life is a Stocking."

After a few minutes' silence the Association closed to meet Fourth month 7th, at the home of William L. Biddle.

MABELLE E. HARVEY, Secretary pro tem.

HOPEWELL, VA.—The Young Friends' Association was held Second month 25th, 1906. Vice-president Dr. Arthur Robinson, after calling the meeting to order, read the 12th chapter of Romans. Cassandra Pidgeon gave some well-selected notes from the "Memoirs of Elizabeth Newport." Interesting current events were read by Mary S. Lupton. "The Essence of Simplicity," by Charles Wagner, was read by Lydia W. Irish. The question for discussion referred to Mary S. Lupton was, "What are the disadvantages to the individual who fails to observe the hour of meeting punctually, and what are the disadvantages to the meeting as a whole?" She had asked four others to assist her in the answer of it. Two only were present, Cassandra Pidgeon and Carroll C. Clevenger. The closing paper was by Mary S. Lupton, and all that was said and read on the subject was very much enjoyed by the Association. After a few moments of silence the meeting adjourned.

BERTHA B. CLEVENGER, Secretary.

SHORT CREEK, O.—The Friends' Association of Short Creek Quarterly Meeting met in the Short Creek Meeting House, near Emerson, O., Second month 17th, 1906, at 2 p.m., following the quarterly meeting. After a period of silence, the president opened the meeting by reading a portion of Scripture. The roll-call and reading and adoption of minutes was followed by the official report of the Association Conference recently held in Plainfield, N. J., which was very much appreciated for its concise account of the meeting.

Oliver G. Cope read Charles Wagner's account of his "visit among Friends," in which he gave his views of their plain living. Margaret C. Clark then read a carefully-prepared paper, "Our Standard of Excellence," in which high ideals of home life were shown. The next was a beautiful poem, "Guard Thy Tongue," read by Annie S. Evans. A selected reading, "Blessed by Drudgery," was read by Alice R. Jones.

The attention of the meeting was called to the action of the faculty of Swarthmore College in granting the privilege of smoking in Wharton Hall to the tobacco users among its students, and much tender solicitude was expressed as to the correctness or advisibility of such a course. The consensus of opinion was that the long-established attitude of Friends on the baneful tobacco habit must suffer, from even this apparently slight compromise with the evil practice, and that such a compromise will prove, as in similar instances, a serious mistake. Adjourned to meet at Concord in Fifth month.

E. A. BERRY, President. MARY M. FOX, Secretary.

COMMUNICATIONS.

"FOR A FREE CONSCIENCE."

Some time ago under the book notices in your columns was one to which I would like to call attention—"For a Free Conscience," by L. C. Ward.

I have recently read this book, and find it not only interesting and instructive, but absolutely true to history—that is, the early history of Friends. Many people, especially the young, have no thorough knowledge of the early days of our Society, and of the terrible sufferings endured by those who stood firm for their religious belief, even though death was the penalty. The book is written in a spirit of sweet, loving sympathy. We have a vivid picture of the sufferings and steadfastness of Friends, and withal a story intensely interesting to young and old. It seems to me this book ought to be in our First-day school and circulating libraries.

There seem to be so few books to rightly set forth Friends' principles and testimonies, and especially in such an attractive manner as to appeal to all. LYDIA G. MOSHER.

Granville, N. Y.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 9.30 a.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), 11 a.m. Adult class at 10.30 a.m.

(Continued on page iii.)

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Philadelphia Yearly Meeting

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CALENDAR OF MEETINGS.

(Continued from page 144.)

3d mo. 3d (7th-day).—Whitewater Quarterly Meeting, at Milton, Ind., 10 a.m.; ministers and elders, same day, at 8 a.m.

3d mo. 3d (7th-day).—Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 11 a.m.; ministers and elders, same day, at 9.30 a.m.

3d mo. 3d (7th-day).—Normal class for First-day School workers at 2.30 p.m. in the auditorium, Fifteenth and Cherry Streets; Edward B. Rawson, of New York, director; subject, "Teaching the Organization and Testimonies of the Society of Friends."

3d mo. 3d (7th-day).—Young Friends' Association of Girard Avenue, Philadelphia, at the meeting house (corner Seventeenth Street) at 8 p.m.

3d mo. 4th (1st-day).—Young Friends' Association of New Garden, Pa., at the home of Nathanna Michener at 2 p.m.

3d mo. 4th (1st-day).—At Chester, Pa., at 3 p.m., a circular meeting under the care of a committee of Concord Quarterly Meeting.

3d mo. 4th (1st-day).—Friends' Association of Byberry, Philadelphia, at the meeting house, at 2.30 p.m.; address by Henry W. Wilbur on "Present-day Quakerism."

3d mo. 4th (1st-day).—Anna Howard Shaw will address a public meeting in Race Street Meeting House, Philadelphia, at 3 p.m., by invitation of the Sub-Committee on Equal Rights for Women. She will be followed by Elizabeth Powell Bond, Lucretia M. Blankenburg and others.

3d mo. 4th (1st-day).—After-meeting conference at Race Street, at 11.45 a.m., on "Causes of Poverty." Discussion on "Care of the Abnormal," by Emma Miller, of the school at Elwyn.

3d mo. 4th (1st-day).—Meeting with the children of Friends' Home, 4011 Aspen Street, West Philadelphia, at 2.30 p.m. All interested in religious education especially invited to attend.

3d mo. 6th (3d-day).—Media Friends' Association, at the school house.

3d mo. 8th (5th-day).—Salem Quarterly Meeting at Woodstown, N. J., at 10.30 a.m.; ministers and elders, day before, at 3 p.m.

3d mo. 10th (7th-day).—New York Monthly Meeting at Fifteenth and Rutherfurd Place, New York City, at 2.30 p.m. Meeting on immigration, in the evening.

3d mo. 10th (7th-day).—Meeting on immigration under care of New York Monthly Meeting, at 8 p.m., in the meeting house at Fifteenth and Rutherfurd Place, New York city. "Citizenship of Immigrants; Voting Privilege, Corrupt Politics."

3d mo. 11th (1st-day).—Merion meeting attended by Philadelphia Quarterly Meeting's Committee, at 10.30 a.m.

3d mo. 11th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, No. 42 Fisher Avenue, at 11 a.m.

3d mo. 12th (2d-day).—Baltimore Quarterly Meeting at Park Place, Baltimore, Md., at 10 a.m.; ministers and elders, seventh-day before, at 3 p.m.

3d mo. 15th (5th-day).—Haddonfield Quarterly Meeting at Moorestown, N. J., at 10 a.m.; ministers and elders, day before, at 3 p.m.

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BUCK HILL FALLS

REVISED INFORMATION

In regard to Cottages for Rent at Buck Hill Falls, Season 1906.

DISREGARD ALL FORMER LISTS

"Fern Ledge"	Rented for season.
"Cosy Cottage"	Rented for season.
"Grandview"	Rented for season.

The following are still for rent:

"WINDCOTE." On lot 238. Highest cottage on Buck Hill. Contains four bed rooms and one out-door sleeping room; 2 bath rooms; 800 square feet of porch. To rent, $30.00 per week for Eighth month; $20.00 per week for Ninth month; 10% additional if tenants keep house.

"FLORALBA LODGE." On lot 18. For rent for the season, exceoting Eighth month (August). Two minutes level walk to the Inn. Three double bed rooms and one single room; good range, bath, toilet, etc., complete. Furnished for housekeeping for small family with no servants—preferably no housekeeping. Large porch, front and back. Fifth month 15th to Sixth month 30th, $65.00; for Seventh month, $80.00; Ninth month 1st to Tenth month 15th, $65.00; or for the season, excepting Eighth month, $210.00.

"SYLVAN LODGE." On lot 107. Three bed rooms and box couch. Prefer to have no housekeeping, but supplied for housekeeping except table linen. To rent from Seventh month 1st to end of season for $225.00; 10% reduction if tenants take meals at Inn.

"HAWTHORNE LODGE." Lot 143. To rent for Sixth month and Ninth month; $60.00 each. Five bed rooms. Entirely equipped for housekeeping, except table linen and silver. 10% reduction if tenant takes meals at Inn.

"COALE COTTAGE." On lot 13, near Inn. Five bed rooms, nine single beds, large and attractive sitting room; porch, open fireplace, hot and cold water, bath room, toilet; outlook on top, twelve by sixteen feet; splendid view; household linen. For rent from Sixth month 15th to Eighth month 15th, for $225.00. No housekeeping; no servants.

"THORNECROFT." Lot 66. To rent from Sixth month 15th to Ninth month 15th for $250.00. Three bed rooms. Fitted for housekeeping. 10% reduction in rental if tenant takes meals at Inn.

"SUNSET." On lot 10, near the Inn. For rent from beginning of season to Seventh month 12th for $75.00. Also for rent from Seventh month 28th to end of season for $100.00. Four bed rooms; plastered throughout and heated with hot water. No housekeeping; no children; no servants.

"HILLSIDE." On lot 25. An attractive bungalow near the Inn and the center of the settlement. Two bed rooms, nice sitting room; good porches and plenty of playground underneath. No housekeeping. To rent for the season, $150.00.

"CHALET EDELWEISS." On lot 33. Swiss cottage, with four bed rooms; bath, hot and cold water; private porches with splendid views; on level walk with Inn. No housekeeping. To rent for Sixth month only, $60.00.

"WISSINOMING." On lot 243. Five double and one single room. No housekeeping. For rent for Sixth month only, $75.00. An attractive cottage, with broad outlook.

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CONTENTS OF THIS ISSUE.

Good Words.—X. 145
Life's Mirror (Verse) 145
Equal Rights Meeting at Race Street 145
"Be Not Entangled" 147
The Divinity of Christ 148
Character 149
The Founder of the First Friends' Meeting in America 149
Editorial:
Marriage and Divorce 152
Note and Comment 153
Centre Quarterly Meeting 153
Preparation for Ministry 154
Swarthmore Ideals 154
Books and Reading 155
The King of Day (Verse) 157
Marriages, Deaths 157
Notes and Announcements 158
Afternoon Meeting at Frankford .. 158
The Reading Course 158
Friends' Employment Society of New York City 159
George School Notes 159
Friends' Associations 159
Calendar of Meetings 160

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PHILADELPHIA, THIRD MONTH 10, 1906.

Volume LXIII. Number 10.

GOOD WORDS.—X.

True worship can never be selfish, so, though it may have in it an element of mysticism, it will never be unpractical.

JOHN WILHELM ROWNTREE.

LIFE'S MIRROR.

There are loyal hearts that are strong and brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.

Give truth; and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those who mourn,
You will gather in flowers again,
The scattered seeds from your thought outborne
Though the sowing seems in vain.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—*Selected.*

EQUAL RIGHTS MEETING AT RACE STREET.

A large audience gathered in Race Street Meeting House, Philadelphia, last First-day afternoon, on the invitation of the Sub-Committee on Equal Rights of the Philanthropic Committee of Philadelphia Yearly Meeting. The presiding officer was Susan W. Janney, the clerk of the committee. She opened the meeting by reading a portion of Henry van Dyke's oration at the Academy of Music, on Washington's Birthday, to the students of the University of Pennsylvania, his subject being "Americanism." She then said:

"These were eloquent and inspiring words, and the hundreds of vigorous young men who listened with eager, upturned faces to the model lesson in patriotism and manhood will probably go through life without hearing anything nobler. Every mother's heart present rejoiced in the opportunity for her son. But one of them, a matron whom Philadelphia loves to honor, said very quietly to a friend, as she passed from the hall, 'That was fine gold, not coined, alas! for you and for me.'

"Our friend, Anna Howard Shaw, whom it is our privilege to have with us this afternoon, will doubtless, in the course of her address, make it quite clear why every thoughtful woman went away from that meeting rejoicing that our young men had been shown 'the palladium of the American ideal,' 'goddess of the just eye,' 'the unspotted heart,' but, for herself, sorrowing at the unequal hand."

ADDRESS BY ANNA H. SHAW.

The president of the National American Woman Suffrage Association said by way of introduction that she always felt very much at home in a Friends' meeting house, and she supposed one reason for this was that her English grandmother had persistently refused to pay tithes to support the established church, and always gave free expression to her sense of injustice when the officers came and sold some article of furniture in order to obtain the tax money.

She then referred to the advanced position taken concerning woman suffrage by the oppressed peoples of Europe. When Russia restored to Finland some of her former rights, the Finns gave women the right to vote along with men, for members of their representative body. In the demands that the Russian people are making for suffrage they are asking that it be given to women on the same terms as to men.

She said that American men are beginning to understand the power of woman's influence in politics, and that in the recent campaign for good government in Philadelphia the women were given the hardest kind of political work—house-to-house visiting. When an appeal was sent to her to preach and pray for the success of the City Party, she replied that she would certainly pray for it, but that she would pray with much more faith if she could vote for it also.

Men often say that they would give the ballot to women if the women wanted it, but how do they know whether women want to vote or not until they have been given the opportunity. In Massachusetts, where women are allowed to vote only for school directors whom they have no voice in nominating, 28,000 women took the trouble to vote under these adverse conditions. In the four Western States where women have full suffrage, a larger percentage of women vote than men.

Mothers are very largely held responsible for the training of their children, and yet they are not given the power to control the conditions by which the children are surrounded. We know how much the character of a child is influenced by organic heredity, but we are just awakening to the influence of social heredity. We believe a child is born with a moral sense, but his moral code is largely made for him by the community in which he lives. When women realize

the responsibility that rests upon them because they are a part of this community, they will want the ballot. We hear a great deal about the silent influence of women, but do not men have silent influence also? The difference is that men have silent influence plus power, and women have silent influence minus power.

The children who live in the alleys of our great cities grow up with the alley code of morals and many of them become criminals. The thinking women of these cities would like to change the conditions in these alleys, but they could work more effectively with ballots in their hands. It therefore becomes our duty as women to do all we can to get the power that will help us to bring about improved conditions.

It will not do for us to say that we do not want any more responsibility. According to Dr. van Dyke's eloquent address, the man or woman who prefers privilege to responsibility is un-American. Women have no more right than men to be a privileged class.

It is time for all Americans to realize that women are people, and that government of the people, by the people, for the people, means women as well as men. "Vox populi, vox Dei!" shouted the Romans of old; but not until the voice of the men and women people has been crystallized shall we recognize it as the voice of God.

Anna H. Shaw was followed by Elizabeth Powell Bond, of Swarthmore College, who read the following paper:

ADDRESS BY DEAN BOND.

"Our attitude toward the woman question—how strange it seems that there should be a woman question—depends very much upon our point of view. Our religious inheritance is in part Paul's letter to Timothy (ii, 12), which has been like a chain binding woman to the undeveloped part, hindering her at every step forward. Paul wrote to Timothy, 'Let a woman learn in quietness with all subjection. (But) I permit not a woman to teach, but to be in quietness. For Adam was first found, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression.' That is the point of view that has most appealed to man through all the centuries since this teaching of the great Hebrew who first breathed out 'threatenings and slaughter' against men who accepted the leadership of Jesus, then found his own eyes opened to the truths which the humbler disciples earlier perceived. The force of his personality has given great weight to this teaching of Paul, and has inevitably colored the thought of the Christian Church concerning the place of woman in the world.

"But there was born among men another apostle who recognized that Paul came to a moment of greater illumination when he wrote to the churches of Galatia: 'As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female.'

"George Fox, this other great apostle, kin to Paul in all that made his greatness, saw that in this moment of illumination Paul himself had opened the whole field of human activity and human responsibility to the gifts of womanhood. Paul himself then left upon record as authority for such as wish authority that the Christian Church was not male, was not female; but in the service appointed to the Christian Church there should be manly strength and womanly strength, manly wisdom and womanly wisdom, manly sweetness and womanly sweetness. The world is coming to see that all the strength and wisdom and sweetness of the Christian Church, are needed in the Christian State; that while there must be separation of Church and State there should be no divorce of true religion and politics. In this broader view new fields are inevitably opening to women. It is not a lovely thing that it is the necessities of men that are bringing them to see the help there may be in the service of womanhood to the State. It is not a lovely thing that the need for campaign funds, the need for woman's influence to hold man to his responsibility as a voter should be the conspicuous apologies for the activities of women in Philadelphia's struggles for better government. But all this is to be accepted as schooling for the great services that are waiting for trained womanhood to render to the State. All this is the slow liberation from the bondage of Paul's narrow view into the infinite largeness of his illuminated declaration that in Christ there is neither male nor female."

REMARKS BY LUCRETIA M. BLANKENBURG.

Dean Bond was followed by Lucretia M. Blankenburg, who spoke of the work recently done by women in Philadelphia, and said that the men wish the women to continue to work for better civic conditions. She said that city government is housekeeping on a large scale; there is need for pure air, clean water, pure food, streets free from ashes and litter, better schools. She advocated an organization of women in every ward to study the problems of political housekeeping, believing that men would be glad of such assistance; but added that it seemed something of an anomaly that men should appeal to women to urge men to do their duty at the polls.

It was announced that Anna H. Shaw expects soon to go to Oregon, where the extension of the ballot to women will be voted upon next summer. Susan W. Janney then made the following closing remarks:

"At the annual convention of the National Suffrage Association, just held in Baltimore, quite a number of the members of our Friends' Equal Rights Associations took part in the proceedings, and at a meeting of our joint committee of the different yearly meetings, held at that time, the desire was expressed that the Society of Friends should constantly grow stronger in its support of the idea of equal suffrage, and that our local committees should take means to increase knowledge and interest in the subject among us. It was as a step to this end that Dr. Shaw was asked to come and speak to us this afternoon, and for the help and strength she has given us we return her our cordial thanks and wish her God-speed in her labors in the cause of the truest Americanism."

ELIZABETH LLOYD.

"BE NOT ENTANGLED."

[Substance of a discourse by David Ferris, delivered impromptu at West Chester Friends' Meeting House, High Street, during the session of Concord Quarterly Meeting, held First month 30th, 1906.]

"Stand fast therefore in the Liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v, 1.) I think this exhortation of the great apostle was caused by some of his fellow professors of the Christian faith, again falling back into the observance of some of the Jewish forms and ceremonies in which they were educated, and from which the spirit of Christ had made them free. It was not the teaching of the blessed Jesus in his bodily manifestation to whom Paul refers as Christ, for he says, "yea though we have known Christ after the flesh, yet now henceforth know we him no more" (II Cor. v, 16); and again, "Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates" (II Cor., xiii, 5).

Again Paul testifies to this inward Saviour, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. i, 27). No man more highly appreciated the great work of Jesus while dwelling among men in the fleshly body than Paul his sacrifice on the cross: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. v, 15). But Paul knew how prone human nature was to depend on outward sacrifice and neglect that self-sacrifice of a contrite spirit which God will not despise. So he calls them to a dependence upon the ever-present living "Christ in you," "the Word of God," "the power of God"—"the 'Grace of God' that bringeth salvation, and hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly, in this present world" (Titus ii, 11 and 12). Jesus, realizing the danger of too great dependence upon him in his outward manifestation, said to his disciples, "It is expedient for you that I go away: for if I go not away, the comforter will not come unto you" (John xvi, 7). Now, Paul's exhortation to his fellow Christians is as applicable to us now as it was to them then; human nature is prone to go back into forms and ceremonies, to building and adorning vast church edifices, to exalting some great and good man and worshipping him; and so priestcraft, and ecclesiaticism have obtained control and have been a bar to all human advancement, not only spiritually, but scientifically. So the paramount importance of attaining and standing steadfast in this glorious liberty wherewith the inward Christ only, the "Power of God," the "Grace of God," can make us truly free. Cowper says, "He is a freeman whom the Truth makes free, and all are slaves beside." Of but little value is political freedom or religious toleration if we are held in soul slavery by the dominion of evil passions, of hatred, malice, envy, fear, covetousness, revenge; or by the appetites—intemperance in eating or drinking, the lusts that war in our members and hold us in most cruel bondage. But when we are made free by this "Spirit of Truth," then are we free indeed, and no human chains or prisons can enslave us. "The oppressor holds the body bound but knows not what a range the Spirit takes unconscious of a chain. For he has wings, that neither sickness, pain nor penury can cripple or confine. No nook so narrow but he spreads them there with ease, and is at large" (Cowper, p. 275). This glorious liberty of the children of God not only gives us courage to bear and to endure, not only enables us to overcome evil with good, not only makes us sympathize with poverty, suffering and ignorance, and warms our hearts to endeavor to ameliorate these, but it makes alive within us a sense of the beauty and glory of all the works of God; we can then see and feel "how very fair is all the hand of God hath done." Cowper again says (p. 274):

> "He looks abroad into the varied field
> Of nature, and though poor perhaps compared
> With those whose mansions glitter in his sight,
> Calls the delightful scenery all his own.
> His are the mountains and the valleys his,
> And the resplendent rivers."

But no tongue can tell; no imagination can truly picture, the amount of persecution, torture of every conceivable kind: burnings at the stake, cursings and proscription, which those faithful servants of the Truth have had to endure who "have stood fast in the liberty, wherewith Christ hath made them free." Frail, sinful man usurping the authority belonging only to God, has through priestcraft and ecclesiastical authority and domination, obtained by appealing to the ignorance and superstition of the people, kept in check all the Godlike aspirations and upward tendencies of man. Free thinking, the use of our God-given reason, has been considered a crime. Instead of reverently and prayerfully appealing to this "law written in the heart," we must go to the priest or church or bishop to tell us what is right. So for many hundred years this ecclesiastical authority has barred and hindered the world's upward progress in every way, not only spiritually, but scientifically and mechanically. I believe we would have had steamboats, railroads and telegraphs hundreds of years sooner if it had not been hindered by this priestly superstition.

Roger Bacon was a wonderful scientist and mechanical genius for the age in which he lived, the thirteenth century. He is said to have invented a swifter mode of land travel and many mechanical inventions, but priestcraft laid its heavy hand upon him; he was accused of dealing in magic and imprisoned for ten years. How much the world lost through his proscription we shall never know. The great, good, gentle Galileo lived three hundred years after, and we know he was one of the greatest benefactors of mankind. The Inquisition proscribed him when he was 70 years old, and after he had done more for humanity's advancement than any person of his time. He saved his life by abjuring on his knees as false his great astronomical discovery, and even then was imprisoned for the remaining years of his life. Servetus was burned by the Inquisition with the acquiescence of John Calvin, in 1553, for writing a treatise

against the doctrine of the Trinity. Our poet, Whittier, says of this sacrifice:

"The midnight of Bartholomew—the stake
Of Smithfield, and that thrice accursed flame
Which Calvin kindled by Geneva's lake."

Torquemada, first Inquisitor General, is said to have imprisoned for life 90,000 victims, and burned 8,000 at the stake, between 1483 and 1498. No fair trial, no opportunity to make a defence, or have witnesses; a breath of suspicion might forever separate them from human intercourse or doom them to be burnt.

"Bear witness, O thou wronged and merciful One!
That earth's most hateful crimes have in thy name been done."

Now we enjoy immunity from this bodily persecution. How grateful we should feel to those dear sufferers who have at so great cost purchased for us this political liberty. Now we can dwell in peace and none can make us afraid.

The great apostle's exhortation to his fellow Christians is as much needed by us professing Christians now as it was by the early Christians. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." This precious liberty derived from the living, ever-present Christ, our Saviour, the power and grace of God which bringeth salvation and hath appeared and does now appear unto all accountable men. It is the "Wisdom from above, and is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits." (James iii, 17.) Its fruits are love, charity, forbearance, sympathy with the law and sinful and suffering ones. It does not take the judgment seat, but freely grants to all the precious liberty it claims. So, Friends, let us rally to this inward manifestation and operation of this Holy Spirit on our own minds, not in profession only, but in daily life and practice, "bringing into captivity every thought to the obedience of Christ." When the storms of passion arise this gentle Spirit of Christ will breathe peace to the waves.

"Though heralded with nought of fear
Or outward sign or show;
Though only to the inward ear
It whispers soft and low;

"Though dropping as the manna fell,
Unseen yet from above—
Holy and gentle—heed it well!
The call to Truth and Love."

"The old idea was that there are two forces at work in the world, one represented by the word nature, the other by the word God. . . . There is no such distinction. The natural routine of the world is the expression of the will of God. It is all an act of the constant purpose of God. What is going on, therefore, at this moment, in religion, is a taking over of nature into the supernatural, that is into the divine order. This is the supreme extension of religion.—*Dean Hodges, in the Atlantic Monthly.*

THE DIVINITY OF CHRIST.

REPORTED BY H. M. HAVILAND.

On Second month 24th, 1906, in the course of monthly lectures under the care of a committe of the Society of Friends (Orthodox), at the Twentieth Street Meeting House, New York city, Dr. George A. Barton, of Bryn Mawr College, gave an address on "The Divinity of Christ and the Present-day Value of the Doctrine of the Trinity."

Repeating what he had said at the previous lecture, upholding the view that Joseph and Mary were the father and mother of Jesus, the speaker said that we do not thereby take away either the thought of the divinity of Jesus nor of his Messiahship. He is still the Saviour. We need not be afraid of seeking to find the truth. Some one has said that we do not necessarily set fire to the world by lighting a match to look around to see where we are. The gospel narratives appear to be founded upon the gospel of Mark, upon the Logia, and upon the traditions of eye witnesses. The gospel of Mark says nothing about the miraculous conception and birth of Jesus. Matthew and Luke alone of the four canonical gospels refer to it. St. Paul, as appears in Romans, believed in the human origin of Jesus. Looking at the accounts as a historian would, requiring especial confirmation of extraordinary events, we must admit that the testimony to the miracle of the birth is not such as a historian would accept as of first rank. When judged by purely historical criterions the accounts of the birth are not as reliable as those of the other incidents in the life of Jesus; comparing the two accounts themselves we shall find discrepancies not to be harmonized. Those who accept the miraculous accounts on theological grounds, and those who reject them on philosophical grounds, do so on other than historical grounds. It is advisable for us not to decide too easily on either ground. The belief in Jesus need not rest on a miracle at his birth. His Sonship, his Oneness with his Heavenly Father are shown in other ways in the gospel narratives.

The saying, "This is my beloved Son in whom I am well pleased," was not an outward voice, but was in the consciousness of Jesus himself. Jesus in his utterances shows that he was conscious of a peculiar oneness with God, unique in the human race. "I and my Father are one," is a typical phrase. The cry at the cross: "Why hast thou forsaken me?" does not militate against this. Another example may be noted in the frequency with which Jesus says, "Ye have heard what hath been said of old time, but *I* say unto you." The prophets which were before him spoke merely what was given to them, saying, "Thus saith the Lord"; but Jesus spoke as one having authority. "But *I* say unto you." He also says that he is greater than Solomon, greater than Jonah, greater than the temple, etc. He also says, "Come unto *me*, . . . take *my* yoke, . . . learn of *me*." There must have been in him a consciousness that we must consider more than human, superhuman. Jesus claimed to be a Son of God in a larger sense than can be said, or was intended to be said, of any one else.

The killing of the son in the parable of the vineyard is indicative of this consciousness. Nowhere in any of the synoptic gospels does Jesus directly say that he is the Son of God, but he refers to himself as the Son. In his personal prayers he never prays for forgiveness, but seems, when he prays, to be entering into a communion, to be renewing his oneness with God. In the first century, when the life of Jesus began to be written, the belief in miracles was the pathway to spiritual growth. We need not put ourselves in the position of those men of the first century.

Among the claims of Jesus were those references to the Old Testament as showing that he was the Messiah. There are some new interpretations of the Old Testament references to a Messiah, particularly to a pre-existing Messiah, holding that they do not refer to Jesus, but to God's idea of a Son, but more recent view of the text is adverse to this. There were divers views among the Jews as to the meaning of these texts. Prof. Caird and others have said that the nature of God is social. The claim of Jesus to Sonship is possibly a claim to pre-existence. God is found in man, and man finds his highest personality in social mingling with other beings. Nobody is unselfish or self-sacrificing alone; he must be in society with others to exercise his love. So, also, it has been felt that God could not have been Love if there had not been from the beginning something to love. We cannot see in God the divine attributes of love, justice, etc., if there was a time when there was no being on which to pour forth the love. There must have been more than a unity in the Godhead from all eternity, or else a sole existence of which we cannot conceive except as profound, lonely calamity. This thought is important to us in our religious life. "We love because he first loved." Otherwise the fundamental principle of the universe might be egoism and not altruism. Christianity is fundamentally a social religion. The divine social nature is the guaranty of continued felicity in the immortal life.

Do not be alarmed at the movement of scientific and critical thought in our time. The divine verities will not be shaken and the citadel of these verities is the divine nature in Jesus Christ.

On the 31st instant Dr. Barton will speak at the same place on the "Relation of the Teaching of Jesus to Present-day Problems."

CHARACTER.

Character is a natural limb, and grows better with use; it is not those that say, Lord, Lord, that enter into the kingdom of heaven, but those that do the will of our Father which is in heaven. Character is the daily use of our thoughts and actions.

We must be willing to forgive, be unselfish, be kind, be sympathetic and be submissive to God at all times. Character is what we make it. We are placed in a world of opportunity. Are we willing to use the talent or talents that are given us in the advancement of the principles and teaching of Jesus Christ? If so, then we are willing to put our full effort into our work, and our work is doing the little things that lie next to us. It is our duty to set apart a period each day in which we can commune with God in prayer. We as students would not think of going into an examination without some preparation, and we are all students of God, hence we should always go to God in prayer for strength to do our work well. After Paul had come into the true light he spent three years by himself in the desert praying for strength and forgiveness, before he began to teach.

Paul, better known up till this time as Saul, had been a very worldly leader, and had caused many to be put to death. It was necessary for him to seek God's forgiveness for what he had done. Surely it is necessary for us to submit our lives to the simplicity of the teachings of our Saviour, Jesus Christ.

Characters are achieved, not received. A man of pure character necessarily has to be in harmony with God through the grace of our Saviour, Jesus Christ. Character is the product of daily life; are we living so that it may be spotless? D. C. Coons.

Normal College, Marion, Ind.

THE FOUNDER OF THE FIRST FRIENDS' MEETING IN AMERICA.

[The Pasadena *Evening Star*, sent us by one of our readers, contains an account of a notable event that occurred in Clinton, Mass., on Ninth month 20th, 1905. This was the dedication of the Holder Memorial Building, which Frank T. Holder, of Yonkers, N. Y., has given to the Clinton Historical Society in memory of his father and mother, who were prominent members of the Society of Friends. The orator of the day was Charles F. Holder, a well-known author of Pasadena, Cal. Among the invited guests was ex-Governor Dyer, of Rhode Island, a lineal descendant of Mary Dyer, who was hanged on Boston Common. Another guest was a lineal descendant of Cassandra Southwick, whose children were exposed for sale on Boston Dock. The bits of history that follow, taken from Dr. Holder's address, are full of interest for all who believe in religious liberty and honor those who suffered for its sake.]

I have in my possession a paper which has a peculiar and significant bearing upon this interesting occasion. It is not a document of state; it bears no glittering seals, yet reading it in the light of future events it was a shadow on the wall of history; the first written word suggesting the coming demand for true and complete liberty of conscience on the American continent. It is, in brief, the passenger list of the good ship Speedwell, Robert Locke, master, which sailed from England, May 30th, in the year of our Lord, 1656.

I find there are forty-one names, many of them well known to-day as the founders of distinguished colonial families. As I cast my eye down on the list, I find that eight of these forty-one names are indicated by the letter "Q," and below, in the left-hand corner, the initials J. E., and the date of arrival in Boston—July 27th, 1656.

Why were these eight names indicated? It meant that the passenger list, which was sent ashore on the arrival of the Speedwell, conveyed to Sir John Endicott, governor, the information that the eight men and women so designated were Quakers; it was the signal for him to order their arrest; and as they landed, every man and woman so designated was cast into jail. The names of these cultivated men and women,

ministers of the Society of Friends, were Christopher Holder, John Copeland, William Brend, Thomas Thurston, Mary Prince, Sarah Gibbons, Mary Weatherhead and Dorothy Waugh. They were disciples of peace; they bore the message of peace and good will toward men; they were not garbed in the panoply of war, yet they unconsciously constituted an army which gave battle for many years under the banner of passive resistance; an army which by its very moral force, swept all before it; an army whose notes for honor, fidelity to trust, Christian faith, still ring in clarion tones the length and breadth of the civilized world.

The leader of this party of Friends and Quakers was Christopher Holder, the ancestor of all the Quaker Holders and part of the Slocums in New England. He was an English gentleman of wealth and position, who, like William Penn many years later, resisted the importunities of his family and cast his fortunes with George Fox, the founder of Quakerism, who was one of the great figures of history in the seventeenth century; raised up by inscrutable destiny as a living protest against the splendors of the church that found its most elaborate and sensational expression at this time. . . .

The Holder party was the second to reach America. Mary Fisher and Anne Austin arrived in Boston in 1655 from the West Indies and were then thrown into jail and deported. The second party met the same fate. They were confined in jail in Boston for about two months, then banished, all their books and papers having been destroyed. So little were the Quakers understood that Governor Endicott now passed a law forbidding Quakers to come to the alleged land of religious freedom, and providing fines for any one who aided them. This paper was the first official note of what was virtually a war of extermination on one hand, a war of passive resistance on the part of the Quakers. . . .

The Quaker missionary party had met with defeat; they were deported, and the long two months' voyage went for nothing; but on arriving in London they secured another vessel, the Woodhouse, and in 1657 again Christopher Holder led eleven Quakers across the Atlantic in a vessel about the size of a smack. John Copeland, Dorothy Waugh, Humphrey Norton, Richard Doudney, Mary Weatherhead, Sarah Gibbons, Mary Clark, Robert Hodson, William Brend and William Robinson were their names. The crew of the vessel consisted of two men and three boys, and in about two months they arrived at Martha's Vineyard, where Holder and Copeland landed, the rest of the party continuing to New Amsterdam. The two ministers were soon ordered to leave. Every house was closed against them; but the Indians took them in, carried them across the channel to the beach, where they began their march to Boston. They stopped at Sandwich, Mass., first, and here founded the first Quaker society in America. Here the first service was held under the preaching of Holder, and the first meeting house built.

When the minister moved on they left eighteen families as converts to their views—the nucleus of the great organization—that from that time until today—over two centuries—has exercised a profound and dominant influence for morality and the simple life.

To follow the footsteps of these men in the succeeding years would be to give the history of the rise of Quakerism in England and America; a story that has been sung by Whittier and Longfellow, and inadequately told by the historians of our day, and in the brief time at my command I can but touch upon the stepping stones that bridged this chapter of our national history.

The banished men reached Plymouth, and were forced to walk back to Rhode Island, then a harbor of refuge for the Quakers. Governor Endicott wrote to the governor and requested their deportation, but the governor of Rhode Island, in the spirit of Roger Williams and its later illustrious governor, General Dyer, a descendant of Mary Dyer, refused in words of gold " that none be accounted a delinquent for doctrine," a decision which spoke for the high intelligence of the people of Roger Williams.

Despite warnings the two preachers walked north, and in July, 1657, 248 years ago, Christopher Holder preached in the old First Church of Salem. Here he was attacked, checked by an official, taken to Boston and thrown into jail, with Samuel Shattuck, who was charged with the heinous crime of aiding a Quaker.

Now began what was virtually to the Quaker a reign of terror. Every Friend—man, woman or child—was under the ban, and those who aided or entertained Quakers were held equally guilty. Yet Holder and Copeland paid no attention to these unjust and dogmatic acts. They believed they were entitled to freedom of speech and liberty of conscience. They were brought before Governor Endicott, and after a short examination were sentenced " under the law against Quakers " to receive at the hands of the hangman thirty lashes with a knotted cord. The two men were taken to what is now the Common, their hands lashed to posts, their backs bared, and the blows inflicted with such force and brutality that women fainted and brave men turned pale at the spectacle. With backs bleeding, torn and lacerated, they were taken to a damp jail and kept without straw to rest on and without food for three days; and the jailer, it is said, marveled at them, as no groan or complaint came from them at any time. In this dungeon they were kept for nine weeks, during which the town of Boston was aroused as it never had been before, a strong pro-Quaker faction making itself apparent. Samuel Tucker was now tried for being a friend of Quakers, and while the three men were in prison it was discovered that Lawrence and Cassandra Southwick, of Salem, had entertained Christopher Holder at their house; forthwith they were arrested and thrown into jail. The husband was soon released, but on the person of Cassandra was found a declaration of faith, the first of the kind issued by the Quakers in England or America, written by Christopher Holder while in jail. For having this document in her possession Cassandra Southwick was confined for seven weeks and publicly whipped.

Friendship for Christopher Holder accomplished the complete ruin of this family, the enmity of the oppressors literally following them to the grave. The estate of the Southwicks was seized, and they were banished, finding shelter at the house of a friend, Nathaniel Sylvester, of Sylvester Manor, at Shelter Island, where they died from the effects of the continued brutal treatment they received. Their children were arrested later for neglecting the Puritan Church for the meetings of Quakers. As they would not pay the fine, Provided Southwick was offered for sale as a slave on the public docks of Boston; but for the honor of the town no sailing master could be found who would buy her, or even carry her to Virginia or Barbadoes. Whittier has described this scene in his poem, "Cassandra Southwick," and it is interesting to note that a niece of the distinguished gentleman who has given this memorial building, is a lineal descendant of Cassandra Southwick, and is in this audience.

Doubtless the authorities believed that the experience of Holder and Copeland would warn other Quakers, but the friends of the maltreated men began to gather from Rhode Island and New Amsterdam to protest. Richard Doudney was arrested in Dedham and brought before Endicott, and after an examination received thirty lashes and was thrown into prison with his two companions, where he signed the declaration of faith which Christopher Holder prepared. Just previous to the expiration of their term of imprisonment, Christopher Holder and John Copeland prepared a paper showing how contrary to the teaching of the New Testament were the actions of Endicott and his magistrates. When accused of the authorship they did not deny it, and Endicott said that they deserved to be hung for it, and as adequate punishment for writing a logical argument against crime, the prisoners were ordered to be severely whipped twice a week, the hangman to begin with fifteen lashes and to increase it by three at every whipping. As a result of this the three ministers were repeatedly flogged upon the bare back; but this was not enough. The Quakers uttered no protest and still came to Boston, whereupon, in August, 1657, the famous ear-cutting law and tongue-boring law was promulgated against the "cursed sect called Quakers."

First, there was a fine of one hundred shillings for entertaining a Quaker, and forty shillings for every hour of such entertainment. Second, any Quaker caught in the jurisdiction was to have an ear cut off, then kept in the house of correction at hard labor until he had earned a sufficient sum to pay his passage away. For the second offense, he or she would lose another ear. Every Quaker woman was to be severely whipped; and finally, for a third offense, "they shall have their tongue bored through with a hot iron, and be kept at the house of correction, there to work till they be sent away at their own charge." Such was freedom and liberty of conscience in Boston in the year of our Lord 1657.

The Declaration of Faith, defining the so-called doctrine of the Quakers, written by Christopher Holder and issued from the jail, was the most important document issued in America up to this time. It defined the position of the Friends, and by its clear logic, its eloquence and the evident earnestness of its purpose, became the means of making converts to the cause of Quakers among the Puritans. The paper was the first declaration of American independence, in this instance ecclesiastical rather than political, and in some of its lines recalls the famous declaration of American liberties written 120 years later. . . .

The repeated beatings, now twice a week, which the Quakers were receiving, aroused so strong a public feeling in Boston against Endicott and Bellingham, his deputy, and the priests, that in August, 1657, they were released and taken before the court, where, scarcely able to stand, they were sentenced: Christopher Holder, John Copeland, Richard Doudney and Mary Clark to banishment, while Cassandra Southwick was sent to her home in Salem.

The Quakers in New England still being brutally treated, Christopher Holder, now in England, decided to return, and with John Copeland he crossed the Atlantic and visited Sandwich, only to be arrested, taken to Barnstable and given 33 lashes. Then followed years of suffering, until 1659, when we find Christopher Holder in jail in Boston, being visited by Mary Dyer and others. A short time later 17 Quakers were in jail, and three—William Robinson, Marmaduke Stevenson and Mary Dyer—sentenced to death. Holder was again banished, spared death it is supposed due to influence with Cromwell, but the others were executed on Boston Common. Then came the restoration of Charles the Second, the dramatic episode of the king's messenger, so fully treated in history and song, the release of the American Quakers and peace for a while. But it was not until 1685, when James the Second succeeded to the throne, that the war against the Quakers practically ended. At that time 10,000 Quakers were released all over England, among them Christopher Holder, who had spent four years and a half in jail for insisting upon the rights of free conscience. Such, very briefly, is the history of one of the Holder name, a Quaker in the colonies in the seventeenth century, whose memory is to be honored in part in this splendid pile given to the Clinton Historical Society by Francis T. Holder as a memorial to his father and mother, types of the gentle, God-fearing man and woman of the Quaker faith.

In one of the rooms will be preserved all the historical works of the seventeenth century relative to him and his missionary life in America. Here will be hung the Declaration of Faith by him, and various documents relating to the early struggles of the Quakers in America, with various papers relating to other members of the family. So this building has a wide significance. It is in a sense a monument to the pioneer Quakers of America, and a reminder to generations to come of the greatest victory ever won on American soil, where a handful of men and women, armed with moral force and passive resistance, planted their banner bearing the motto, "Religious liberty throughout the American colonies."

FRIENDS' INTELLIGENCER.

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MARRIAGE AND DIVORCE.

The recent conference of the various States, in Washington, upon the subject of divorce, dealt only with marriage as a civil contract. The general desire shown that the laws regulating divorce should be more uniform, and that it should be made less easy for two people to annul a solemn contract entered upon for life, is cause for encouragement. It is not to be expected that the States will take any higher attitude upon this question than the consensus of public opinion requires of them. The work of educating the public and implanting higher ideals rests with our religious and ethical organizations.

The Churches do not agree as to the grounds upon which divorce should be granted; some will not consent to divorce under any circumstances; some would allow it only for the cause mentioned in the New Testament; some place greater restrictions around the ministry than around the lay members.

Friends have thrown the weight of their influence against permitting divorce, and especially against the re-marriage of a divorced person while the other party to the marriage contract is living. The Philadelphia Discipline, which is particularly explicit upon this subject, says:

"Marriage being a solemn covenant for life, and the fulfillment of its obligations essential to the welfare of the family and the maintenance of society, we cannot consent to divorce under any circumstances, or to any marriage or re-marriage in violation of this testimony; but a legal separation, without divorce, may be allowed in extreme cases.

"It is advised that Friends exercise a religious care in watching over their children, and endeavor to guard them against improper connections in marriage; that they be not anxious to obtain for them large portions, but that they encourage their marriage with persons of religious inclinations, suitable dispositions and habits of industry."

If the second part of this advice is faithfully attended to there will very seldom be any cause for a separation. Divorces are frequent because so often people marry hastily, before they really know each other, or because they marry from selfish motives rather than for love. We cannot guard ourselves too carefully against utterances that tend to place the marriage relation upon a low plane. Again and again we hear the question asked, "Did she marry well?" and the person who answers the question, instead of telling the good qualities possessed by the groom, states what salary he is receiving, or how much property he holds in his own right. Every man who marries ought to be able to support his wife in a way that will be comfortable for her, but we should never allow ourselves to place worldly possessions above "religious inclinations, suitable disposition and habits of industry."

A Church should establish such an order of conduct in the accomplishment of marriage with its consent as would discourage short engagements and hasty marriages. The deliberate proceedings of the Society of Friends in this matter has proved a great safeguard, and is no doubt one of the causes of the large proportion of happy marriages among us.

The attitude taken by the Philadelphia Discipline in regard to divorce is the ideal that should be held steadily before us, though a rigid enforcement of it might work hardship in particular cases. It is the present custom of our meetings if for good reasons a member marries without following the usual order, to continue him in membership, if he states his case clearly and asks to be retained. Is there any reason why similar action might not be taken in cases of divorce, if the circumstances seemed to make leniency desirable?

We as a Society have always allowed large liberty of conscience to individual members. The Discipline says that the meeting cannot consent to either divorce or re-marriage; but it does not say that it is obliged to disown every one who obtains a divorce, or who marries a divorcee. Let us suppose that a Friend who is otherwise exemplary feels that the conditions surrounding him are such that a divorce is necessary. After obtaining it he states the case to the meeting, gives the reasons for his action, and expresses his regret that there was a conflict between the requirements of the Discipline and the requirements of his own conscience. If the meeting feels that he did what he felt to be right, might it not make a minute re-affirming the general principle by which it is guided, while allowing the individual to retain his membership?

Or, let us suppose that after an earnest consideration of the matter a Friend feels it right to marry a man who has been divorced from his wife. The meeting could not, of course, give its consent to such a marriage, and the overseers should talk freely with this Friend, asking her to consider the effect of her example upon society at large, as well as upon the lives of those immediately concerned. If she persists in accomplishing the marriage, and still desires to retain her membership, there are two courses open to the meeting, which should act in the matter according to its best judgment. It may disown this member for deliberate violation of Friends' testimonies, or it may record its sorrow for the transgression, and yet retain her in membership.

If every case that might arise were considered on its own merits, and if all who expressed themselves in the meeting concerning it showed that they were

actuated only by a desire for the general good, the forgiveness of a transgressor when circumstances seemed to make such forgiveness advisable, would strengthen rather than weaken our testimonies; for serious consideration given to this subject should lead the members generally to form higher ideals of life.

The course taken by the Emperor of Germany in connection with the celebration of the silver wedding of himself and the Empress is to be commended. He issued an edict that no personal presents were to be sent by the public, and the result is that those who would have given gold and silver trophies and ornaments of no use to the recipients, have used the money to endow hospitals, almshouses, orphanages and all manner of institutions for feeble and disabled humanity. There could be no more fitting commemoration than this of a happier married life than often falls to the lot of crowned heads to enjoy.

At the seventh inter-denominational conference of the Woman's Board of Foreign Missions of the United States and Canada, the following telegram was sent to President Roosevelt: "Representatives of fifty-seven women's boards of foreign missions of the United States, in conference at Nashville, Tenn., February 27th and 28th, 1906, urge all possible effort toward correcting the wrongs of the Congo."

The President and Secretary Taft have recommended that the army of the United States be made larger, stronger and more efficient. It is gratifying to note in connection with this that many of our newspapers express the opinion that an army of 60,000 men, when our country is at peace with all the world, is quite large enough. Americans are too busy enlarging the world's industries to be a military people, and it is greatly to be hoped that Congress will not approve of any proposition to make our army larger than at present, but will look rather toward the return to pursuits of peace of some of those who are now becoming demoralized in army barracks.

Ex-Governor Hogg, of Texas, on his dying bed, said that instead of a monument of marble or granite to mark his grave, he wished a pecan tree planted at the head, and a walnut tree at the foot, and would have the fruit of these trees given to the people of Texas, for them to plant far and wide, so that their State might be made a land of trees. Should this dying wish become a reality the memory of him who uttered it will be blessed by the citizens of Texas for many generations.

Another important charitable institution has been opened in Philadelphia. At a cost of $2,000,000, P. A. B. Widener has erected beautiful buildings, surrounded by ample grounds, at Broad Street and Olney Avenue. This has been formally opened as the Josephine Widener Memorial Training School for Crippled Children. The children who are admitted will have every alleviation that medicine and surgery can give, and will be taught such industries as they are able to engage in. A fund of $3,000,000 will be set aside for the maintenance of the school. The giver of this charity has had the satisfaction of seeing his desires carried out. He has chosen the wise course of putting some of his millions to a noble use while he is living.

CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting was held at Unionville, Center County, Pa., Second month 17th to 19th, with more than the usual number present at this season from constituent meetings. Isaac Wilson was very acceptably in attendance with a minute from his monthly meeting, endorsed by his quarterly meeting.

The Quarterly First-day School Association met at 2.30 p.m., Seventh-day, with Louisa A. W. Russel in the chair, and Chapman Underwood, secretary. Meager reports were received from the different schools, outside of representatives' names. The exercises consisted chiefly in a stirring opening address by the president, a number of most excellent selections and recitations by members of the different schools chosen for this purpose, and a discussion of the question, "What constitutes a call to duty?" Those assembled seemed shy of the question. No doubt very many, if not all, had heard this call and disobeyed it, producing a feeling that probably under the circumstances the least said about it, at this time, the better. Isaac Wilson, however, gave us a very plain and practical lesson upon it.

The hour of meeting for ministers and elders was 3.30 p.m., immediately upon adjournment of the First-day School Association. A novel feature of this occasion was an invitation extended by some members of this meeting, and emphasized by Isaac Wilson, to all Friends who cared, or were able to do so, to remain for the meeting, and very many embraced the opportunity. How different this from the experience of many of us in times past, when our services were required to take some dear Friends to this meeting, and for some inscrutable reason we were required to remain outside during the sitting, which custom was wholly inconsistent with that fundamental testimony of ours constituting every member a "high priest" in the church.

Three very good meetings were held on First-day, the vocal ministry in the morning and afternoon devolving wholly upon Isaac Wilson. His subject in the morning was, "I am the door," being the parable of the good shepherd in tenth chapter of John's gospel. In the afternoon he spoke from the text, "All that I have is thine," which included an elucidation of the Parable of the Prodigal Son. In these sermons new lines of thought were presented, and many expressions of interest and approval were heard from persons not in membership as well as our own people.

A parlor meeting was called to meet at a Friend's

house for the evening; but because of the general interest manifested it was transferred to the meeting house. Many testimonies were borne in this meeting, and Isaac had some very close personal service.

"Centre Quarterly Meeting Committee for the Advancement of Friends' Principles" met upon the call of the chairman at 9 a.m., Second-day, and all Friends were invited to meet with the committee, and take part in its organization and discussion of the work.

It is proper to state here that this matter was brought up in our last quarterly meeting at West Branch by Henry W. Wilbur, where a member from each monthly meeting was appointed in the quarterly meeting as a nucleus of a more complete organization by the monthly meetings; which was done, and representatives from these committees met at this time as stated and organized the quarterly meeting committee by selecting Miles W. Wall, of West Branch, chairman (post office, Grampian, Clearfield County, Pa.), and Isaac Underwood, of Unionville, secretary and treasurer (post office, Bellefonte, Centre County, Pa.). The organization of this work is new with us, and is the most notable thing done at this quarterly meeting, and we hope good will result from it.

The quarterly meeting met at 10 a.m. No statistical report is sent to this meeting, and we answer but three queries—first, second and seventh. The answers from the monthly meetings showed a good state of Society in matters queried after.

In the devotional meeting preceding the business Isaac Wilson spoke to us concerning the account of Zaccheus, and drew a beautiful lesson out of it for us. In the business meeting he spoke of the great importance of the seventh query. Being "just in our dealings, punctual in complying with our promises, and prompt in fulfilling our obligations," means a very great deal, if carried out in spirit as well as the letter, compliance with which has made, and is now making, the Society of Friends a "peculiar people," much more than many other things about which so much is said. Under the feeling that this quarterly meeting had been a most favored occasion, it adjourned to meet at Dunning's Creek in Sixth month.

I. U.

PREPARATION FOR MINISTRY.

[From a Friend of the Yearly Meeting held at Arch Street.]

Dear Friends:

I have been a subscriber to the INTELLIGENCER for some years, and have felt it to be an advantage to see the interests of Society from your point of view. Some one not knowing this has sent me, anonymously, the pages of the number for Second month 24th, with the article on "The Friendly Form of Worship," marked for my special attention. If your columns admit of it I should like to acknowledge the kind interest intended in this act, and to say that I have given the article a careful reading. In not a few points I have been instructed, but find myself wishing to dissent from the conclusion in regard to a "simple form of preparation" for the ministry. This is the root from which the pastoral system has grown, until in places it has obscured the fundamentals of Quakerism. "The simple form of preparation" first develops special courses for preparation in colleges under our name and then inspires the more ambitious of young aspirants for preparation, to take the Princeton or Yale or Harvard theological courses, as some have already done. And why not so? If preparation of this kind at all, why not the highest quality attainable? It assures the higher salary, and, apparently, the larger field of service.

Perhaps we all need to learn that ministry is in the main only an index of the spiritual condition of a meeting. If the vocal ministry is unsatisfactory or wanes in a meeting we each have some responsibility for it. We can go about meeting this by providing better sermons, or by putting new life into the worship of the whole congregation. Putting new life into worship, which is the Quaker method, involves manifold preparation. Worship itself on a basis of silence requires an extreme expenditure of energy. This is presented by John Wilhelm Rowntree in a striking phrase from W. E. Gladstone, viz: "The sustained mental effort necessary to complete the act wherein every Christian is a priest." Doubtless the conditions of the ministry we most deplore are parts of the supine and lazy acceptance of our form of silence, as an escape in meeting from active exercises ourselves. This thought is evidently in the mind of P. M. Fogg, and should indicate in America, as I believe it has in England, the right field for an active revival of Quakerism. Once we get *worship* on the right platform we find meetings fruitful in the highest type of vocal ministry, although quite satisfied to be without vocal ministry at all if that is best.

Very truly,

Philadelphia. J. HENRY BARTLETT.

SWARTHMORE IDEALS.

[Notes giving in part the substance, though imperfectly, of an able address by Professor W. J. Morrison, Swarthmore College, Class of 1896, of the Brooklyn Training School for Teachers, at the recent banquet of the Swarthmore Club of New York City.]

The college, like each person, has the aim-setting power of projecting into the future a more satisfactory ideal world, and of turning this more satisfactory ideal world into an object of aspiration. From the beginning it has been the object of the managers and faculty to keep the classes *small enough* so that each student could get that vitalizing touch with the teacher and the subject matter which always yields a mental and moral product far superior to that which results when the classes are large. The true is that which *is*. The beautiful (or ideal) is that which man thinks *ought to be*. The good is the choice and use of the proper means of using the true in order to realize the beautiful or ideal. Swarthmore has always worked, it seems to me, from this conception of the true, the beautiful and the good, for she holds that if we know what a man holds *to be* we will know his *science;* if we know what a man considers beautiful,

or ideal, we know his art; and if we know what means he uses, and how he uses them, in the use of science (the true), for the realization of art (the beautiful, or ideal), we will know his ethics and religion. Thus we see that the Swarthmore course of study has always covered science, art and ethics.

The old education used to take the subject matter and make it the center of interest. Later on, true to the heroic work of the masters, such as Pestalozzi and Froebel, the *child* was taken and made the center of pedagogic interest. But the education of to-day takes the *child, body and soul, and all of his setting*, and makes these the center. Swarthmore was a pioneer in this matter, for from the first her interest centered in the *child and his entire setting*. The highest ideal in educational practice to-day has always been "a Swarthmore ideal."

It is claimed that education is an adjustment of an organism to its environment—physical and spiritual. It is "a Swarthmore ideal" to take each immature student who comes to her and put him into a "home atmosphere," into conditions which makes him care for his physical nature, and into small classes so that he soon makes a satisfactory adjustment to his physical world, and to the scientific, ethical and literary inheritance of the race.

While this adjustment is being made Swarthmore is holding high before the youth the one great ideal which can be referred to in such terms as "efficiency," "ready to do," and "preparedness."

The elements of this master ideal are the lesser ideals, first of which is:

Scholarship.—Swarthmore aims at doing something and at doing that something *well*. With her small classes, excellent equipment, and keen, masterful, sympathetic teachers, she takes the raw recruit and makes out of him, as President Eliot suggests, a person who can observe carefully, who can compare and infer, who can make an accurate record, who can express himself cogently, who can remember, and who can hold fast to lofty ideals. And then:

Steadfastness of Purpose.—Swarthmore holds that this is an essential element of her master ideal. She has no use for the one who tries and gives up, but she has unlimited patience with the student who tries, endures and finally triumphs. The careful analysis of substances in chemistry, the making of apparatus in physics, or machinery in engineering, may be mentioned as some of the means of developing this steadfastness of purpose; and

Honesty.—Swarthmore has long repudiated the maxim, "Honesty is the best policy," and in its place has put, "Honesty is a *necessity*." She holds with George Eliot, that "accuracy (honesty) is the very soul of scholarship."

Independence and Individuality.—It is needless to say that Swarthmore has no place for the person who is incapable of standing alone, of doing something of and by himself. She admires the man who has confidence in himself, confidence in his knowledge of conditions, and his ability to do something without waiting for *suggestions*. She admires such a man or woman, but she has no use for the one who imagines that he has "private wires between himself and God."

United Effort (Unity).—A little girl came to her mother crying, and when her mother said, "Agnes, what is the matter?" replied, "God *made* me, but he didn't *finish* me. He let me cut my teeth all by myself." Now, while Swarthmore admires the man who can stand alone, who can do things by himself; she admires still more the man who can make a star play, but at the same time can subordinate his individuality for "team work." The ability and disposition to serve on the "team," and to make it powerful, is one of the sub-elements in Swarthmore's ideal.

Service.—The key-note of education to-day is activity, and this activity should be guided by some concrete, definite aim. Swarthmore tells and teaches her students "to do something which the world wants, and to do it a little better than some one else can do it." She urges them to go forward and "keep their eyes on the ball." The training and ideals of Swarthmore develops in her students a willingness to serve in the cause of good government, and the cause of humanity in general. No person is too low to be considered as worthy of this service. Almost, like Garfield, she says, "I never meet a ragged boy in the street without feeling that I owe him a salute, not knowing what possibilities are buttoned under his coat."

Swarthmore aims at developing a "readiness to do." She aims at preparing her students for the world's work. In the business world the cry is for "honesty." In the political world the cry is for "peace." In the religious world the cry is for "unity." In the social world the cry is for "service." In the scientific world the cry is for "independence and individuality." In the industrial world the cry is for "efficiency" and "steadfastness of purpose."

This preparation for the world's work can be done by holding fast to lofty ideals, and in conclusion I may say that "Swarthmore's ideals" are embodied in men and women who have loftiness of aim, purity of motives, fixedness of purpose, who are unfettered by *kleinlichheit*, able and willing to stand alone, capable of team work, desirous of peace among nations and mankind, efficient in service, and whose souls are perfectly attuned to the true, the beautiful and the good.

BOOKS AND READING.

"Significant Books of Religion" that have recently appeared are discussed in the *Atlantic* by Dean Hodges, of the Episcopal Theological School of Cambridge, Mass. "They are all in furtherance of expansion." They are such that they cause some of the "brethren" to be "both scandalized and scared"; for, says this reviewer, who is the head of an orthodox and influential school of theology, "the books of religion which are being widely read at present are of the liberal sort." We need by no means swallow

them all whole. "Some, indeed, would expand religion to the point of evaporization; but this is an inevitable accompaniment of freedom. It belongs to that perfect liberty which carries with it the privilege of error and folly. It means that truth is discovered by experiment, after a good many of the experiments have failed." The first mentioned is "The Development of Religious Liberty in Connecticut" (by M. Louise Greene, Ph.D., Boston, Houghton, Mifflin & Co.) Its lesson is "that repression of private opinion, even when such opinion is in error, is not for the advantage of religious truth. It makes faction and controversy, divides churches, embitters differences, destroys brotherly love, and, after all, does not gain its purpose." How religion prospers in the sunshine of such a spirit is shown by Professor Harnack" in his "Expansion of Christianity in the First Three Centuries" (translated from the German by James Moffatt. G. P. Putnam's Sons, New York). Two other books dealing with early Christianity by less distinguished scholars, but worthy of a place beside the great leader of modern liberal religious thought, are Dr. Wright's "Cities of Paul" and Dr. Healy's "Valerian Persecution" (both published by Houghton, Mifflin & Co., Boston), "Religion and Politics" (T. Whitaker, New York) is by Algernon S. Crapsey, an English clergyman, who in publishing it brought on himself an investigation by a diocesan committee to examine his orthodoxy. "The church," he says, "is discredited as a religious teacher because it persists in using a method which is now discarded in every other department of life. . . . The church is our hopelessly old-fashioned great-grandmother, to be affectionately revered, but not to be seriously consulted as to our contemporary problems." As to the truth of this, however, the reviewer urges that it depends on what you mean by the church, and notes that it "is a large name and includes a great many different people, Dr. Crapsey himself being one of them." Three volumes on "Greek Thinkers," by Dr. Theodor Gomperz (in English translation, Scribner's Sons, New York) begins with the earliest recorded reflections on the universe, and passes in review the procession of intellectual discoverers and pioneers to the death of Plato. This work, with all its learning, "is made abundantly interesting to the ordinary reader. There is a constant human touch, a personal concern for the men who published their deep thoughts, and for the places and circumstances in which they lived, and for their relation to our present life."

"Reason in Religion," by George Santayana (Scribner's, New York) is third in a series on "The Life of Reason," which includes "Reason in Common Sense," "Reason in Society," "Reason in Art," "Reason in Science"; the best of these being the volumes on Art and Society. G. Lowes Dickinson, in "Religion: a Criticism and a Forecast" (McClure, Philips & Co., New York), holds that faith is not a creed, but a certain attitude towards life—"the attitude of a man who, while candidly recognizing that he does not know, and faithfully pursuing or awaiting knowledge, and ready to accept it when it comes, yet centers meanwhile his emotional and therefore his practical life about a possibility which he selects because of its value, its desirability . . . Faith is the sense and the call of the open horizon."

"The Creed of Christ" (John Lane, London and New York) is by an anonymous author who "believes that Christ has been grievously misinterpreted, so that Christianity has come to stand in large part for the very things which Christ, when he was here, contradicted." This is a notable little book. "The actual difference between the Jewish expectation of the Messiah and the realization of it in the person of Jesus Christ is set forth soberly in Professor Shailer Mathew's admirable study of "The Messianic Hope in the New Testament" (University of Chicago Press).

The fading away of the supernatural which is being looked for so eagerly nowadays is set forth in its true meaning by Professor Borden P. Bowne, in "The Immanence of God" (Houghton, Mifflin & Co.). "It puts the whole matter in a clear, popular way on the level of the general understanding. This is a praiseworthy service, for in this theme is the heart of all the present controversies. The change of thought about the miraculous in nature and in Scripture is in the doctrine of the immanence of God . . . The old idea was that there are two forces at work in the world, one represented by the word nature, the other by the word God . . . Such a belief made all discussion of the miraculous a nervous business." Dr. Charles Cuthbert Hall's "Christian Belief Interpreted by Christian Experience" (University of Chicago Press) is a series of lectures delivered in India and the Orient, showing with great simplicity, with great frankness, sincere respect for differences of opinion, and an appeal to reason, this youngest of the religions as standing amidst the ancient faith of India and China as the child Jesus stood in the temple among the doctors. The appeal to instinct and experience is also clear and convincing in Felix Adler's "Religion of Duty" (McClure, Philips & Co., New York), Dr. van Dyke's "Essays in Application" (Scribner's), President King's "Rational Living" (Macmillan, New York), C. Hanford Henderson's "Children of Good Fortune" (Houghton, Mifflin & Co.), and Professor Peabody's "Jesus Christ and the Christian Character" (Macmillan).

Since his appointment as professor of English at Swarthmore College, Dr. John L. Lowes has had the following articles accepted for publication: "The Tempest at Hir Hoom-Cominge," in Modern Language Notes for December, 1904; "The Prologue to the Legend of Good Women as Related to the French Marguerite Poems and to the Folostrato," in Publications of the Modern Language Association of America, for December, 1904; "The Dry Sea and the Carrenar," in Modern Philology, for June, 1905; and "The Prologue to the Legend of Good Women Considered in Certain of Its Chronological Relations," in Publications of the Modern Language As-

sociation of America, for December, 1905.—*The Swarthmorean.*

A one-time professor of Sanskrit at Harvard and Bryn Mawr, Paul Elmer More, now literary critic for the New York *Evening Post,* is issuing his critical essays in occasional volumes called "Shelburn Essays," (New York: Putnam's Sons). The second series contains eleven stimulating essays on authors like Charles Lamb, Lafcadio Hearn, George Meredith and Hawthorne, and on English sonnets and Greek ideals. His analysis of so recent and so original a writer as Hearn is keen and suggestive. Among good things about Charles Lamb, he says that "Lamb, with his quaintness and emphasis on phrase and word, is a later-born brother of Lyly and Sidney and Quarles and Fuller."—*The Swarthmorean.*

THE KING OF DAY.

A glad, expectant thrill is in the air;
The eastern sky's ablaze with rosy gold;
The bright'ning vales await a pageant fair;
The waters, trembling, amber hues enfold.
Now quick advance the foremost sun rays hold,
In long and spear-like lines of gleaming light;
And land and sea the lord of day behold,
Who giveth happy earth his greeting bright,
As forward rideth he, a king in splendid might.

A swift, exultant joy vibrates along;
On flower and leaf the dancing sunbeams play;
Responsive earth seems breaking into song,
While takes the Sun his shining upward way.
But when his course he turns toward evening gray,
And field and wood in mellow light appear,
A sweet, alluring peace holds dreamy sway.
Tho' wrong hath been revealed and sorrow drear,
The Sun is blessing earth with smile of gentle cheer.

A still, enraptured awe is breathed afar;
The western sky with golden flame doth glow,
With here and there a brilliant crimson bar;
The joyful waters, glory-freighted, flow.
Fast fades the gold, while deep'ning purples grow;
The lord of day has passed beyond our sight;
Yet lands bereaved his parting promise know,
That soon will end the reign of sad-eyed Night,
And he ride forth again, a king in splendid might.

ANNA WILDMAN.

MARRIAGES.

HUYETT—CLEVENGER.—At the home of the bride's parents, on Third month 1st, 1906, under the care of Hopewell Monthly Meeting, Frederick County, Va., William Stephenson Huyett, son of Luther A. and Ella B. Huyett, and Hattie Clevenger, daughter of B. Franklin and Ann Elizabeth Clevenger, all of Frederick County, Va.

DEATHS.

COOPER.—Third month 1st, 1906, Helen Landell Cooper, eldest daughter of J. Maurice and Emily Baily Cooper, of West Grove, Pa. Though for a number of years not of a robust constitution, and frequently experiencing illness, the cheerfulness and courage of this beloved daughter were an inspiration to her friends, and those who ministered to her in this last illness were strengthened by her Christian fortitude. She became a member of the Society of Friends by convincement, and took an active part in First-day school work; she looked hopefully forward for continued years of usefulness in the various walks of this life from which she has gone in her early womanhood. Besides her parents, three sisters survive her—Elizabeth R., Mary B., and Edith Cooper. M. H.

FAIRLAMB.—At the home of her son, H. G. Fairlamb, Brandywine Summit, Delaware County, Pa., Lucretia M., widow of R. Crosby Fairlamb, in the 68th year of her age; a valued member of Concord Quarterly Meeting.

GRISELL.—At his late home near Pennville, Ind., Third-day, the 27th of Second month, 1906, Albert Grisell, aged 74 years. He was the son of Samuel and Nancy (Whitacre) Grisell, was born Seventh month 10th, 1831, near New Garden, Columbiana County, O., of English and Welsh descent. Albert Grisell and Rachel Ann Starbuck were united in marriage Seventh month 7th, 1853, in Penn Township, Jay County, Ind. To them were born seven children, four of whom, with his wife, survive him. The children are Anna (Grisell) Hastings, living in Seattle, Wash.; Grace Starbuck Grisell, living with her parents; Arthur Albert Grisell, residing half a mile east of Pennville; and Mary Hartley Woodruff, of Van Wert, O. He was an active member of the Society of Friends, and an elder of the Camden Monthly Meeting. The members of the Society of Friends and the community at large ever held him in high esteem for his sterling worth, uprightness, truthfulness and good character. He was treasurer of Jay County from 1876 to 1878, and trustee of Penn Township from 1890 to 1895. These offices were filled with credit and honor. He was always a very public-spirited and enterprising man, ever and continually in the lead, urging improvement. He was loved and highly respected by the rich and poor. His counsel was sought by the wise, and he was always on the side of temperance and charity. The funeral services were conducted by the I. O. O. F. There was a very large attendance, an appropriate Friendly sermon being preached by the Methodist minister.

HEACOCK.—At the home of his daughter, Margaret Mason, in Andrews, Ind., Aaron Heacock, on First-day, First month 28th, 1906, in the 98th year of his age. He was born in Pennsylvania, and removed to Indiana when it was considered the wild and far west. He was the last of a large family, many of the descendants still remaining in Pennsylvania. His wife, Hannah Wood Heacock, died several years ago. He was an exemplary member of Friends, and the oldest member of Indiana Yearly Meeting. Always patient and thankful for the loving care of his three daughters, his long life was one worthy of emulation. C. A.

KETCHAM.—In New York City, Second month 23d, 1906, Sarah M. Ketcham, widow of Isaac S. Ketcham. The funeral was held at her late residence, Jericho, Long Island, on Second-day, the 26th, at 12 o'clock; a member of the Jericho Monthly Meeting of Friends.

LAMBORN.—At her home, near Liberty Square, Lancaster County, Pa., Second month 22d, 1906, Sarah W. (Coates) Lamborn, wife of George S. Lamborn. She was born in Chester County, Second month 7th, 1831, and married Fifth month 8th, 1856. She was a consistent member and elder of Drumore Particular and Little Britain Monthly Meeting of Friends. She was one of the first to attend the State Normal School at Millersville, Lancaster County, Pa., superintended at that time by Dr. J. P. Wickersham. She taught in the public schools; also a private school in the family of Richard Turner, on the Eastern Shore of Maryland. She traveled West twice—first with her mother to Galena, Ill., going from Cincinnati to St. Paul by way of St. Louis on a steamboat owned by Captain S. A. Harris before the railroad extended that far west. Her second was by rail, in company with her husband, as far west as Monroe, Ia. This last trip covered a period of fourteen weeks, visiting relatives and friends, of which she had a large circle. Her home duties were always first with her. Her attendance at meeting was regular. Her interest in the Society and First-day school were uppermost with her. She leaves a husband, three children—Priscilla, at home; C. Linnæus, who farms the home place, and Lucretia Blackburn, of Fishertown, Bedford County, Pa.

MILLER.—At her home, 737 East Thirty-first Street, Brooklyn, N. Y., on Fourth-day, Second month 21st, 1906, Isabella T., wife of Joseph G. Miller; a member of New York Monthly Meeting. Hers was a sweet and gentle spirit, strong in love and thought for others. Truly of her it can be said, "He giveth His beloved sleep."

WILBUR.—At Easton, Washington County, N. Y., Second month 25th, Emeline B. Wilbur, wife of Job H. Wilbur, in her 77th year. She was the daughter of Orren and Mary Buell, and a lifelong member of Easton Monthly Meeting. For many years she was an elder and member of the Representative Committee of the New York Yearly Meeting. On the 27th of Twelfth month last she and her husband celebrated the fiftieth anniversary of their marriage. The funeral was held Second month 28th, and was largely attended by friends and neighbors, who by their presence bore testimony to her consecrated life and character.

NOTES AND ANNOUNCEMENTS.

"I went up to the quarterly meeting at Chicago last week, and we had a very nice comfortable meeting. There are many good kind Friends living there who do all in their power to make the attendance of those from a distance pleasant and profitable, and this year there were quite a number there from a distance who felt more than ever like coming again. I see no reason why there may not be built up in Chicago a large meeting by those that emigrate there and by others in sympathy with us."—D. WILSON, Wenona, Ill.

At the meeting of the General Committee of the National Free Church Council in London last week it was unanimously agreed to nominate Dr. J. Rendel Harris for the Presidency of the Council in 1907-8. The election will take place at the meeting of the National Council in Birmingham from the 5th to 8th of next month. This will, of course, be the first occasion on which a Friend has been elected to this influential position. The Council, says the *British Weekly*, may be congratulated unreservedly on the appointment, which will be welcomed with special warmth by those who are best qualified to judge of its fitness and adequacy.—*The Friend* (London).

In the *British Friend* appears the following: "A conference was recently held at Germantown, near Philadelphia, under the auspices of the 'Hicksite' branch of Friends, when a full account of the Woodbrooke Settlement and its objects and methods of work were given by two former students, Arthur M. Dewees and Eleanor D. Wood. A very interesting discussion followed, and we hope that our Friends on that side will help us in keeping the institution filled with students. The more we can get to know one another, the sooner our prejudices and misunderstandings will be overcome."

Friends of Philadelphia Yearly Meeting [held at Arch Street] are promoting a scheme for a kind of boarding-house for its members who are "advanced in years and in moderate circumstances, and whose natural caretakers have passed on before them." The plan is to provide a residence where they can board together in families at a reasonable rate, and have proper care in the event of illness. The controlling motive, say the promoters, "lies deeper than for subsistence alone, and contemplates some provision for that home life and environment which are increasingly difficult to obtain in boarding places as we find them to-day." Concerning the probable residents, they remark, "Many of these have faithfully served their day and generation, and to such we can render no more fitting and acceptable recompense, than to assist them to pass their declining years in comfort and contentment."—*The Friend* (London).

The men students of Swarthmore have organized a system of self-government and will have a voice in the enactment of rules of conduct and attend to their enforcement. This is the first step toward the establishment of an honor system of government which, it is hoped, can be in operation in a few years. A similar system has been in successful operation among the girls of the college for the past few years, and the results have been satisfactory. A committee of five men from the Senior and Junior classes has been elected to enforce the rules. Every man in college has voted in favor of such a system. The committee has been pledged the hearty support of the entire student body. It is the expressed desire of every student to give his fellow students and instructors a "square deal" in every particular. Such a spirit not only assists in the proper and better administration of the college, but will add to the effectiveness of life after college days. The committee elected to pass upon all matters coming under its jurisdiction is as follows: Edwin A. Cottrell, chairman; Edward P. Palmer, Lawrence T. Sherwood, Wm. R. A. McDonough and Spencer L. Coxe. A notice posted by the committee and published in the *Swarthmorean*, Vol. 1, No. 20, shows the business-like way in which it is taking hold of its work.—*Swarthmorean.*

While Swarthmore represents a very moderate cost of student living as compared with other institutions similarly situated, there are a number of students who are taking advantage of various means of economizing. Fellowships and Scholarships offer help to over sixty students who are able to comply with the conditions imposed. Day students residing in Swarthmore avoid payment of board, lodging, washing, etc., to the college, thus affecting a considerable saving. Forty-six-trip school tickets provide a very low rate of transportation for those who live along the line of the P. B. & W. Railway. On the other hand, a certain loss is incurred by students not in residence, and therefore not in close contact at all times with the life of the college. By waiting on the college table a limited number of students may pay for their board and lodging. There are also many opportunities open to both men and women to earn something additional by working for the College Press or helping about the houses of residents in Swarthmore. Those who expect to give any considerable portion of their time to such outside work are advised however not to underestimate the difficulties involved in performing it, and complying satisfactorily with college requirements at the same time. As a general rule it may be said that only those in good health and of more than the average mental ability can secure results in this way that are commensurate with the sacrifices involved. On the other hand, the democratic atmosphere of the college assures a manly recognition of the worth of such efforts to work one's way through college.—*R. C. B., in the Swarthmorean.*

The regular First-day meeting at London Grove on the 4th inst. was dominated by the thought of the loss felt by all because of the death of Anna W. Bartram, who for many years has been one of the most active and interested workers of the meeting.

"O! May I join the choir invisible of those immortal dead who live again in minds made better by their presence . . ." quoting thus from George Eliot, Edward A. Pennock spoke of the service which our departed Friend had rendered to her meeting and her neighborhood, saying that the dominant note of her character was gladness, that her very life seemed to preach the gospel of cheerfulness and happiness; she was a living example of the truth that she that loses her life shall find it, and showing how that after having led the life of an invalid, upon giving herself in a service of love, her life seemed to develop anew. There was a demand on her higher nature which she gladly met, and it made her strong. And now, though she is gone, we shall know that she is still a living influence.

Augustus Brosius referred to the fact that during the last few months the messenger "death" had visited no less than four families in our midst, and that we are more than usually impressed that this earth is not our abiding place except for a little time. Is it not then for us to look over the records of those who have passed away, to note what it was in them that has been a help and an uplift to the community and to strive to imitate those traits? And if we will thus live up to each day's requirements as they arise we will come to realize the recompense that comes of well doing.

Others present, including Mahlon Brosius and Frances W. Hicks, added their testimony and loving tribute to other traits of character, which we all admired in the departed one, they referring especially to her good cheer, her never-failing hospitality, her refreshing frankness and absolute lack of hypocrisy.

AFTERNOON MEETING AT FRANKFORD.

There will be a circular meeting at the old meeting house at Frankford, Philadelphia, on First-day afternoon, the 11th of Third month, at 3.30. The meeting is under the care of a committee of the Monthly Meeting of Friends, held at Green Street, Philadelphia. The meeting house is at the corner of Unity and Waln Streets. To reach it one may take train from Broad Street Station at 1.48; from Reading Terminal at 2.28; or the trolley at Fifth Street, getting off at Unity Street, Frankford.

The meeting house at Frankford is one of the oldest in the neighborhood of Philadelphia. A meeting is held there regularly every First-day morning, attended by a very few faithful Friends and by several Friends of other meetings who take an interest in visiting this meeting from time to time. There is a good-sized First-day school. The meeting house is in a thickly populated neighborhood, and might be made a most important center for Friendly influences.

THE READING COURSE.

The first three months of the Reading Course have passed, and most of the individual readers and the circles are ready for the next quarter's work. It should be understood that the amount of reading suggested for each quarter is not arbitrary, but simply in the nature of a recommendation, and may be varied as local conditions dictate.

During the next three months "George Fox: An Autobiography," may be read from Chapter IX in volume one to Chapter XIV in volume two.

Green's History may be read from the Section VII, bottom of

page 533, to Section VII, page 113 of the second part of the history.

In "Paradise Lost" read books five, six and seven.

As a side reading, those who are able will find the three lectures by John Wilhelm Rowntree on "The Rise of Quakerism in Yorkshire" most informing and interesting. The lectures appear in the book recently published, "John Wilhelm Rowntree: Essays and Addresses." It is quite practical to have these lectures read at meetings of the circles, and thus making one book do the work for all of the members.

The Lansdowne Circle has followed the plan recommended very closely, and is ready for the quarterly review exercise. This plan will be found helpful. It involves occupying practically all of one session of the circle, with short review papers covering the parts of the books already read.

We learn that some Friends are quietly taking the course, who have not joined any circle or become connected with the movement. While the real concern is that Friends may secure the information which reading the prescribed books will give, and we are not urging these Friends to become part of the movement if they do not see their way clear to do so, yet it is to be hoped that all who are really following the course may become part of the movement.

It is beyond doubt that the Reading Course will be found a means of developing interest in the Society in every Friendly neighborhood. There are many such neighborhoods where no circle has been formed. All necessary information and assistance in the formation of circles will be given by Henry W. Wilbur, 140 North Fifteenth Street, Philadelphia, Pa.

FRIENDS' EMPLOYMENT SOCIETY OF NEW YORK CITY.

The purpose of this society, which was organized in 1862, and incorporated in 1902, is to provide worthy women with sewing, through the winter months, without regard to race, creed or color. Material is furnished by hospitals and charitable societies, to which the finished garments are returned. The sum at the disposal of the society is not large, and the opportunities to give this help are so many that we appeal most earnestly for contributions, which may be sent to Lydia H. Macy, directress, 228 West Forty-fourth Street; Mrs. Jane E. Brown, treasurer, 215 East Fifteenth Street; Mary E. Macy, superintendent, 228 West Forty-fourth Street; Margaret E. M. Janney, secretary, 60 West Seventy-sixth Street.

GEORGE SCHOOL NOTES.

On Seventh-day, Second month 24th, the Whittier Literary Society gave a recital of the "Vision of Sir Launfal," by Lowell. At the beginning of the meeting, the president, Charles Myers, made a few introductory remarks, and was followed by Evelyn Worthington, who gave an appreciation of the poem. Then several members of the society, Charles Myers, Marguerite Hibbs, Roland Borton and Ethel Ball recited in turn portions of the beautiful poem. After each selection an appropriate piano solo was given by other members.

Henry W. Wilbur, of Philadelphia, spoke at our evening meeting, Fourth-day, the 21st; also Ellwood Roberts, of Norristown, Pa., who was visiting the school with his wife.

Seventh-day evening, Second month 3d, Robert S. McArthur, D.D., LL.D., of New York City, delivered a lecture before the school on the "Elements of Success in Life." The lecturer said that success is not simply a privilege, success is a duty. Everyone should be a success physically, intellectually, and spiritually. The four elements of success in life were named as follows: First, the possession of good health; if you have a good body, honor it, respect it, dignify it, glorify it; if a weak body, do not be discouraged, for the world is full of historic examples of heroic work done by great souls wedded to weak bodies. Second, the performance of tremendously hard work. Genius is the ability and the willingness to do tremendously hard work. Third, the selection of high ideals; the time was when we saw our ideals in men of war, men who destroyed, but the time has come when we should choose as our ideals men who preserve, men of peace. It is to be regretted that in so many of our great statues we have men on horseback in the attitude of war, rather than men bringing the blessing of peace to the human race. Fourth, the possession of a noble character. Reputation is what men think we are; character is what God knows we are. Reputation is temporary; character is eternal. In conclusion, the speaker said, "Let me exhort you to be loyal, loyal to the truth, loyal to duty, and loyal to God and His undying love."

FRIENDS' ASSOCIATIONS.

Girard Avenue, Phila.—The regular meeting of the Girard Avenue Friends' Association was called to order Third month 3d, 1906, by Henry W. Shinn. A story of how Henry won Mary Jane for his bride was read by Ethel G. Coates. Walker E. Linvill conducted a private tour around Philadelphia, first by describing some of the old churches in the southern part of the city and some of the mansions in Fairmount Park; then asking general questions concerning Philadelphia's historic and present-day conditions. Lydia B. Ridgway recited "Jemima" while she held the subject of the poem in her arms, a doll of ninety years ago. The exercises of the evening were concluded by Louise H. Shinn with a salad of unfinished quotations.

Mary R. Walton, Secretary.

Byberry, Pa.—Our meeting held at 10 a.m. on the 4th was attended by Henry W. Wilbur, who spoke very acceptably, his message being particularly adapted to the community. His theme was the building of a habitation together in the spirit, and told of the methods and processes of such building in such a practical, helpful way as to leave an impression of uplift on the minds and hearts of the people. In the afternoon, at 2.30 the association convened in the same place; the Scripture reading, the 100th Psalm, was given by Rachel Wildman. Under the head of new business, Arabella Carter brought the matter of the Woodbrooke Committee work before the meeting, reading a letter from this committee, asking for donations to the contemplated fund. After some consideration it was decided to give $5.00 from the funds of the association, supplementing this with private contributions from members and those interested.

Marian Wood read Whittier's "The Quaker of the Olden Time," after which Henry W. Wilbur addressed the association on "Present-day Quakerism," and was listened to by an attentive audience of about eighty persons, there being a number present who do not regularly attend. He dwelt on the origin of the Society, and the distinctive external features which characterized it, and compared seventeenth century Quakerism with that of to-day. He deplored the materialistic civilization of modern times, and felt Quakerism held a larger message to-day than ever before. "Our business is to set the pace, to make the way easy and plain to the citadel of righteousness. Twentieth century Quakerism deals with all relations of life. Go into highways and byways and crossroads, and when our duty is partially done will we realize the golden age of Quakerism is before and not behind us."

Following this, Harry S. Bonner, Nathaniel Dichardson, Anna Comly and Arabella Carter voiced their appreciation of the address, the latter saying all would feel stronger and be able to go forward with more earnestness than before. After the program for next meeting was announced, Henry W. Wilbur closed by urging that the spirit be considered above individuals. "The spirit is all, individuals are nothing." A. C.

New York and Brooklyn.—The New York Young Friends' Association met in Brooklyn, Second month 25th, 1906, twenty-three members being in attendance. The committee appointed at the last meeting to confer with a committee from the Quakerism Class of Twentieth Street Friends (Orthodox) reported that they had conferred with that committee, and had arranged for a joint meeting at the home of Alfred Busselle on Second month 9th, for which notices will hereafter be sent out. The main object of the meeting is to consider ways and means of extending Friendly thought. The report was approved.

Mariana S. Rawson reported collection of an additional sum —$5.00—for the Southern colored schools. The secretary read a letter from Senator Chauncey M. Depew, acknowledging receipt of the resolutions passed at the last meeting relative to the Heyburn Pure Food Bill, and saying that he would take pleasure in presenting them to the Senate. Dr. McDowell stated that the bill had passed the Senate by a vote of 64 to 4. A paper on Michael Faraday was read by Percy Russell. The early disadvantages with which Faraday had to contend were related. He was of poor parents, learned bookbinding, studied chemistry, traveled abroad with Humphrey Davy, started individual experimentation and teaching science, founded the famous Saturday Evening Lectures. He showed the identity of electricity in the clouds with that resulting from friction applied to glass. The connection of magnetism with electricity was developed, though not first discovered by him. He also made many optical experiments and chemical experiments. He showed that chemical action always accompanies electricity. He also worked out what is practically the doctrine of conservation of energy, as we now call it. He showed the connection between electricity and light; he showed that all sub-

stances are affected, either attracted or repelled, by electricity. He was a member of a primitive sect called the Sandemanians, who had no set ministry. In this he was a devout member, an elder, and as such sometimes preached. He separated his science and his religion, and said there was no philosophy in his religion. In the subsequent discussion Walter Haviland spoke of Faraday's desire to enlarge the bounds of knowledge, his love for science was pure, he had no desire to make money out of his knowledge.

Dr. McDowell spoke of Faraday as the highest type of a successful man in the best sense of the term. He was earnest in his love of science, in his love for his family, and in his love for mankind. His attitude toward religion was the same. He worked in material things, but as to spiritual things he felt that there was much that he could not understand.

Edward B. Rawson said that there is something in religion outside of science. We cannot by searching find out God. By applying our mental faculties to religious matters we practically only eliminate those things which are not true; but we cannot by reasoning alone establish a religious character or life. Vechten Waring said he believed it would be impossible for a scientific man to be irreligious; that his continual familiarity with all the wonderful things in nature would make him see God in all of them. The working out of every law of nature is the working out of the love of God.

H. M. Haviland, Secretary.

Cornwall, N. Y.—The Friends' Association met at the Seaman homestead, Second month 18th, 1906. William B. Cocks, president, called the meeting to order, and opened the exercises by reading a psalm. The minutes of last meeting were read by Gilbert T. Cocks, secretary, and approved as read. Mary B. Cocks concluded at this meeting the reading of the introduction to the autobiography of George Fox. This has been closely followed at all the sessions since it was taken up, and as making clear the coming account of a wonderful life was felt to be most valuable.

"The Master's Test" was read by Elizabeth K. Seaman, and "Friends as Emancipators," by Mary K. Brown. The discussions were of great interest and value. The continued interest shown on the part of the younger members, as well as those who are older, is inspiring. The presenting of original thoughts instead of selecting sentiments was so satisfactory that it was decided to adopt that practice in future. After a short period of impressive silence, the meeting adjourned.

Elizabeth K. Seaman, Cor. Sec.

Pasadena, Cal.—A regular meeting of the Young Friends' Association was held Second month 11th, 1906, at the home of Charles Lewis. The 55th chapter of Isaiah was read by Charles Lewis in the absence of the clerk, Anna Vaughan. Edward Coale spoke on the final triumph of truth over everything. We may see under the most discouraging things the underlying trend toward truth. The minutes of the last meeting were read. Lesson IX was read on Puritantism. The question, "On what grounds were the Friends persecuted by the Puritans?" was asked. Benjamin Nichols said: "The Puritans left England because they were not able to make every one else do as they thought they ought to. Unwilling that others should enjoy the religious liberty which they professed to claim for themselves, they persecuted the Friends and others." Charles Lewis said that Friends have not been entirely free from this spirit. Edward Coale, Benjamin Nichols, and Mary Marotz led an interesting discussion as to the history of the Bible, and what it has meant to the spiritual progress of man. Sara Griest read a paper on "The Still Small Voice." Marietta Janney read extracts from the life of George Fox, showing his relations with Oliver Cromwell. A committee was named by the association to prepare a memorial for Willet Hazard who passed away Second month 3d. The committee were: Keturah Yeo, Nancy Gardner, Charles Lewis, George Howell. Sentiments were given, and after a brief silence the meeting adjourned.

Mary S. Howell, Assistant Clerk.

Lincoln, Va.—The Young Friends' Association met in the meeting house on First-day, 1.30 p.m., Second month 25th. A scripture lesson, the 4th Psalm, was read by Susanna S. Davis. Three numbers were sung, at first, middle and close of the proceedings. A recitation was given by Laura Margaret Baker, and one by Mary Nichols. These exercises were both highly commendable. Jesse H. Brown gave a review of a book recently published by James H. West Company, Boston, and written by Newton Mann, of Omaha, Neb., entitled, "The Evolution of a Great Literature." The book gives in simple and direct style the natural history, so to speak, of the Bible—both Old and New Testaments—through the nine hundred years and more of its growth to the form in which we have it to-day, including the results of modern excavations and the teachings of the higher criticism. The book was recommended to those who desire to be posted on the present status of Bible study and criticism.

Two questions, "What recreations do you regard as harmful?" and "What recreations cultivate a taste for higher enjoyments?" were discussed at length. Martha J. Brown read a carefully-prepared and excellent paper on the first question. Others who took part in the discussion spoke extempore. Considerable was said favorable to the theater as a line of education that may have a proper place; and "old-fashioned dancing" was approved in a measure, but the modern dances and the manner in which they are practiced were denounced as demoralizing, and were emphatically condemned as harmful.

The president, Henry B. Taylor, presided, and Sara Brown served as secretary. The attendance was good, and the interest well sustained throughout.

J. H. B.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 160.)

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), 11 a.m. Adult class at 10.30 a.m.

3d mo. 9th (6th-day).—Swarthmore College Lecture Course, at 8.15 p.m. Illustrated lecture on Panama by Dr. Edward B. McDowell.

3d mo. 10th (7th-day).—New York Monthly Meeting, at Fifteenth and Rutherfurd Place, New York City, at 2.30 p.m.

3d mo. 10th (7th-day).—Meeting on immigration under care of New York Monthly Meeting, at 8 p.m., in the meeting house at Fifteenth and Rutherfurd Place, New York city. "Citizenship of Immigrants; Voting Privilege, Corrupt Politics."

3d mo. 10th (7th-day).—Burlington First-day School Union, at Trenton, N. J., at 10.30 a.m.

3d mo. 11th (1st-day).—Merion meeting attended by Philadelphia Quarterly Meeting's Committee, at 10.30 a.m.

3d mo. 11th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, No. 42 Fisher Avenue, at 11 a.m.

3d mo. 11th (1st-day).—New York and Brooklyn Young Friends' Association at 110 Schermerhorn Street, Brooklyn, at 8 p.m. Subject for the year, "The Nineteenth Century Awakening;" for the evening, "The Newspaper—George W. Childs or W. R. Hearst;" discussion introduced by R. Barclay Spicer, of Philadelphia.

3d mo. 11th (1st-day).—After-meeting conference at Race Street, Philadelphia, at 11.45 a.m. "The Problem of Poverty—Institutional Care for the Sick;" discussion introduced by Dr. Mary Griscom.

3d mo. 11th (1st-day).—Junior conference at Girard Avenue, Philadelphia. "The Ministry;" general discussion.

3d mo. 11th (1st-day).—At Frankford, Philadelphia (corner Unity and Waln Streets; train from Broad Street or Reading Terminal; Fifth Street trolley to Unity Street). Circular meeting at 3.30 p.m.

3d mo. 12th (2d-day).—Baltimore Quarterly Meeting at Park Place, Baltimore, Md., at 10 a.m.; ministers and elders, Seventh-day before, at 3 p.m.

3d mo. 12th (2d-day).—Young Friends' Association of Philadelphia. Meeting for Third month. "Attitude of Friends, Past and Present, Toward Art, Recreation and Social Life." Dr. Benjamin F. Battin, Helen M. Fogg.

3d mo. 15th (5th-day).—Haddonfield Quarterly Meeting at Moorestown, N. J., at 10 a.m.; ministers and elders, day before, at 3 p.m.

3d mo. 15th (5th-day).—Quakertown, Pa., Friends' Association, at the home of Jane M. Foulke.

3d mo. 17th (7th-day).—Normal Class for First-day school workers, at 2.30, at Fifteenth and Cherry Streets; Jesse H. Holmes, director. "Teaching Ethical Lessons from the Prophets—Isaiah of Babylon."

3d mo. 18th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at West Chester, Pa., at 2.30 p.m.

3d mo. 18th (1st-day).—Cornwall, N. Y., Friends' Association, at the home of J. L. Brown.

3d mo. 19th (2d-day).—Social meeting for Third month of the Young Friends of Philadelphia, under care of the Literature and Social Section. Debate between Moorestown Friends' Association and L. and S. S. "Resolved, That a Friend can carry his Friendly principles into business and be successful." Social hour and refreshments.

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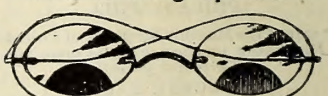
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BUCK HILL FALLS

The Inn circulars and enclosures have been mailed to our list of patrons and prospective guests on the 15th instant, and we would be greatly obliged if those who desire them and have not received them will drop a postal to the office.

Two new cottages have been placed in the Company's hands the past week:

"OVERLOOK." On lot No. 1. This is the nearest cottage to the Inn It contains three bed-rooms, nice living-room, bath, and pleasant porch. It is particularly suited for a party of ladies who do not want to be far away from the Inn.

"QUI-Y-TUDE." On lot 37. The ever-popular bungalow, with four bed-rooms, bath and all conveniences, is for rent for the season, much to the writer's regret.

A special effort will be made this year to have every cottage occupied during Sixth month, the month of laurel. House and family parties are to be encouraged. Cottages are to be had for about one-half of the rate asked for Eighth month. Those who go to the seashore for the summer will reap double benefit by a preliminary whiff of mountain ozone, and in Ninth month we will welcome those who have spent the early months by the seaside. This going from one extreme of elevation to the other is often recommended by physicians for weary city folks. There are ten cottages available for Sixth month.

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*** TELEPHONE, SPRUCE 33-55

Entered at Philadelphia Post Office as Second-class Matter.

CONTENTS OF THIS ISSUE.

Good Words.—XI. 161
"Die Waffen Nieder" (Verse) 161
Is Peace Practical? 161
Woman's Higher Education 163
Dr. Joseph Foulke 163
Philadelphia [Arch Street] Yearly Meeting 164
Utility the Vehicle of Beauty 165
Fruits of the War System 165
Editorial:
The Forward Movement of the Society of Friends 166
Note and Comment 166
Quarterly Meeting in Chicago 167
A Case for Friendly Influence 169
Reminiscence of John J. White 169
The Philadelphia Swarthmore Dinner 170
The Friendly Hand 170
The Sweet-Water Canal of Egypt . 171
Swarthmore's New Dean 172
Pussy Willow (Verse) 173
Births, Marriages, Deaths 173
Notes and Announcements 173
Friends' Associations 174
Juvenile Courts 175
Meteorological Summary 176
Calendar of Meetings 176

CLEMENT A. WOODNUT
Undertaker and Embalmer
1728 Girard Ave., Philadelphia
TELEPHONE, POPLAR, 29-38 D

STUNTED FOR PROFIT.

A small office boy, who had worked in the same position for two years on a salary of $3 a week, finally plucked up enough courage to ask for an increase in wages.

"How much more would you like to have?" inquired his employer.

"Well," answered the lad, "I don't think $2 more a week would be too much."

"Well, you seem to me a rather small boy to be earning $5 a week," remarked his employer.

"I suppose I do. I know I'm small for my age," the boy explained, "but to tell you the truth, since I've been here I haven't had time to grow."

He got the raise.—*James H. Lambert, in St. Nicholas.*

A notice has been posted in the car-sheds of the United Railways Company of St. Louis (street cars) to the following effect:

"If employees of this company choose to frequent public houses, either on or off duty, or attend the races or other gambling places, rooms of resorts, they are exercising a right which cannot be denied them, but they cannot remain in the service of the company."

This order affects about four thousand motormen and conductors.

Six hundred and sixty men, women and boys employed in the woolen factory of Mr. T. F. Taylor, at Batley, received $5 each from Mr. Taylor as a reward for abstaining from tobacco for the last twelve months. One hundred and forty-one men and boys, and five hundred and nineteen women had kept the pledge which they were invited to take one year ago. As a result of the year's experiment, forty of the men have decided to give up tobacco altogether.—*London Mail.*

REMINISCENCES.

A gap among the hills,
And a white road through the trees;
A gap among the hills,
And some few memories.

The river winding down,
And willows bending low;
The river winding down,
And things of long ago.

—*Frank Leo Pinet, in Lippincott's.*

TEMPERANCE ADVERTISEMENT.

The following appears on an educational tablet placed in the London County Council tram cars:

"Great Britain spends in one year on intoxicating drink £174,475,270. It increases the death-rate, ill-health, poverty, and crime. No one requires alcoholic drink, either as food or tonic. Intoxicating drink renders those who take it less able to do good work. Out of 100,000 non-abstainers, aged thirty, 44,175 live to seventy years of age. Out of 100,000 abstainers, aged thirty, 55,382 live to seventy years of age. Total abstinence lengthens life. The use of alcoholic liquors is a most potent and deadly agent of physical deterioration."

Spell and express yourself correctly on paper.

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Steam heat, electric bells, heated sun parlor, home-like and comfortable. Write for booklet.
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1126 CENTRAL AVE., OCEAN CITY, N. J.
Open all the year. Hot water heat. Home comforts Pleasantly located near the beach.
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Every comfort and convenience, including elevator to street level. Write for booklet. WM. R. HOOD.

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Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, THIRD MONTH 17, 1906.

Volume LXIII. Number 11.

GOOD WORDS.—XI.

No one can efficiently work in the promotion of good whose mind is filled with distrust for the good intentions of his fellow men. WM. M. JACKSON.

New York, 1900.

"DIE WAFFEN NIEDER!"

Break your swords,
Disband your armies and destroy your arms;
Stand forth for Peace and win a deathless name.
Peace is not peace that sings its battle-songs,
And sets its cannon on a hundred hills;
That points its guns North, East, and West and South
Toward friendly harbors, ready at a word
To call friends enemies and targets.—No!
Peace is the great affirmative of God;
It knows no armies, arms or armaments;
For armies, arms and armaments deal death,
And Peace holds conquests in the strength of life;
Its crown immortal is unconquerable;
Reach forth and claim the laurel for your own.
Hath not the cycle of the centuries
Made manifest a clearer light than this?
Every race
Is but one unit in a universe;
And brotherhood should circle round the world.
You cannot serve Him and deny Him both.
Be honest, . . . ! And be true!
Pull down your minsters; hush the swelling hymn;
Throw to the winds the sacramental bread—
The holy bread of life and brotherhood—
Or, with a common human honesty,
Cease to shed blood; and cease to teach your sons
The code of battle and the code of death.

—*Katrina Trask, in The Areâ.*

IS PEACE PRACTICAL?

[Paper read before Blue River Quarterly First-day School Association, meeting in Chicago, Second month 25th, 1906, by T. Atkinson Jenkins.]

When I was a young man and a student of history I was distrustful of the peace movement, because it seemed to me unpractical. I saw that there had always been wars, some of them for apparently good purposes, such as the American war for independence and the war to suppress the rebellion in the Southern States, and it seemed to me that as the greatest statesmen had taken part in and directed these movements, it was presumption in me to take the attitude that peace would have been a wise and possible thing under those circumstances. Having, like most young men, a dislike for everything which seemed visionary or unpractical, I fell into the error of regarding those who were working for peace as more or less mistaken persons who failed to appreciate the real difficulties of what they proposed to carry out; moreover, the idea of "Peace at any price," which some of them seemed to recommend seemed to me altogether wrong and unworthy.

As I have grown older these matters have presented themselves to me under a somewhat different light, and in the hope of assisting some who may now have the same difficulty, these remarks are offered.

In the first place, not all the workers for peace hold exactly the same ideas and views; there is a group who believe fighting to be wrong under any and all circumstances and who strive to obey with strictest care the injunction of Jesus, "Resist not evil." There are others who feel that force must in some cases be used to enforce the power of the good against the ill-will of the bad. It may be said that the present organization of society is based upon this view; it is the fundamental theory on which rests the police power of our government. Finding himself between those who urge him towards good citizenship and participation in political activities on the one hand, and the uncompromising advocates of peace on the other, it is small wonder that the conscientious young man is often puzzled and at a standstill, a state of mind that easily lapses into indifference to the whole question.

It seems to me the peace movement would gain somewhat if, instead of saying, "We are working for peace," those who are active would say, "We are working for arbitration." They are, in fact, laboring to uphold and spread the idea of a peaceable settlement of disputes by means of arbitration. Recognizing that a peace which leaves the question or dispute unsettled is no peace at all, but only a truce, they maintain that there is always a better way to remove the cause of trouble than the appeal to force; that the appeal to force, in fact, often does not settle the rights and wrongs of the matter at all, but frequently sows the seeds of renewed difference and dispute. I know of two farmers who came to hot words and nearly to violence over the question of a boundary fence; that one of them was large, strong and hot-tempered, and by his threatening gestures and words intimidated the other, did not in the least imply that he was right in his contention as to the proper position of that fence. If the two men had fought, the real question at issue would have been quite as unsettled as before.

It is therefore to show the enormous advantages of the peaceable settlement of disagreements that the peace advocates are working, and from this point of view nothing could be more practical. All the bitter experience acquired from centuries of fighting in the past is back of the movement, all the untold and unspeakable suffering caused by the false and shallow

idea that might makes right. It is the peace advocates who treasure up the lessons of history, instead of foolishly forgetting them; it is the peace advocates —or, rather, let me say the advocates of the peaceable settlement of disputes by means of arbitration— who have learned best the lessons of the past; their wisdom is greater than the wisdom of those who see no other law than that of the strongest.

It is probable that the colonels and generals of the army and the captains of the navy would none of them advocate war for war's sake; what they do is to uphold the idea of the necessity of a violent settlement of disputes—especially disputes between nations —by means of fighting and damaging. They differ from us, therefore, only in their *method of settlement of disputes*. What could be more practical than a question of this kind? It is a matter calling for the best thought and energy and tact of all young people everywhere, and no effort in this as in other good directions is ever lost.

There are two fields at present in which the arbitration idea needs to be extended, two fields in which law—which is only a means for the settlement of disputes without appeal to force—has not yet been made, but is in the making; these two fields are foreign relations, and relations between employers and employed when these are organized. Not all of us are competent, be it said frankly, to judge of the issues often involved in the relations of the United States to foreign nations—say to China—but we can at least seek to inform ourselves as much as possible as to these matters, and lose no opportunity to declare our conviction that moderation, a spirit of fairness and a desire to appreciate the standpoint of others may find a solution of the existing difficulties without resort to shooting and killing. Public opinion, whose strength we all wonder at, is like a brick wall, made up of small units, and each unit counts. Each may say to himself, "I am only one, but I *am* one, and so far as my influence is felt at all it shall be on the side of fair play and common sense, and not on that of pride and passion."

Since The Hague Conference, in 1899, there have been two events which have chiefly attracted the attention of the friends of arbitration—the failure of The Hague Court to avoid the conflict between Japan and Russia, a war whose horrors are far worse than we have any idea of now; and, second, the call for a second conference which is now expected to meet at The Hague the coming summer, and to which the United States has already appointed three delegates. It is expected that three questions will engage the attention of the second conference—the arrest and reduction of armaments by international agreement, the conclusion of a general treaty which will impose more obligations upon nations to submit their differences to the Court; the establishment of a permanent assembly to meet periodically to consider questions of international interest.

Another notable and encouraging event has been the accession to power in England of the Liberal party, whose leader, Sir Henry Campbell-Bannerman, has announced a policy of peace with a reduction in the burden of taxation for war purposes. In one of his campaign speeches he said: "No nobler role could this great country have than to put itself at the head of a league of peace through whose instrumentality this great work [of adjusting armaments to new and happier conditions] could be effected."

In the field of labor troubles, while I have no statistics to quote, my impression is that there is a growing disposition to resort to arbitration as a means of settlement, and experience is certain in time to prove the greater suffering and wastefulness of any other method of dealing with these differences. The boys and girls of the public schools offer here the most promising field of labor.

The mention of the schools suggests the matter of the "boys' brigades," organizations in which school boys are drilled in the art of shooting with a view to future usefulness in the army. In America these clubs usually have only an ephemeral existence because of our comparative exemption from organized militarism. But in England, Lord Roberts, the commander-in-chief of the army, is constantly urging the desirability of young men being trained as marksmen in rifle clubs. As good reasons against all such proposals for military training in the schools, I wish to quote the excellent words of Samuel A. Barnett, in a letter to teachers put forth recently by the Hampstead (England) Peace Society.* The letter says:

"We desire to call your attention to one of the great hindrances to the education of the young, which is tending to turn their minds from really improving studies, and to give them false and narrow conceptions of their duty to their country and to each other. . . . The reckless manner in which firearms are now entrusted to young people naturally tends to increase crimes of violence. . . . We implore you to hold up before the young the examples of those who have given their lives for their country without any desire to take away the lives of others—the martyrs of a faith, the victims of unjust political and social persecution, the great thinkers, teachers and discoverers who have roused us to higher conceptions of life and duty. . . . We entreat you to point out that such heroes are not confined to our own country, but are found also in those nations against whom the teaching of militarism tends to encourage hostile feelings. . . . Patriotism is in no way connected with suspicion or distrust of other countries. We urge you to explain to your pupils that the interest of one nation is, in the end, the interest of all; that freer intercourse between men and women of different races must tend in the long run to bring more strength to Great Britain than can ever be produced by the study of the arts of war."

These excellent words will not be without effect in the community where they were uttered.

"The initial requisite for an understanding of religion is a religious experience."

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* Published in full in *The Advocate of Peace*, Second month, 1906.

WOMAN'S HIGHER EDUCATION.

Courses of advanced study for women have usually been arranged along the approved lines of such study for men. And while results have been very good, indeed surprisingly good, it is no new thought that the highest possibilities have not been reached. And the best results will not be reached while the aim is simply to give to women as great advantages as to men —as long as we maintain the attitude of the Irish mother who, when Annie was sick, insisted that Mary, too, must have some of the pretty pills, for "shure it is no' fair at all, at all, if Mary ken no' hev ez good ez Annie." We must recognize that woman's life and man's life are different in aim, and require a different preparation; neither one is higher or lower than the other, both are equally essential to the well being of the race. And we must also recognize the fact that the purpose of education, either for man or for woman, is not to furnish trinkets of knowledge for personal adornment, but to fit both the better to fill their own place and serve the present age.

To equip woman for woman's work would not require a change in the subject matter of her studies, but a change in the aim of her study, and the relative importance attached to the different subjects. The aim pre-eminent must be to discover the *laws of human growth*, the lines along which advancement is possible. She must look back to the childhood of the race, and as she turns page after page of history she must learn to see, not that this nation or that nation gained territory and enforced its laws and forms of government over such and such countries, or exacted tribute from this city, or carried away as slaves the people of that other one. Incidentally, she may remember special facts and special names, but this will not be the lesson she must learn (not *may* learn, but *must* learn, to be her true self). What she must learn is to see through these facts man's development. She must see him in his first consciousness of self and his intense individuality, when right to him was what was best for his single self, when God was a simple being like himself, to be courted as a friend, or appeased as a too-powerful enemy. She must see him when his consciousness broadens to include family and tribe, when right is not only what is right for him, but must be modified to include what is best for his tribe; when God becomes not only his friend, but the friend of his tribe as well, and he becomes accountable to God for his treatment of his fellow-tribesmen. She must see him when the idea of country and nation replaces the idea of tribe, when God becomes a national God; she must appreciate how and why he accepts his belief in a God for each nation, and of Gods warring against Gods. She must see the slow development of the idea of one God for all men, and man's accountability to God for his treatment of any man of any nation. She must be able to look into the future and tracing man's future growth along the lines of his past progress, see what are the possibilities ahead, when man shall fully realize what God is and what is man's full responsibility to him.

She must learn what have been the successful developing forces in times past, and, looking about her, she must be able to recognize the stage of development reached by those with whom her circumstances cause her to come in contact, and be able to give to them the help they need. If her daily life is spent with the little children of whom she is the natural mother, or, with the little children of larger growth, whose development has not passed that of the early stages of her race, wherever her work is she must be ready to inspire those who are given her, so that it will be possible for them to grow along the lines where growth is possible. She may do it by beautiful tales of heroes of old, by simple expressions of the great truths that have been discovered through years of experience, by encouragement in the faithful performance of orderly work, by the example of a rightly-developing life in herself. She must be trained to understand in its deepest sense, and to remember that woman is the mother of the race, the nourisher, the trainer, the developer; and her higher education must be adapted to fit her for *her* work. She must study man's *development*, and she must make that her aim in all her work. She will see it in the facts of history, which is the record of man's life; in literature, which is the record of his thoughts; in science, which is the record of his acquired knowledge; in religion, which is the record of his growing responsibility to God and responsibility for his fellowman.

Never was there a better opportunity for woman to prepare for her work. Her college courses could, with but little alteration, be adapted to her needs. The great advances in household conveniences have left her time to join clubs and classes for study, even after she is old enough to have family cares. And when she realizes what her work is, when she carefully prepares for it and faithfully carries it on, her charities will be of real value, her advice in social and political matters will be of more weight than many votes; then will the world give a true reverence to a true Madonna, a sacred motherhood, which nourishes with the best of its own life, its true child, growing, developing man. ELEANOR SCOTT SHARPLES.

DR. JOSEPH FOULKE.

Joseph Foulke, whose death was announced in the INTELLIGENCER of Second month 17th, was the youngest of the six children of Joseph and Elizabeth (Shoemaker) Foulke, and was born at Gwynedd Boarding School, Montgomery County, Pa., in 1826. His father was widely known in the Society of Friends, being eminent as a minister, as the calculator of Friends' Almanac, and as the founder of Gwynedd Boarding School.

Joseph's early training was in his father's school, which was his home during the period of his boyhood. He completed the scholastic part of his education at the boarding school of Caleb and James Hallowell, successors to their uncle, Benjamin Hallowell, at Alexandria, Va., where his aptitude for mathematical studies was appreciated, as appeared by the reports,

and where, by close application, he made satisfactory progress.

He chose the vocation of teaching, and before he had attained his majority he had taught at Fallsington, in Bucks County; at Plymouth, in Montgomery County, and in Friends' Central School, when it was opened at Fifth and Cherry Streets, Philadelphia, under the principalship of Benjamin Hallowell, While engaged at the Central he and his friend and fellow teacher, Isaac Bond, had a pleasant home in the family of William W. and Harriet J. Moore, both of whom were prominent among Philadelphia Friends sixty years ago. Joseph was wont to speak in affectionate terms of the kindness of these valued friends.

In 1847 Joseph Foulke, Sr., retired from the principalship of Gwynedd Boarding School, and was succeeded by his son, Joseph Foulke, Jr., in whose name the circulars of that year were issued. He had just passed his twenty-first birthday, was small in stature, and rather slight; but he was firm in his purpose to do his part, and to have the pupils do theirs. Here the scholars were mostly young men, many of them being larger, and some, probably, older than their instructor. The five years passed in this position, though ending his career as a pedagogue, may be reckoned among the successful ones of his useful life. The discipline was strict, the instruction thorough, and the results satisfactory when viewed in the retrospect; the pupils felt that they were required to do their best.

In 1852 Joseph entered upon the study of medicine, and was graduated from the University of Pennsylvania in 1854. He cherished a warm regard for his alma mater and for the system, or "School of Medicine" of which it is an honored representative. He also entertained a high regard for the professors who had been his instructors, most of whom were elderly men, and one of whom had the Edinboro degree. His thesis was on electricity, and Prof. Rogers examined him mostly, if not entirely, upon the contents of this paper. The examination left a pleasant memory with the student, and he thought that it did with the professor also.

When newly entered upon his profession he went as ship surgeon on a French packet, the "Mercury," plying between Havre and New York. This experience was one of the pleasant pages of his biography, and he liked to speak of it.

He took an office in (what was then) the southern part of Philadelphia, and while fairly successful in getting practice he had to combat with the difficulties of a young physician, surrounded by experienced competitors. He did not, however, get discouraged, but kept an open eye for some larger field of labor. In 1859 the opportunity came, and he established himself at Centerville, Bucks County, where he continued practicing for thirty-seven years, being regarded as a conscientious, trustworthy and skillful physician. When advancing age, failing sight and loss of vigor admonished him that it was time for him to give up the practice of medicine, he accepted the conditions just as they were, though quite different from what he would have desired to have them.

His fondness for astronomy was shown at an early age, when he would, of a summer evening, gaze at the sky, and amuse himself by naming the stars and constellations, as if talking to himself. At a proper time he succeeded his father in furnishing the astronomical part of "Friends' Almanac." He continued this work until 1903, when blindness compelled him to give it up. A few years ago he went to Norfolk, Va., to view a total eclipse of the sun, and to test the correctness of his own calculations. Like other mathematicians, he wanted absolute accuracy, and nothing short of this would satisfy him either in mathematical work or in the most ordinary report; anything worth narrating should be given correctly. When a young man, in company, he was noted for his reticence, believing in the theory—and exemplifying his belief by his practice—that thought without verbal expression is preferable to words without thought.

During his closing years in Milwaukee he was comforted by the kindly ministrations of children and grandchildren; but his health seemed to be failing and blindness deprived him of the pleasure of reading. On his seventy-ninth birthday he was the recipient of many letters from his Pennsylvania friends, and feeble as he was he enjoyed having them read to him, and desired his daughter to reply to them. He is survived by his wife, who was Caroline Chambers, of Philadelphia, four daughters and one son.

Our departed friend had strong Welsh traits of character, being tender toward his family, loyal and affectionate to relatives and friends, and, though undemonstrative, very sincere. To sum it up in a few words, he was a *true* man. H. F.

Philadelphia, Pa., Second month 24th, 1906.

PHILADELPHIA (ARCH STREET) YEARLY MEETING.

[From *The Friend* (London).]

A few Friends of Philadelphia Yearly Meeting [held at Arch Street] have recently issued a little Book of Meetings which furnishes probably a more detailed picture of the "State of the Society" in that yearly meeting than any similar book has ever before done for any yearly meeting. The situation of each meeting-house is described in detail, often minutely, and in most cases two or three facts are given which show us at once the leading circumstances of the meeting. In twenty-three and one-half years (1881-1904) the membership of this yearly meeting fell from 5,660 to 4,441, a fact which does not seem surprising when, glancing through the book, the frequent statement is noted—"No resident minister and no vocal service," or words to that effect. And when, as sometimes happens, there is the added statement, "no children," it is evident that the days of such meetings are numbered.

The yearly meeting has a great past, of which some of its meeting houses are a standing reminder. At Burlington, New Jersey, is the old meeting house

where the yearly meeting used to assemble; to-day its usual attendance is about ten, and it is without resident minister or vocal service in the meeting. Arch Street, Philadelphia, has the distinction of having accommodated the yearly meeting for many years past, and of being otherwise used only for the mid-week meeting, the attendance at which on Fifth-days is one hundred or more. The most largely-attended meeting is Twelfth Street, Philadelphia, at which the First-day morning attendance in winter is from 200 to 300; while the mid-week meeting is attended by more than 300 older boys from the William Penn Charter School adjoining, hundreds of young men having thus been familiarized with Friends' manner of worship. Another large meeting is that of Haverford, situated near to the college. All men students are expected to attend the mid-week meeting; and on First-day there is a good voluntary attendance of students from both Haverford and Bryn Mawr (women). As there are five resident ministers here, three of them, besides college professors, being members of other yearly meetings, there is no lack of ministry in this important meeting.

One meeting, Abington, reports an attendance varying from five to fifty. It has only one member, and the variable attendance is accounted for by its easy accessibility as a Philadelphia suburb, and its beautiful surroundings, the attenders being either visiting Friends or non-members. Another widely variable attendance is that at the meeting at the popular seaside resort of Atlantic City, an "indulged meeting." Here the numbers are sometimes down to 30, and sometimes rise to 250. It is felt to be an important center of influence for Friends, on account of the large number of non-members who attend. Another meeting without official connection with the yearly meeting is that of Pocono, held at the inn of this pleasure resort for about four months of the year, and attended at times in midsummer by as many as 150, guests and cottagers.

Germantown is one of the strong meetings, with a memorable past, and with a First-day attendance of 100 to 300, while on Fifth-days in winter some 200 boys and girls from the neighboring Friends' school attend. There are four ministers here, and frequent ministry. At Haddonfield and Moorestown, New Jersey, there are attendances respectively of 100 and about 150, while both these meetings are favored with frequent vocal service. On the other hand, in the same county, is Woodstown, a small old white frame house, which there are only two or three members to attend, and the meetings are regularly held in silence. Several other meetings are reported in other parts of the yearly meeting with attendances of less than ten.

Again and again, in places where a small meeting is recorded, there is such an entry as this: "A large house belonging to the Race Street Friends stands on the Lane, a little beyond the cross road"—reminder of a sad past, the effects of which are still keenly felt.

The book is accompanied by a good map, the work of Philip Bellows, showing the area covered by Philadelphia Yearly Meeting. It has been issued by J. Henry Bartlett, Joseph Rhoads, William C. Allen, Alfred C. Garrett, Hannah W. Cadbury, and two other Friends, with the hope "that it may help those who are interested to know and attend other meetings than their own, to go and sit and sympathize. With it also goes the earnest prayer that by some such effort we shall attain to a deeper sympathy, a truer unity, and a more spiritual fellowship, without which we shall lack the insight to perceive, and the power to give forth our message."

UTILITY THE VEHICLE OF BEAUTY.

To make utility the vehicle of beauty is a chief end in civic art. Use and beauty have too commonly been regarded as necessarily separated attributes; things of utility must be commonplace, and it is immaterial if the commonplace be ugly; its very ugliness makes us appreciate all the more the beauty of things rare, kept precious and apart—that is the view the multitude has been led to take, and from which even many artists are not exempt. It was an old-fashioned custom to isolate all the nice things of the household in the best room, which was too precious to live in. But the modern practice is to make the whole house as beautiful as possible. We now see that just because the "best room" went unused, its contents, deemed beautiful, really made it a chamber of horrors. A forced familiarity with ugliness dulls the taste for beauty. So unless the eyes are wonted to the beautiful by seeing it on every side, resident in the most common things, beauty at its best cannot be given to the things set apart to wear it as a garment of state, as in statues, monuments and public buildings.—*Sylvester Baxter, in the Century.*

FRUITS OF THE WAR SYSTEM.

A curious scene arose in the German Reichstag on the 15th ult. on the subject of duelling. A certain lieutenant had been dismissed from the service by a local Court of Honor for refusing to challenge to a duel a man who had insulted him. The latter was tried for libel before a Court of law, and sentenced to pay a heavy fine. Nevertheless the dismissal was maintained. The War Minister, questioned as to this procedure, read a communication from the Imperial Chancellor, Prince Bülow, stating that, until the revision of the Penal Code should be completed, German officers could not tolerate in their midst any man who was not prepared, if need be, to defend his honor weapon in hand. Angry protests immediately arose from all sides of the House, except from the Conservatives; the Radicals charging the Government with indifference to the law, and the Clericals accusing it of violation of the laws of God and man. We hope this indicates that "methods of barbarism," such as duelling, will soon be a thing of the past, even in Germany; but such are the natural fruits of the war system where it rules the minds of men.—*British Friend.*

FRIENDS' INTELLIGENCER.

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PHILADELPHIA, THIRD MONTH 17, 1906.

THE FORWARD MOVEMENT OF THE SOCIETY OF FRIENDS.

The general recognition among Friends of recent time of the principle that "all that is human must retrograde if it does not advance," has led to a general thoughtful movement among us to prevent retrogression and promote new life. In our efforts we do not always move wisely, and new practices are not necessarily an improvement on those which they supplant, but the element of hopefulness is in the fact that activity is an evidence of life, and the energies of a live body can learn right direction even by making mistakes.

It is an unfortunate error into which we easily fall to feel that experiments are only valuable if they are successful. In the realm of material science the most skillful demonstrators never perform an experiment without a feeling of uncertainty as to exactly what results will occur on each occasion. The learning of these men is founded quite as much upon the experiments with so-called unsuccessful terminations as upon the sometimes brilliant successes.

Many earnest Friends feel that we are tending toward too many new activities, and that renewed interest in the principles of Friends would be more wisely expressed through existing units of work instead of scattering energy so widely. This is antagonistic to the law of human progress written everywhere in man's life. We leave behind us the horse car and the hand brake; we collect the old masterpieces of art in museums and paint new pictures from new subjects; the sons and daughters found new families; we live our lives in an environment changed from the one that surrounded our fathers. But Friends may say all these are material things that must change and shift with time and circumstance, while the religious life lived under the guidance of everlasting and unchangeable truth must be anchored upon a sure foundation.

Now the maintenance of this firm foundation is exactly what the present movement of Quakerism means. We have large numbers of members who are anxious to be anchored upon the sure foundation from which they may do the work that their hands find to do.

In the quest for truth and its propagation there is room for neither radicalism nor conservatism nor formalism. Being a peculiar people is not necessarily being a useful people. Peculiarities are worthy of retention in so far as they form the best known vehicle for spreading some testimony or truth; they become cumbersome to the ground when they are designed to be the protective covering of a truth that is not to be shared, but safely kept.

As in apostolic days, there are among us "diversities of gifts." If we maintain the same spirit there is hopefulness in the use of this diversity. There is no natural inharmony between the gifts of reason and revelation. Both are God-given and meant for use and guidance. In some men a higher development is reached of one gift than the other; our service therefore differs. The side of better development of our social life is the concern of some Friends; intellectual training absorbs the main interest of another group; the demands of social service claim a share of attention; the care of existing machinery of organization belongs especially to others; the development of moral and religious feeling through instruction and study seems important to many; but the ever-present aspiration to be led by the Spirit should be the portion of all. While its recognition may be easier in a state of passivity, its guidance will be into diverse fields of active expression.

If our success in some of these directions appears but indifferent, we may take courage from the fact that as "a man, walks by continually falling forward," so may we lend ourselves to the onward movement even if we must continually regain our balance in order to progress surely.

Our readers will learn with regret of the death of Susan B. Anthony, at her home in Rochester, New York, after making a brave battle with pneumonia for her life. Though she had passed her eighty-sixth birthday, and had lived a long life, whether measured by deeds or years, she wanted to live enough longer to see Oregon line up for woman suffrage next summer. The cold that led to her death was contracted at the recent suffrage convention in Baltimore, but if she had known that this would be the outcome of her attendance it is not likely that she would have stayed away, for her presence at a convention was always an inspiration, and led many to change their views concerning "strong-minded women."

Susan B. Anthony was born in Adams, Mass., Second month 15th, 1820, and was a member of the Society of Friends. She was educated in a school maintained by her father at Battenville, N. Y., for his own and neighboring children, and at a Friends' boarding school in Philadelphia. In her early life she was active in temperance work. Since the Civil War she has devoted herself entirely to the movement for woman suffrage. She has been granted a hearing before committees of every Congress since 1869. Since retiring from the active presidency she has been the honorary president of the National Woman Suffrage Association.

Friends and others have been seeking practical methods of advancing the cause of peace. Here is

what has been done in one city. In connection with the Peace Conference in Boston last year a meeting was held in Springfield, Mass., after which the Board of Trade decided to offer two prizes for the best essays written by the pupils of the central high school. The subjects selected were as follows: "History of International Arbitration," "The Hague Tribunal," "Economic Reasons for the Abolition of War," "Moral Reasons for the Abolition of War," and "How may the United States best Promote International Peace?" The prizes of $20 and $10 each have recently been awarded, and the prize essays will be forwarded to Albert K. Smiley, of Lake Mohonk.

The situation in the Philippine Islands is still a matter for thoughtful consideration. The bill passed by the House of Representatives reducing the duty on Philippine sugar and tobacco, which it is believed would add much to the prosperity of the islands, has been buried in a committee of the Senate. But two reasons have been assigned for this action of the Senate committee—hostility to President Roosevelt, and the influence of the sugar and tobacco trusts in this country. Reports from the islands indicate that while the situation in the main is outwardly peaceable, there is no diminution of the desire among the more intelligent Filipinos for independence. An article in the *Atlantic* for this month throws much light upon the Moros, the honest attempts that have been made to improve their condition, and the causes that led to the recent outbreak and the virtual extermination of those engaged in it. The soldier does not understand or believe in the methods of the missionary, and he therefore does not succeed in advancing civilization without bloodshed.

Russia is moving gradually toward a conservative form of representative government. The National Parliament is to be composed of two houses. The Council of the Empire, or Upper House, will consist of an equal number of elected members and members nominated by the Emperor, but the elected members will be mainly from the nobility and clergy. The Lower House will be composed entirely of members elected by the people. The National Assembly is to be convoked and prorogued annually by imperial ukase, and the Government retains the power to enact temporary laws during the recesses of the Assembly. There are symptoms of dissatisfaction on the part of both the bureaucracy and the radical reformers, and the progress of the election will be watched with interest.

There is a struggle for larger liberty going on in Austria as well as in Russia. The Government has introduced a franchise bill which provides for general, equal and direct suffrage. This bill is regarded as the most important measure for Austria presented to the House for a generation. It has almost universal support, and there is every reason to believe that it will pass, notwithstanding the opposition of the landed aristocracy. The Lower House will be dissolved during the summer, and the next House will be elected under the new suffrage law.

G. Stanley Hall, president of Clark University, and also of the Congo Reform Association, has made public a statement with reference to the recent letter of Secretary Root to Representative Denby, in which the Secretary held that the United States had no right to interfere with regard to the alleged deplorable conditions in the Congo Free State. President Hall contends that, while there may not be treaty rights empowering interference, the United States, as a leader of the council of nations which delegated jurisdiction over the Congo to King Leopold of Belgium, has every right to interfere, on the ground that it stands for freedom and humanity.

The town of Springfield, Ohio, which has had two outbreaks of race war and incendiarism within a year or two, is now making an effort to punish the recent offenders. A dispatch from that town says that eight young men, all of whom are under twenty-five years of age, have been found guilty of rioting, and have been recommended by the jury to the leniency of the Court. No doubt the public sentiment of the town is largely responsible for the criminal behavior of the young men, but the sentence of the judge should be sufficiently severe to have a deterrent effect upon such outbreaks in the future.

QUARTERLY MEETING IN CHICAGO.

Blue River Quarterly Meeting was held as usual for the winter session in Chicago, the meeting of ministers and elders on Sixth-day afternoon, the 23d, and the general meeting of the Quarter, for worship in the morning and the business session in the afternoon of the 24th of Second month. Although the number in attendance was small, the quarterly meeting was thought to be the best ever held in Chicago.

Among our visiting Friends were Elwood and Mary Trueblood, of Blue River; Mary G. Smith, from Hoopeston, Ill.; Abel and Elizabeth Mills; Maurice Wilson, of Clear Creek, Ill.; David Wilson, of Wenona; Clarence Mills, of Decatur, Ill., and several Friends not mentioned in the report, whose company and labors, and goodly influence was very acceptable to us.

At the meeting for worship, Seventh-day morning, the silence was broken by David Wilson with the language: "There is that scattereth and yet increaseth, and there is that withholdeth more than is mete, but it tendeth to poverty." He exhorted those who had anything to say to be faithful, and as children of a common Father to live in that boundless love that encompasseth every one of us.

Elwood Trueblood spoke from the text, "A man's foes are they of his own household." This declaration, also, "I am not come to bring peace but a sword," had seemed to him as remarkable, and at first thought contrary to the mission of Jesus, and to what

had been declared by prophecy long years before should be "The Prince of Peace," and his mission, "to bring peace on earth and good will to men." It was shown that it is worthy of our attention to consider what it did mean. The speaker had learned to feel that every utterance of the Divine Master is worthy of consideration, prayer and faith. He then beautifully portrayed the love of father, mother, brother and sister, as known to him by living experience, and as the most sacred association given to the human family. Did Jesus mean that these should be our foes? No. It was then shown that in the temple of the body, the house we occupy, are to be found all our faculties, and these are created by God, and they are good, very good, but when they get the mastery of us they become evil. The tongue is a faculty in this household, capable of infinite good, but may be perverted and produce unmeasured evil. The desire for food is a faculty, but if it obtain the mastery we become gluttonous. Man like some of the lower animals stores away food for future use, but let this disposition get control, the man becomes greedy, grasping, and the faculty becomes a foe. Our foes are the perverted faculties within, and no foes are greater than these. It was then shown that when all our faculties are under the divine guidance, when the Spirit of God abides in us, we have conquered our greatest foes, and love may become the queen of this wonderful household.

Mary G. Smith opened her remarks by a quotation from the Prophet Joel: "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." While many people believe the days of visions and miracles are passed, this Scripture applies to-day as well as at any former period; but for this we must come into a spirit of humility. We must come into that state where the Spirit of the Lord will work upon our souls, and in that condition a prophecy may go forth. "God is the same yesterday, to-day and forever." There are many things the natural man cannot understand. We stretch out our hand; it is the dictate of the will, we say, but we do not comprehend it; we cannot explain it. When we consider our own construction we are a mystery to ourselves. We see the sun in the heavens. What holds it there? We do not understand. Dreams may seem visionary, but in health there are dreams and visions in which the significance may contain valuable instruction. The time has come and now is when we must examine ourselves and read the interpretations that are opened to us. The mind must be controlled by the Divine Spirit. We may then understand many things which are dreamy now. It may be a true life and we call it a dream. There would be no advance if it were not for visionary things. The time of visions has not passed. We must get out of them the best truths. They will make us stronger in the physical; it will make us spiritually stronger. They will open to us wide fields of knowledge. We must look within ourselves and see if we have the spirit of prophecy. Oh, that our young men may see visions! We should look at the signs of the times. If the Spirit of God dwell in our hearts then we will understand the dreams. We will understand the visions and the things that have been prophesied.

Abel Mills said that we must realize that the power of God is inward. We must be covered by the Spirit of God. Each one is responsible only for the gift that is given him; each one must do his part. It begins in the individual heart. We should go forth as one mind and one spirit and pull down the stronghold of evil. We all stand before the bar of God. Whenever we are actuated by a good purpose, which is manifest to our minds, it is God through us. The speaker was glad that we are not prompted to go astray without our knowledge. Jesus is our elder brother, and we are actuated from the same source. We claim he had the spirit in its fullness, and we in measure, and the measure we have, if cared for and nourished, will lead us into the kindgom. Can we do more than this with any power that can be reached by the human mind? We think holy men of old were almost perfect people. They had revelation to point the way they should go. Revelation will continue as long as there is one human being. We should always "be about our Father's business." If we are willing servants we get our reward. The more we call on the treasury of infinite love the more there is in store for us. We all have a life to live and a soul to save. "No man can save his brother, nor give to God a ransom for his soul." Does any one fear God? We should only fear to do evil. We will have our reward when we make an effort to "do justly, love mercy and walk humbly," and our efforts should be mutual. There is much for us to do. We all have in us what will guide us whether we be "Jew or Gentile, bond or free." The Christian is always at work.

Supplication was offered by Mary G. Smith in thanksgiving for all blessings, and petition for consecration, for the Holy Spirit, for regeneration, for the uplifting of humanity, for the overcoming of evil in our midst.

Elwood Trueblood addressed the young. He said we sometimes forget that we were young. The young desire to do good. They sometimes need the help they do not get. They were reminded that the Divine Spirit is wherever they are. If they approach it in prayer it will be theirs. The question was asked, "When is the time to pray?" The speaker then repeated a portion of "The Hour of Prayer," one verse of which is:

> "Go with pure mind and feeling,
> Fling earthly thoughts away,
> And in thy chamber kneeling
> Do thou in secret pray."

Abel Mills, referring to the last speaker as having come so far, in frail health and in unfavorable weather, said: "I want what our friend has told us to-day to live in our minds until it leavens the whole lump. His coming so far should enthuse us, that we may do our duty, so that we may be acquitted before the bar of God, and that the world may be better for our having lived in it."

The business session, Seventh-day afternoon, was held in the spirit of unity and good fellowship. All our meetings were represented except Benjaminville. The meeting united in the appointment of Clement B. Flitcraft for clerk in the place of Clifford J. Ellis, whose services have been most satisfactory. The same assistants (one from each quarter) were continued, and Amos B. Wilson was appointed treasurer.

An interesting and instructive discussion followed the question, "What is a faithful testimony in favor of a free gospel ministry?" One Friend felt that the accepting of free gifts for traveling and other expenses is not bearing a testimony in favor of a free ministry, others feeling that this is not a violation of the testimony, and that we should give more than we do. With this thought the meeting generally united.

The third query brought forth lively exercise in regard to the use of tobacco and other narcotics. M. G. Smith gave special warning regarding the dangers lurking in patent medicines. Clifford Ellis spoke against the use of intoxicants in food.

The question of discontinuing the practice of answering the queries was freely discussed, also methods for handling this subject, in the proper consideration of the queries and reporting same to the superior meetings. A general feeling of unity prevailed in reference to the subject.

Several Friends feelingly gave expression to their sense of our great loss in the death of our lamented friend, Thomas W. Woodnutt.

(To be continued.)

A CASE FOR FRIENDLY INFLUENCE.

In the summer of 1903 Catherine Danz was indicted, tried and convicted of murder in the first degree in Philadelphia County. It was claimed that she procured the death of her husband by poisoning him with powders containing arsenic, which powders she put in the coffee he drank. The case was based entirely on circumstantial evidence, and largely rested on so-called expert medical testimony.

It was the contention of the Commonwealth that a colored man known as "Doctor" Hossey was an accessor of the Danz woman in procuring Danz's death. Hossey was subsequently tried and also convicted of murder in the first degree. Various efforts were made by counsel for the Danz woman to prevent the execution of the sentence, and they were finally successful in having her sentence commuted to imprisonment for life.

In the case of Hossey, a reprieve was secured, and that has answered as a stay of proceedings, and it was the hope of his counsel that matters would remain as they were, and Hossey, who is past seventy years of age, simply be allowed to pass the remnant of his days in Moyamensing, where he is confined as a condemned criminal. Latterly, however, his case was revived, and he was resentenced. It is now the desire of his attorneys to have his sentence commuted to life imprisonment. They base their claim for this clemency upon the obvious justice involved in the fact that the accessor of a crime, if one was really committed in this case, should not suffer a more severe penalty than the principal. Their claim is also based on other grounds, part of which relate to the character and consistency of the expert testimony on which the conviction was procured.

It was shown at the trial that Danz, the murdered man, was an excessive drinker; his wife had been in the habit of getting powders from Hossey, which produced nausea, and stopped the drink desire for the time being in Danz. The autopsy of Danz's body was held a long time after his death, and only a slight trace of arsenic was found. It should also be said that Hossey was simply a doctor for the foolish and superstitious, furnishing so-called "love" powders to silly young women. There is room for more than a reasonable doubt as to whether murder was really committed in this case.

It would seem that the merits of the case, and the character of the attorneys of Hossey, make it one in which Friends may well exert their influence to keep this man, more weak than wicked, from the gallows.

To make a proper presentation of the case to the Board of Pardons it is necessary to secure abstracts of evidence which can only be had from the court officials, who must be paid heavy fees. Hossey's counsel are Allen Thomas, Land Title Building, and Louis J. Palmer, 711 Arcade Building. These young men are freely giving their own efforts, and more, too, to save the life of their client. They would, however, be grateful for such financial assistance in securing the abstract of evidence as any interested persons might feel free to offer.

Friends are invited to investigate this case for themselves. In any event financial assistance may be sent to the counsel as above, or the undersigned will receive and forward whatever offerings may be made in the case. Petitions to be signed for presentation to the Board of Pardons may be had of the writer, 140 North Fifteenth Street, Philadelphia, Pa. These petitions should be circulated, signed and returned to the undersigned as soon as possible.

Henry W. Wilbur.

REMINISCENCE OF JOHN J. WHITE.

When the Fourth Query was being revised, in 1874, so as to include malted and vinous liquors, as well as distilled and the more alcoholic and intoxicating beverages, I was a member of the committee appointed by the yearly meeting. Our esteemed Friend, John J. White, was also one of the number. He was of the old school, conservative type, and had been accustomed to looking upon the light fermented beers and wines as quite allowable, and in many cases useful, and was naturally opposed to the innovation of extending the restriction to their use. He said: "Friends, if this is adopted, as seems probable, it means considerable personal deprivation and inconvenience to me; but I will abide by it, as I would not remain a member of a Society whose code I could not live by." Susanna M. Gaskill.

Second month 24th, 1906.

THE PHILADELPHIA SWARTHMORE DINNER.

For the eighteenth time since its inception did the Swarthmore Club hold its annual dinner on the 24th ultimo. There seem to be associations that cling to the old Bellevue that have been transferred to the new, for when put to a vote there was no inclination to go elsewhere another year. There were, including their guests, ninety-six members of the "Old Guard" seated around the bounteous board of the Bellevue-Stratford, with Edwin W. Magill, class of '79, presiding. On his right and left, and under the dear old garnet flag, were seated the guests and speakers of the evening, including Dr. Appleton, Isaac H. Clothier, Franklin S. Edmonds, Dr. Magill, President Swain and Joseph Wharton. Enthusiasm ran high—college songs and cheers began with the first course, and all kinds of effervescent good will seemed to be in evidence, especially from the younger generation at the lower ends of the three long tables.

Dr. Swain was first called on to toast "The Small College." He ably contrasted the history of the small college with the university, showing it to be a much older institution, and that its work was "turning out men," whereas the work of a university was rather "a search for truth"; that the college can and does better adapt itself to the needs of the individual. But in the onward trend of things, increased facilities and better equipment are essential, and for the lack of the money necessary many of the small colleges are growing relatively weaker and destined to disappear or become "junior colleges." Swarthmore has recognized these conditions, and has already done much to give itself the necessary equipment for increased growth and usefulness.

William H. Ridgway, in a toast that was announced as "Ess Jay See," paid an earnest tribute to Prof. Cunningham and her long and faithful service to the college. He announced that a portrait of her was being painted and would be presented to the college at commencement time. There was also a strong sentiment in favor of the club presenting a loving cup or some emblem to Miss Cunningham, to show its esteem, but a collection was not taken on the spot because of the rule of the committee in charge that subscriptions should not be taken at this dinner.

Prof. Edmonds, in his forcible, effective and characteristic manner, toasted "Philadelphia Redeemed." He recounted the interesting experiences of the Swarthmore boys as special policemen at the polls in Philadelphia last November, and made a stirring appeal for every one to show a constant, consistent and faithful loyalty and allegiance to the cause of good citizenship.

In addition to the appointed toasts of the evening there were many happy impromptu toasts from the true and tried friends of the college, including ex-President Magill, ex-President Appleton, Joseph Wharton, Isaac H. Clothier, Morris L. Clothier, Edward Martin, Joseph T. Fitch, Congressman W. W. Cocks and others.

The evening was a most enjoyable one for all present and the committee, of which Howard Cooper Johnson was chairman, are to be congratulated.—*The Swarthmorean.*

"THE FRIENDLY HAND."

"The Friendly Hand" held its annual meeting at Schermerhorn Street Meeting House, Brooklyn, on First-day, Third month 11th. This organization has for the last eighteen years endeavored to interest its members in charitable and philanthropic work, and to render assistance to those in need. The families are personally visited by members of the society, who keep in touch with them as long as it is felt to be necessary. The officers were re-appointed for another year, and with slight alteration the same executive, finance and ways and means committees. The report of the treasurer was also read. Some interesting discussion arose as to the care necessary in aiding without pauperizing.

It was decided to refer to the executive committee the publication of a booklet containing constitution, by-laws, annual report and list of members, and to suggest any alterations that it might deem advisable. The president, Daniel T. Merritt, submitted the following

ANNUAL REPORT FOR 1905-6:

In the work done by any society statistics do not tell the story as to whether its efforts have been successful or not. From the foundation of "The Friendly Hand" the aim has been to aid those unable to work, and to try to get those who were able some employment, that they might at least partially, if not wholly, support themselves.

There have been some interesting cases in charge of members of our committees, and it has been felt that much good has been done beside the actual financial aid rendered. There are times when it proves most inspiriting to the individual to find that another really feels a live interest in his welfare, and it gives him fresh courage to try to do all he can himself. This was felt to be the case in the family of four young people who were trying to keep a home together, as well as in other instances.

One man was assisted in paying for an artificial leg, and the family helped until he was able to be out again. He still labors under a great disadvantage in getting work, but is far better off than formerly.

An aged woman who was ill and unable to do for herself has been cared for for some time.

A number of persons wanting sewing, dressmaking and other work have been brought to our notice and the attention of the society drawn to the fact.

Some cases have come to us through the "Bureau of Charities," as it was thought that we might with benefit to both sides co-operate with them. There has been so far sufficient in the treasury to meet the actual needs, but as it is felt the work can be extended were there a larger amount, it is intended in the near future to hold an entertainment for that purpose. The meetings are now held in the parlor,

and recently there has seemed to be a somewhat larger attendance and an added interest. We hope that in the coming year there may be at least a few whose lives have been made happier because our little society has been in existence, and that it may prove strong in its purpose, and true to its name.

An evening of recitations and music has been arranged for Fourth-day, Third month 21st, at 8.15 p.m. The tickets are fifty cents. They can be procured from Daniel T. Merritt, 418 Grand Avenue, Brooklyn, or John W. Raymond, 165 Clinton Street, Brooklyn. An enjoyable program has been promised.

For Friends' Intelligencer.

THE SWEET-WATER CANAL OF EGYPT.

[The writer of the following is the wife of Professor G. Frederick Wright, of Oberlin College, and has accompanied him on his geological expeditions in the Bible lands, and in the great missionary fields of the Orient.]

The Sweet-water Canal is in great part a restoration of an early canal dating from the fourteenth century B.C. This ancient canal was begun at Bubastis, watered the land of Goshen, and entered the Bitter Lakes, and according to Strabo connected them with the Red Sea. This old channel was rediscovered in 1798, and it has frequently been followed by the engineers in laying out the present canal.

According to Herodotus the canal was four days' journey, and was originally constructed for the purpose of irrigation, for which purpose it is used to-day, but in addition it furnished water to the towns on its banks, particularly Ismaliya and Suez, which are entirely dependent upon it.

On the 29th of December, 1863, the new-old canal was opened, rendering unnecessary the use of 1,600 camels and 4,000 water casks, which were required to supply the workmen on the Suez Canal.

The strip of land on either side is the Goshen referred to in the Bible. Under Turkish rule it had fallen into disuse, and at the beginning of the century supported miserably some 4,000 Arabs. Since it has been opened up and improved it easily supports three times that number. However, there is always to be taken into account the fact, that what constitutes support for an Egyptian fellaheen is something very different from what we think of as necessary to a comfortable living. Needing only a few yards of cotton cloth, no fuel, and, as a rule, no leather for shoes, and with a climate which will easily grow three crops in a year, it is not surprising that they flourish under the present comparative plenty.

A trip through this canal was necessary to determine some points relative to the place of the crossing of the children of Israel; but aside from its scientific object, the expedition in itself was by no means devoid of interest. Even in November one needs to make an early start in Egypt if he wishes to accomplish anything in comfort, so the waiter called us early. Breakfast was soon dispatched, and the lunch basket packed, so that by 7.30 we were off the mouth of the Sweet-water Canal, up which we proposed to go. The dew was still heavy on the plants in the square, and the glimpses we had of gardens bright with flowers seemed in very strange contrast with the air of general dilapidation and dirt which met our eye elsewhere. Suez, a town of 15,000 inhabitants, certainly has few attractions to the European or American visitor. The air of neglect and disorder which is characteristic of Moslem towns in general is here even more than usually obtrusive. Situated at the mouth of the Suez Canal, the city enjoyed a short period of prosperity, which soon subsided, and since then it has sunk back into its former dull state. A ride of half an hour brought us to the mouth of both canals, which are very near together. Cook's man, who here as always, was most efficient, had made arrangements for us. A small boat lay moored awaiting our arrival. Her owner and the head boatman was a handsome Arab of perhaps thirty years, dressed in the becoming blue cloth cloak, or rather long coat of the Moslem, his head bound about with a white cotton turban, with here and there a touch of bright color in it. His assistant, who worked the rudder, was an old man, also an Arab, and, of course, a Moslem, and the boat was drawn by a sturdy mule ridden by a third Arab, but of mixed blood, being much lighter than either of his companions.

With much screaming of directions, we finally got under way, passing the grounds of some wealthy Egyptians, whose gardens were partially seen through breaks in hedges surrounding them, up past numberless date palms, just then standing laden with their harvest of ripe dates; past market gardens, green with the vegetables growing for the Cairo market. Every little while here, on the high banks, a bullock could be seen grinding away at the wheel which carried the waters of the canal up into the primitive reservoir prepared for it, until each part of the district shall be flooded in turn. No one who has ever seen the contrast between this narrow strip of irrigated ground and the bare dusty desert just beyond it can form any idea what the power of water is. Not two feet beyond the end of the ditch will anything grow. The canal waters, also, seem to furnish the drink for the families along its banks. It was not an uncommon sight to see a figure in dark blue, with some sort of a veil always draped over the head and face, stooping down and filling a water jar. Her interest in the boat-load of Franks was genuine and undisguised, and the veil often fell enough to one side to make one wonder why a creature with so little claim to beauty should so carefully try to conceal it. Occasionally we met a boat-load, the women huddled in one end, all covered by the ever-present veil, and the men in the other end.

This canal seemed quite a highway, upon which loads of goods were being carried to Suez. They tell us that Egypt is in a flourishing condition to-day, that her national debt is rapidly being paid, and that her fellaheen are comfortable. Perhaps they are. We do not dispute it, but we should never have suspected it from the appearance of the buildings and the natives we saw. Several times we passed mud villages, by the walls of which an occasional woman could be seen crouched over a little fire. It being the month

of Ramadan, of course no good Moslem ate anything between sunrise and sunset, so we could but wonder what was being done over these household fires. Here and there gates are made by which the water is let into the ditches prepared for it. Rushes grow thick and high along the margin and served to keep from us the wind which was blowing, and which would have been most grateful since the sun had grown high and hot.

At one point very near the Suez Ship Canal we alighted and went across the brown sands to one of the stations, where men were stationed to keep the banks in order. They were under the supervisor, who lived near at hand. His garden was green and flourishing, and the ground about the house was beautifully clean, showing clearly that even here where sand and dust were omnipresent a woman's will could make things comparatively comfortable. The engineer and his wife came out and invited us most cordially to have a cup of chocolate with them, which we were obliged to decline from lack of time.

A little after noon we again disembarked and went across the desert some half or three-quarters of a mile and ascended an eminence from which one could plainly see on the one side Gebel Attica, and on the other the mountains of the Sinaitic Peninsula, blue in the distance. Two of our boatmen accompanied us, curious, we supposed, as to our object, and busied themselves in gathering stones and shells for us. On our return to the boat, amid much shouting, we were turned and headed toward Suez. Nothing seemed to be accomplished quietly.

Most of the results of Moslem rule are to be deplored, but one thing impresses itself upon a stranger, and that is their attention to the details of their religion. Scarcely had we gotten under way when our head man proceeded to wash his feet and hands, spread his coat in the bottom of the boat, turn his face towards Mecca, and go through his prayers, which means several prostrations that are always rigidly gone through with. Again, at 3.15, they observed these same forms. One can but respect their earnestness, however much he may doubt the good of it.

Our lateen-sail was hoisted to assist, and the mule had an easy time for a while, but the wind was slight and our progress slow, so that we were glad when he was again attached to the rope. It was interesting to observe that at intervals along the banks slight circular walls of dried bricks had been made and within rushes were trodden down. We wondered at these, but soon saw that they were praying stations much used by the travelers along the banks. Another Moslem custom we noticed was that the women invariably walked behind the men. The sun sank behind the hills and the air soon began to chill. The boat-loads we had met in the morning we again met on our return. The sunset gun sounded just as we were pulled to the mouth of the canal, the sound of muezzin from the minarets was heard as we drove along the streets on our way to the hotel, tired but pleased with our excursion.

Oberlin, O. FLORENCE BEDFORD WRIGHT.

SWARTHMORE'S NEW DEAN.

The announcement of the appointment of Henrietta Josephine Meeteer to succeed Dean Elizabeth Powell Bond, of Swarthmore College, was made yesterday.

Miss Meeteer's home is in Camden, New Jersey, and she comes from a Friends' family. She completed the teachers' course at the University of Pennsylvania during the years 1896-1900, and later took a special course in Latin in the graduate department. In the fall of 1901 Miss Meeteer was appointed to the Frances Sargent Pepper Fellowship in Classical Language at the University of Pennsylvania, which honor she held for three successive years, receiving the degree of Doctor of Philosophy in June, 1904.

Dr. Meeteer began her work as teacher in 1887. She has taught in well known private preparatory schools in Philadelphia. In the fall of 1904 she was appointed Dean of Women in the University of Colorado, from which position she comes to Swarthmore. She originated and has put into operation a system of unification among the girls of the University. So successful and practical has this system become that she is now able to turn over to her successor the direction of the work without impairing its continuity and effectiveness.

Miss Meeteer will begin her duties at Swarthmore next fall well prepared for the work that is before her. In addition to her service as Dean she will teach two or three courses in the department of Latin or Greek. With her scholarship represented by her work at the University of Pennsylvania, and her experience as teacher in secondary schools and in a University; with a love for and faith in young people, she combines the qualities and attainments desired in the woman chosen to direct the moral, intellectual and social life of the young women of Swarthmore College.

The retirement of Dean Bond, after twenty years of valued service, is deeply regretted by those who know her. She has filled a unique place in the work of the College. With a motherly care, creating a homelike atmosphere, and in her gentle, quiet way, she has always endeavored to strengthen the character of the hundreds of young people who have come under her influence. A sympathetic nature, a cheerful heart, and an unfaltering trust in all that is good, has resulted in a long and fruitful service for Swarthmore College.

Swarthmore, Pa., 3d mo. 14th, 1906.

We do not believe in intellectual peace which means stagnation. We have never known a great discussion as to religious truth that has not done more good than hurt.—*Independent, 1st mo. 4th,* 1906.

"Don't waste your life in doubts and fears. Spend yourself on the work before you, well assured that the right performance of the hour's duties will be the best preparation for the hours or ages that follow."

PUSSY WILLOW.

The brook is brimmed with melting snow,
The maple sap is running,
And on the highest elm a crow
His coal-black wings is sunning.
A close green bud the Mayflower lies
Upon its mossy pillow;
And sweet and low the south-wind blows,
And through the brown fields calling goes,
"Come Pussy! Pussy Willow!
Within your close brown wrapper stir;
Come out and show your silver fur;
Come Pussy! Pussy Willow!"

Soon red will bud the maple-trees,
The bluebirds will be singing,
And yellow tassels in the breeze
Be from the poplars swinging;
And rosy will the Mayflower lie
Upon its mossy pillow;
But you must come the first of all,—
"Come, Pussy!" is the south-wind's call,—
"Come, Pussy! Pussy Willow!"
A fairy gift to children dear,
The downy firstling of the year,—
"Come, Pussy! Pussy Willow!"

—*Arbor Day Souvenir.*

BIRTHS.

CLEAVER.—Born to James L. and Sidney B. Cleaver, Grampian, Pa., on Tenth month 1st, 1905, a son, who is named Carl Franklin.

GRIEST.—At Guernsey, Adams County, Pa., on Third month 5th, 1906, to C. Arthur and Lola W. Griest, a daughter, who is named Katharine Elizabeth.

TERRELL.—At Dublin, Harford County, Md., First-day, First month 14th, 1906, to Walton M. and Alice G. Terrell, a daughter, who is named Frances Isabelle.

MARRIAGES.

GARDINER—SMITH.—At "Matlack Springs," near Moorestown, N. J., by Friends' ceremony, in the presence of John T. Evans, Justice of the Peace, on Second month 21st, 1906, Horace Lindley Gardiner, son of Charles H. and Sarah H. (Lippincott) Gardiner, of Mount Laurel, N. J., to Emma Grace Smith, daughter of William C. and Mary T. (Matlack) Smith, of Moorestown, N. J.

SEEKINS—BROWN.—At Arkona, Ontario, on the 21st of Second month, 1906, shortly after ten o'clock, DeWitte Guy, son of Andrew A. and Helen R. Seekins, of Le Roy, Genesee County, N. Y., was united in marriage to Cynthia E., youngest daughter of Hugh N. and Emily P. Brown. They will make their home near Davidson, Saskatchawan.

SMITH—EWAN.—At the residence of the bride in Smithville, N. J., on Second month 28th, 1906, by Friends' ceremony, in the presence of John D. Cleavenger, Justice of the Peace, Asa Mordecai Smith, son of William C. and Mary T. (Matlack) Smith, of Moorestown, N. J., to Emily Parker Ewan, daughter of Daniel and Lizzie F. (Hartshorn) Ewan, of Smithville, N. J.

DEATHS.

CANBY.—At "Greenwood," Bensalem Township, Bucks County, Pa., on Second month 8th, 1906, Margery Paxson Canby, in her 80th year.

ELY.—Third month 6th, 1906, Mary Daws Ely, daughter of the late Britton and Amy Ann Ely. Interment at Solebury, Pa., on Sixth-day, the 9th.

FOULKE.—At his home near Quakertown, Pa., First month 18th, 1906, Stephen Foulke, aged 87 years and 15 days. He was a birthright member of Richland Monthly Meeting of Friends. As an overseer, and later an elder, he endeavored to fulfill faithfully every requirement. He was of a mild and gentle disposition, a kind, loving, and indulgent husband and father, and a good neighbor.

JACKSON.—At Macton, Harford County, Md., John Pinkney Jackson, infant twin son of Charles E. and Sarah R. G. Jackson, Third-day, Tenth month 3d, 1905, aged four weeks and two days. His tiny companion, Virginia Lee Jackson, is still living and improving slowly, and now at the age of six months weighs eight pounds.

KIRK.—At his home, near Newtown Square, Pa., on Third month 8th, 1906, Thomas Kirk, in his 80th year; a minister of Goshen Monthly Meeting of Friends. Interment at Haverford Friends' Ground.

MORGAN.—At her home in Wilmington, O., Eleventh month 19th, 1905, after only a few hours' sickness, Martha Morgan, aged 78 years and 4 months. Her parents were Richard and Mary (Fallis) Pierce. A member of Miami Monthly Meeting held at Waynesville, Ohio.

NEWLIN.—At her home, in Wilmington, Del., Second month 8th, 1906, Frances E. Newlin, aged 71 years; a member of Wilmington Monthly Meeting of Friends.

SCULL.—In Lansdowne, Pa., Second month 16th, 1906, Anna M., daughter of the late Isaac and Susan W. Scull; a member of the Monthly Meeting of Friends held at Race Street, Philadelphia.

SEAL.—At Hamlet, N. C., on Third month 7th, 1906, Lewis Thompson, son of Joel A. and Emilie T. Seal, in the 28th year of his age. The funeral took place from the home of his parents, 841 North Twenty-second Street, Philadelphia, Pa., on Seventh-day, Third month 10th. Interment at Fairhill. He was a birthright member of the Monthly Meeting of Friends of Philadelphia.

SHAW.—In Carversville, Pa., Second month 22d, 1906, Mary Alice Shaw, daughter of Eleazer C. and Grace R. Shaw, in the 66th year of her age; a member of Buckingham Monthly Meeting. She was a consistent Friend, and was also interested in the leading reforms of the age, being one of the most active workers of the Carversville Woman's Christian Temperance Union. Her unostentatious life, her quiet devotion to duty, and her thoughtfulness for others won the esteem of all who knew her.

TAYLOR.—On First month 31st, 1906, at the home of her daughter, Anna H. Simpson, Laura C. Taylor, aged nearly 74 years.

WOODSIDE.—On Second month 14th, 1906, Corene, only child and daughter of William W. and Minnie A. Woodside, Grampian, Pa., aged 1 year, 8 months and 7 days.

NOTES AND ANNOUNCEMENTS.

The life and attendance at the Friends' Meeting in West Philadelphia, Thirty-fifth Street and Lancaster Avenue, continues to increase. On last First-day Samuel Jones answered Torrey's criticism upon the Quakers. William MacWatters spoke on the first Friends' meeting (John 20: 19), where Jesus said, "Peace be with you." William Webster, Jr., spoke of the living light that giveth peace, joy and a crown of righteousness.

Fairhill Meeting was favored on First-day by the presence of Samuel S. Ash, who spoke with much spiritual effect on "Standing fast in the liberty wherewith Christ has made us free."

The death notice of Aaron Heacock stated that he was the oldest member of Indiana Yearly Meeting. This was an error, as Jane Nicholson, of Indianapolis, who has passed her one hundredth birthday, is still living.

Elizabeth L. Coates, an elder of Philadelphia Monthly Meeting of Friends, had a fall last Seventh-day, and broke her right arm.

A Friend writes that the Home for Aged and Infirm Colored People, near Fortieth Street and Girard Avenue, Philadelphia, is in need of carpet rags. As the time for spring cleaning is at hand, doubtless many of our readers will be glad to help meet this need.

A lecture, "Vanishing Trails," will be given by Hamlin Garland at Association Hall, Fifteenth and Chestnut Streets, Philadelphia, on Fourth-day evening, Third month 28th, 1906, at 8 p.m., under the auspices of the Old Pupils' Association of Friends' Central School.

As an instance of what may be done by isolated Friends to arouse an interest in our Society and its manner of worship, we quote the following paragraph from a personal letter to one of the editors of the INTELLIGENCER, written by Edgar Haight, Antler, Saskatchewan, Canada:

"A little over a year ago my wife felt it her duty to rent the public hall (where Methodists and Presbyterians hold their meetings), and to hold meetings after our form. She did not call it a Friends' meeting, but simply invited, or let people know, there would be meetings every Fourth-day at four o'clock, for silent waiting upon the Lord; but it is now generally called a Friends' meeting. It has been held regularly every week for over a year, and Amelia has never had to hold it alone. This week there were fourteen out. Several have expressed themselves as appreciating the opportunity."

CONFERENCE ARRANGEMENTS.

At a meeting of the Committee of Arrangements for the General Conference to be held at Mt. Lake Park, held in New York, First month 27th, it was decided to appoint an Executive Committee of Baltimore Friends to attend to the business of the committee.

That committee has been appointed, and it is requested that all Friends wishing information as to accommodations, etc., at Mt. Lake Park will address their inquiries to Benjamin H. Miller, chairman, 837 N. Eutaw Street, Baltimore, Md.

Those desiring information as to railroad rates, etc., will write John Wm. Hutchinson, Hampstead, L. I., N. Y.

By direction of the committee,
BENJAMIN H. MILLER, Chairman.

FRIENDS' ASSOCIATIONS.

FAIRHILL, PHILA.—About one hundred people assembled at the meeting house, Germantown Avenue and Cambria Street, on Seventh-day evening, Third month 10th, the occasion being a social gathering under the auspices of the Fairhill Friends' Association. Refreshments were served in the library and class-room, and in such abundance that the committee were told to send portions to aged and sick friends and to the nurses at the Samaritan Hospital. Evan W. Michener presided, and on behalf of the committee presented the following program: "Our Aims and Hopes," Stuart S. Graves; recitation, "Don't Say That He Died from Drink," Amy Michener; recitation, "Las' in de Mornin'," Eleanor Graves; medley, "Literary Salad," Maud Comly and Amy Michener; recitation, "The Bartholdi Statue," in ten dialects, Spencer R. Graves; recitation, "The Wind and the Moon," Eleanor Wood; recitation, "Pushing Forward," Clarence Tyson; advertising contest, by Margaret Morris. This feature, as well as the medley salad, was particpated in by the audience with abundant response.

The regular meeting of the Association will take place on the evening of Third month 24th, to which Friends generally are invited.

CHESTER, PA.—On Sixth-day evening, Third month 9th, 1906, the Friends' Association held its regular monthly meeting at the meeting house. The exercises of the evening were opened by the reading of a portion of scripture by Alfred Stevenson. The usual form of program being omitted, we listened to an address on "Good Literature" by Henry W. Wilbur. His discourse teemed with good and valuable thoughts. He stated that, as Friends, he felt we could most profitably become more in touch with the good literature provided for us, through the various histories of our society and the writings of its pioneers, and that no Friend could afford to be unacquainted with Rufus Jones's "George Fox" and the "Essays and Addresses of John Wilhelm Rowntree." The institution of the Whittier circles is solely for this purpose. From purely a literary point of view, and aside from its religious value, he placed the Bible at the head of good literature. He said that entirely too much time is spent upon the reading of the daily paper and other current literature, much of which is absolutely valueless for mental culture. That no work of fiction should be read unless it contained ethical food for the betterment of mankind. A large majority of the novels of the day are really a menace to good, wholesome taste. This address was listened to by a large and appreciative audience. Discussion, in which many participated, followed. DORA A. GILBERT, Cor. Sec.

SOLEBURY, PA.—At the meeting of the Young Friends' Association, Third month 11th, the attendance was good and an interesting program rendered. Emma A. Fell, of Newhope, presided. Nellie Walter read "The Changed Cross," and Alice R. Price read "Particular Advices" in the Discipline. Edith Michener, Ellen B. Carter, Carroll B. Price and Reuben Price discussed the methods that could be employed to make more effective the teaching in the First-day school.

Earnest, energetic Bible study is of first importance, to be pursued with as much ardor as you would put into your business pursuits, if you would receive any lasting benefit. Much stress was placed upon individual effort and responsibility, and the importance of making each member realize that no other could fill either his or her place, and do their duty.

It is hoped to have one of the normal course instructors present at the next meeting on Fourth month 8th, when the topics will be discussed by Walter W. Carter, Huldah P. Mattison, Ethel Fell and John S. Williams.

OXFORD, PA.—The fortnightly meeting of the Young Friends' Association was held at the home of Dr. and Sarah B. Coates on evening of Third month 7th, with President Lewis Kirk in the chair, and Martha Smedley, secretary pro tem. The following program was well rendered to an appreciative audience, the parlors being well filled. After reading a portion of scripture and some routine business, Maurice Ferron recited "The Felon" in his earnest manner, followed by a paper by Lewis Kirk, "Fad Studies of Schools"; then Mary Ebert read an excellent article, "The Church Social." Answering of referred questions called forth some remarks, followed by a reading by Raymond Kirk, "Rock Me to Sleep." An original poem by John Junning, entitled, "Heaven," showed sincere thought along Friendly lines. Interesting current events were given by Horace Stubbs. The closing remarks by Hon. J. K. Stubbs were in his usual helpful manner. After sentiments, meeting adjourned to meet in two weeks at home of Annie S. Reynolds, North Third Street. T. C.

PLYMOUTH MEETING, PA.—The Friends' Association held an interesting meeting Third month 11th, 1906, which was opened by the reading of the 49th Psalm by Elizabeth C. Jones. Reading, "Charles Lamb's Essay on a Quaker Meeting," was given by Helen C. Livezey. Report of current events in our Society for the winter was given by William W. Ambler. A letter from General Conference of Associations at Plainfield was read, and called forth a general discussion on the Woodbrooke movement. A very interesting reading on "An Extinct Sect, the Nicholites or New Quakers of Maryland," who arose about 1777, was given by Donald Cranor. Question, "Is the Friendly idea of a guarded education being faithfully maintained in our higher institutions of learning?" was ably discussed by Benjamin Smith, who thought if the guarded education means more than scholastic training, then there is a need of a more guarded care, and if we are to follow out our testimonies we must be more careful to live consistently with our discipline, in our attitude toward tobacco, the present system of athletics and secret fraternities. The general discussion which followed was taken part in by Alvin Haines, William Livezey, Watson Phillips, and others.

The meeting then adjourned to meet Fourth month 8th, 1906.
A. ELIZABETH BUCKMAN, Sec.

NEWTOWN, PA.—A very large attendance of the Friends' Association was held at the home of Edward and Mary Taylor on the evening of the 7th. The meeting was opened by the reading of a portion of the 14th chapter of Luke. The first paper of the evening was by Edward S. Hutchinson, giving a "History of Mohammedanism"—the religion preached by Mohammed—the fundamental principle of the faith, "There is no God but God, and Mohammed is God's apostle."

This was followed by papers by Elizabeth G. Stapler and Evan T. Worthington, "The Fatherhood of God: What Does It Mean to Us in Our Daily Life?" After making many beautiful comparisons both papers summed up with the thought that we should live close to God, talk with him as to a Father, and with hearts filled with love be ready to extend a helping hand to all his children. Sarah F. Worthington read with much feeling the beautiful poem by Alexander Pope, "The Universal Prayer." Sarah W. Hicks read from the Discipline under the

head of "Meetings for Worship." Under current topics, Susanna Blaker gave two selections, "The Tide of Emigration" and "Church Federation and Unity." The two subjects for consideration at next meeting are: "History of the Beginning of Friends" and "The Power of Silence."

Roll-call was fully responded to by sentiments. After a silence the association adjourned to meet the first Fourth-day in Fourth month at the Friends' Home. S. J. R.

New Garden, Pa.—The Young Friends' Association met at the home of Ruthanna C. Michener, Third month 4th, 1906, at 2 p.m. The president being absent on account of sickness, the meeting was opened by the vice-president, J. Walter Jefferis, who read the 13th chapter of 1st Corinthians. After singing, S. Anna Chandler read an original paper, "In the Interest of the First-day School." She compared the school to a tree, the superintendent is the trunk, the teachers the branches, the older members sub-branches, and the children the leaves. To have a perfect growth all must unite earnestly, thinking not of self, but only the advancement of the school. W. Penn Hoopes gave an excellent sketch of the life of Dr. Ezra Michener, who lived for the greater part of his life in our own neighborhood. Mary H. Tudor read a very interesting paper on the "Origin of the Discipline of Friends." Estella A. Parker gave a humorous recitation. Florence Yerkes read "High Noon," and Sara Reynolds contributed current topics, while nearly all responded to roll-call, with quotations from Whittier. After singing "Nearer, My God, to Thee," and a short silence, we adjourned to meet with Taylor and Eva S. Richards, Fourth month 1st, at 2.30 p.m. Eva S. Richards, Sec.

Rising Sun, Md.—At a regular meeting of West Nottingham Young Friends' Association, held in Third month, Edwin R. Buffington gave a five-minute talk on the Palestine journey. He first told of the celebration of Easter over there, noting the difference between the uncivilized nations and that of our own. In Jerusalem there are, of course, a number of Oriental churches, including the Greeks, Assyrians, etc., making a larger number of people than Catholics and Protestants combined. Mohammedans have control, and have adopted a day in commemoration of Moses, when they make tours or pilgrimages to his tomb, during which time they make all the noise possible, blowing of horns, etc., demonstrating to the world their religious enthusiasm. Barton first visited the Greek Church where the washing of feet was a characteristic of their religious belief. Then to the Assyrian Church. Lastly to the Armenian Church, which was described as being very costly, the door of which was of turtle shell inlaid with pearls. religion throughout pertaining to the outward, instead of inward. Thus ended his travel in Palestine. The next talk will concern the trip from Jerusalem to Egypt; thence to Philadelphia. "The Religion of the Jews" was the subject of a paper ably prepared by Belle H. Haines, analyzing the Jewish faith, and portraying the virtues of the Jews. "Jews in America" was the subject of an interesting reading from Alket L. Buffington. Janette Reynolds read from the Intelligencer an article on "Friends of To-day." After an interesting discussion concerning the topics presented, the Association adjourned.

Janette Reynolds, Cor. Sec.

Pasadena, Cal.—A regular meeting of the Young Friends' Association was held First month 28th at the home of George Howell. The meeting was opened by the reading of the 35th chapter of Isaiah. After a period of silence Edward Coale spoke on the practical application of religion to our every-day needs. In all religious matters we do a great deal of thinking for ourselves. To walk in the light as we see it is a privilege we all have. We do not all have the same weaknesses, and our religion contains that which will help us in our individual needs. Simply because a thing is wrong it is bound to fail, but truth will always stand. There is no mystery about a religious life. He who is trying to do right bears the emblem on his countenance. We are on the highway to holiness when we do the duties of every-day life. Edith Hopkins read Lesson VIII of the Friends' Christian History Series. Charles Lewis defined the church as not the building, but in some measure the congregation, as the spiritual desire that exists in the minds of the people. The question, "Why do not Friends call their places of worship churches?" was asked. Frances Walter answered the question as follows: "At the time of the Established Church no denomination not belonging to that organization could call its place of meeting a church, and we have always retained the term meeting house." Benjamin Nichols spoke of the growth of the idea of the sacredness of the meeting house among the old Friends. Pearl Rall answered the question, "Were the Brownists anarchists?" They were called so in the days when the sect arose, but would not be so considered to-day. Samuel Yeo read an article from the Intelligencer on "The Only Way to Make War Impossible." The minutes of the last meeting were read. Sentiments were given, and after a brief silence the meeting adjourned.

Mary S. Howell, Assistant Clerk.

Pendleton, Ind.—After the Indiana Yearly Meeting, which we all so thoroughly enjoyed last Eighth month, there appeared to be a renewed zeal among the younger members of our Society. The result has been the organization of a Young Friends' Association. We think it is proving helpful to its members, our meeting and neighborhood, and feel our efforts have in a large measure been well repaid. We meet twice a month on First-day evening at the homes of the members, and have always had attentive, orderly and earnest meetings. Last First-day evening we met with Oscar and Lena Haines, about 38 were present. The president, Chester Anderson, opened the meeting by reading the 7th chapter of Matthew. The secretary, Hallie Scott, read the minutes of the previous meeting. Lena Haines read a well-prepared paper on "Happiness." She spoke of the joy and contentment of living a happy life, which is but the natural result of right living and thinking, and is the rightful inheritance of all; the countenance of a happy person is open and joyous, and reflects from a happy mind. Roland Rogers recited a pleasing poem.

Finley Tomlinson discussed very ably this subject, "Is a Silent Meeting for Worship Conducive to the Advancement of Friends?" He stated in a forcible and comprehensive manner many truths, comparing our quiet meetings to a stream flowing placidly to the sea, other evangelical churches more demonstrative, as the rushing turbulent stream, but all in the end reaching the same sea or haven of rest. Each must decide which way suits him best. He thought that with many their deepest thoughts and impressions came when alone, or when surrounded by nature in all its quietude and sublimity; that the soul experiences its greatest joy or exultation when kindred souls or feelings are awakened, even though no words are spoken, but if words come forcibly for utterance we are derelict of duty if we do not express them. We should recognize them as a divine message. Both papers were of much interest, and awakened helpful discussion by Walter Swain, John Haines, Stella Haines, Clifford Wood, Louis Thomas, John Thomas, Jr., and others. Our next meeting will be with Ella Fussell. C. H. A.

JUVENILE COURTS.

Juvenile courts were created to keep children out of jails as much as for any other reason. Reformatories were found almost as bad as jails in their influence. First offenders are, therefore, committed to institutions only when their home surroundings demand removal for their own good, or when they have reached such a depth of incorrigibility that they have to be protected for themselves.

In nine cases out of ten the first offender is released on probation. It is then the duty of the probation officer to visit him at his home at regular intervals; to see that he is carrying out the instructions of the court, and that the home environment is favorable to growth and improvement; to try to eliminate unfavorable conditions, and to bring him into court again if he cannot be taken care of properly outside an institution.

The work is intimate and personal. It is the officer's business to find out the cause of the boy's delinquency, and to try to remove it. If he is a member of a street "gang," or a resident of a bad neighborhood, the officer must report the fact to the court, and the court may order the parents to seek better surroundings. If he has a bad reputation in school, or if he has incurred the ill-will of his teacher, the officer may arrange to have him transferred to another school. If he is of working age, the officer must get him a position, and take care afterward that his interests are not jeopardized by the fact that he has been in trouble.—*Review of Reviews.*

"Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on! To-morrow comes the song."

METEOROLOGICAL SUMMARY FOR SECOND MONTH, 1906.

Mean barometer 30.236
Highest barometer during the month, 11th 30.938
Lowest barometer during the month 29.653
Mean temperature 34.6
Highest temperature during the month, 21st .....60.
Lowest temperature during the month, 6th ..... 8.
Mean of maximum temperatures 42.6
Mean of minimum temperatures 26.6
Greatest daily range of temperature, 15th .....27.
Least daily range of temperature, 25th ..... 6.
Mean daily range of temperature .....16.
Mean temperature of the Dew Point 21.1
Mean relative humidity, per cent. 62.7
Total precipitation, rain, inches 2.86
Greatest precipitation in any 24 consecutive hours, 1.42 inches snow, sleet and rain, on the 8th and 9th.
Number of days on which .01 inch or more precipitation, 9.
Number of clear days 14, fair days 7, cloudy days 7.
Prevailing direction of the wind from northwest.

Snow fell on the 5th, 7th, 8th, 9th, 18th, 27th. Total snowfall during the month, 5 inches, most of which fell on the 8th and 9th. No snow on the ground on the 15th, nor at the end of the month. Sleet on the 9th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 42.5° on 21st.
Minimum of the wet bulb thermometer at 8 a.m., 6° on 6th.
Mean of the wet bulb thermometer at 8 a.m., 26.1°.
Maximum of the wet bulb thermometer at 8 p.m., 51.° on 21st.
Minimum of the wet bulb thermometer at 8 p.m., 15° on 6th.
Mean of the wet bulb thermometer at 8 p.m., 30.4°.
Mean of the wet bulb thermometer for this month, 28.3°.

NOTE.—The means of the daily maximum and minimum temperatures, 42.6° and 26.6°, respectively, give a monthly mean of 34.6°, which is 2.3° more than the normal, and is 7.5° more than the corresponding month in 1905.

The total amount of precipitation for the month, 2.86 inches, is 1.06 inches less than the normal, and 0.13 of an inch more than fell during Second month, 1905.

JOHN COMLY, Co-operative Observer.
Centennial Avenue, Philadelphia, Second month 28th.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), 11 a.m. Adult class at 10.30 a.m.

3d mo. 17th (7th-day).—Normal Class for First-day school workers, at 2.30 at Fifteenth and Cherry Streets; Jesse H. Holmes, director. "Teaching Ethical Lessons from the Prophets—Isaiah of Babylon."

3d mo. 18th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at West Chester, Pa., at 2.30 p.m.

3d mo. 18th (1st-day).—Cornwall, N. Y., Friends' Association, at the home of J. L. Brown.

3d mo. 18th (1st-day).—Race Street Conference Class, 11.45 a.m. Subject, "Institutional Care for the Indigent."

3d mo. 18th (1st-day).—Girard Avenue Conference Class, 9.45 a.m. Subject, "Queries and Answers."

3d mo. 18th (1st-day).—A conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting house at West Chester, Pa., at 2.30 p.m., to be addressed by Scott Nearing, assistant secretary of the Pennsylvania Child Labor Committee.

3d mo. 18th (1st-day).—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Salem, N. J.

3d mo. 19th (2d-day).—Social meeting for Third month of the Young Friends of Philadelphia, under care of the Literature and Social Section. Debate between Moorestown Friends' Association and L. and S. S. "Resolved, That a Friend can carry his Friendly principles into business and be successful." Social hour and refreshments.

3d mo. 25th (1st-day).—Meeting of Friends at White Plains, N. Y., at the home of Wm. Moore, 78 Fisher Avenue, at 11 a.m.

3d mo. 28th (4th-day).—Lecture by Hamlin Garland, "Vanishing Trails," Association Hall, Fifteenth and Chestnut Streets, Philadelphia, at 8 p.m., under the care of Old Pupils' Association of Friends' Central School.

It is surprising how little many of us really know of the common plants that grow by the wayside. In this month's *St. Nicholas* we are told how the dry spiked heads of the teasel are gathered and shipped to the factories to be used in fulling cloth.

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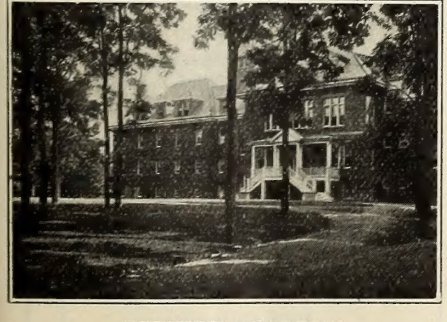
ARTHUR H. TOMLINSON, Principal.

EDUCATIONAL INTERESTS

Philadelphia Yearly Meeting

R. BARCLAY SPICER, A. B., Swarthmore, Superintendent

Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 N. 15th Street, Philadelphia,



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A. DAVIS JACKSON, B. S., Principal.

Scribner's for Third month contains a story by Thomas Nelson Page, entitled, "A Brother to Diogenes," the scene of which is laid in Southern California. It has also "Some Impressions of Lincoln," by E. S. Nadal, who obtained his material by talking with people in Springfield who had known Lincoln in everyday life.

Sylvester Baxter's plea for "Art in the Street" in this month's *Century*, contains suggestions for villages as well as cities. Tablets with suitable inscriptions marking historic sites are of interest to the growing children as well as to visitors; and we need everywhere to learn the lesson that it should be the chief end of civic art "to make utility the vehicle of beauty."

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The new English Premier, Sir Henry Campbell-Bannerman, has always been a staunch supporter of all true temperance movements and is a firm believer in giving to the people the right in their several communities to veto the liquor traffic. Some drastic temperance measures along the line of local veto will have a front place in the new legislation.—*National Temperance Advocate.*

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Having had himself recently photographed, Mark Twain has sent one of the pictures to Frank Lawrence, of the Lotos Club, with this note:

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In this month's *McClure's* Carl Schurz, in his "Reminiscences of a Long Life," tells the thrilling story of his flight through a sewer, in the hope of escaping from political imprisonment. Anthony Fiala describes his adventures during "Two Years in the Arctic." Other writers are Ida M. Tarbell, Ray Stannard Baker, Clara Morris, Samuel Hopkins Adams. As usual, there are several good stories.

In concluding his social notes on New York, in the *North American Review*, Henry James tells us, in his usual felicitous English, that Americans take much better care of their teeth than Europeans; also that they are much more apt to have clean and polished boots than to wear suitable and becoming hats.

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In this month's *Lippincott's* there is a story by William MacLeod Raine, which shows how one honest man, following the example of Governor Folk and Mayor Weaver, discovered the crooked facts in a Government printing steal, and carried them to his chief. The same number contains some interesting personal recollections of Jean Ingelow.

In Paris, says the *Review of Reviews*, they are building apartment houses where no families are admitted unless they have children; in connection with them are gardens for the little ones to play in. The rents barely pay expenses, the houses being built by societies that have become alarmed over the depopulation of France.

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In the *Atlantic* for Third month light is thrown upon three important sociological questions. George W. Alger shows how little real benefit the laboring man gets from some of the "rights" given him by legislation. Charles M. Harvey tells in eloquent words the present status of the Indians in the United States. Major H. S. Bullard shows the forces that are now at work in the Philippines transforming the Moros into industrious and peaceful citizens.

If any of the INTELLIGENCER readers have not made the acquaintance of Judge Lindsey, "the kid judge" of Denver, Col., they will find a graphic description of his methods in "The Children's Court in American City Life" in this month's *Review of Reviews.* Few men understand better than Judge Lindsey how to apply Christianity to everyday life.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, THIRD MONTH 24, 1906.

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"SCATTERED SEEDS."

It is always gratifying to us to learn that our publications are appreciated outside the Society of Friends. It therefore gave us pleasure to receive an order from the school authorities of a Western city for 200 copies of *Scattered Seeds*, to be used for supplementary reading in the public schools. We are now offering to send this little paper to new subscribers the remaining nine months of this year for 25 cents, and to any one sending us three new subscribers at this rate we will send a free copy for the same length of time.

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☞*It is desired that all subscriptions should reach us by the 1st of Fourth month next.*

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Since last week two more cottages have been rented for the season, and one more has been placed in the Company's hands to secure a tenant. We do hope that FRIENDS who desire to spend the season at Buck Hill will be prompt in securing what accommodations they need, either at the Inn or in cottages. Here is the cottage offered:

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Elsie V. Smith, room clerk at Buck Hill Falls, who has been in Florida all winter, returns home this week to actively look after Buck Hill work and reservations.

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CONTENTS OF THIS ISSUE.

Good Words.—XII. 177
He Knoweth Best (Verse) 177
History of Friends in America 177
Hungary, Roumania and the Congo State 178
The Passing of Friends' Schools ... 180
Effect of a Revival of Miltonian Theology 180
Philadelphia Yearly Meeting (Arch Street) 181
Editorial:
To Train Friends as Teachers .. 182
Note and Comment 183
The Decorations at Harrisburg—A Protest 184
A Fellowship Meeting 185
Preliminary Course in Social Work . 186
Quarterly Meeting in Chicago (Concluded) 186
Prairie Grove Quarterly Meeting .. 188
Books and Reading 188
A Voice from the Desert (Verse) .. 189
Births, Deaths 189
Notes and Announcements 190
Lloyd Griscom to Speak at Race Street 190
New York Friends' Seminary Banquet 190
Tea Meeting at Race Street 191
Conference of Friends' Schools 191
Swarthmore College Notes 191
Friends' Associations 191
Communication:
Mt. Pleasant School 192
Calendar of Meetings 192

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, THIRD MONTH 24, 1906.

Volume LXIII. Number 12.

GOOD WORDS.—XII.

Being then desirous to know who I was, I saw a mass of matter of a dull, gloomy color between the south and the east, and was informed that this mass was human beings in as great misery as they could be and live, and that I was mixed with them, and that henceforth I might not consider myself as a distinct or separate being.

JOHN WOOLMAN.

HE KNOWETH BEST.

Deep grief flooded me,—
Heart, soul, man;
I said, "I cannot live,"—
God said, "You can."

Care's hand threw me down,—
Prone in the dust;
I said, "I cannot rise,"—
God said, "You must."

Listless, inert, I lay,—
Hope, joy, passed by;
God whispered, "Strive for me"—
I said, "I'll try."

So I arose, and live,—
Strive with the rest;
Joy, even, calls sometimes:—
God knew the best!

—*Altha A. Ogden, in Unity.*

HISTORY OF FRIENDS IN AMERICA.

In 1894, Allen C. Thomas, of Haverford College, and his brother, the late Richard H. Thomas, of Baltimore, issued a small volume of special interest to all Friends in this country. This book, revised, and somewhat enlarged, now appears in a new edition.* There is just enough of it devoted to the beginnings of Quakerism in England to establish the historical continuity of the Society on both sides of the sea. The book has been carefully made, and contains a wealth of notes and references exceedingly helpful to the student.

Not a small part of the book deals with the "establishment or spread of truth" in America, and in this line there is practically nothing to criticise. While there may be an honest difference of opinion regarding the relative importance of certain influences and events treated by the authors, in their relation to the growth and development of the Society, the care that has been exercised in the statements of fact cannot be too highly commended. In this respect we note but one lapse from correct and well-informed statement. On page 213 the work of our Committee on Isolated Members is completely confounded with the purpose of the Committee for the Advancement of Friends' Principles.

The matters relating to the "separation" are really too meager to adequately deal with the causes which lead to the misunderstanding, but in the main there is exhibited a strong desire to be just if not generous with the Friends of our "branch." We have never believed that during that unhappy period the regrettable and reprehensible conduct was all on one side, and the gentleness and genuine Friendly spirit all on the other.

One can easily read between the lines in this book, if he does not discover it in the text, that in the estimation of the authors the "Hicksites" had no real quarrel with the doctrines held by their brethren of the opposite faction, or any desire to disturb them in tenaciously holding to these views. The whole case is pressed into this sentence on page 132 of Thomas' History: "The former [Hicksites] did not object to individuals holding them, but to insist on them as essential they could not understand." On the same page the author says:

> "The Orthodox appear to have utterly failed to grasp the tendency of the times. The great movements in the direction of political and intellectual liberty that arose towards the close of the eighteenth century were having their effect upon the Friends. There was a spirit that rebelled against the authority of the elders, and proclaimed that the true principle of Friends was democratic. Elias Hicks undoubtedly appealed to this element."

Probably no more judicial statement could be made than the following, on page 163 of the book under review:

> "There has always been a minority of Friends belonging to this branch who entertain views closely approximating evangelical doctrines; so, in full accord with the foundation principle of freedom which underlies the 'Hicksite' branch of the Friends, one can hear very differing views advocated in the same meeting."

The writer does not hesitate to say that this is exactly as it should be in a religious organization where the thing desired is unity of spirit rather than conformity to a creed, or uniformity of doctrine.

Still it should not be denied that a distinct divergence of theological doctrine played its part in the controversy which led up to and characterized the "separation." The point, however, is that it was an absence of the genuine Friendly spirit, and the disposition towards dogmatic conformity which lay at the base of the doctrinal trouble. But it is doubtful if that could have wrought its perfect work of contention and division had it not been for the disposition and purpose to exercise arbitrary ecclesiastical

* "A History of Friends in America." By Allen C. Thomas, A.M., and Richard Henry Thomas, M.D. Philadelphia. The John C. Winston Company.

authority in the Church. The desire in the direction of a sort of a spiritual overlordship on the part of the "weight of the meeting," composed of most of the elders and the Friends of wealth and social position was the real thing which stood in the way of a healthy compromise and a restoration of unity in the Society. A document presented to Byberry Monthly Meeting, Twelfth month 29th, 1828, sheds a flood of light on one side of the situation. This document, in the main in splendid spirit, asks this pertinent question as a summing up of the whole matter: "What can be more inconsistent with the order and discipline of the Society of Friends than for a small minority of any meeting for business to assume to be the meeting to the exclusion of the rest?"

It would be interesting to review the story regarding the division of property at the time of the "separation," but one point only must suffice. In justifying the position of the Orthodox in refusing to divide property on the basis of numerical membership, it was claimed by the Friends of the other branch that "they regarded themselves as trustees of the property that had been placed in the hands of Friends for specific purposes, and that they were bound to see that these purposes were carried out; that the question of numbers was not in the case, and that they could not divide property so that part of it could go for the support of doctrines they considered contrary to the fundamental position of Friends."

In this the whole matter of arbitrary authority again crops out. The property which the Society possessed at the time of the "separation," presumably, at least, had been gathered by joint contribution of both the Orthodox and "Hicksites," or the fathers and grandfathers of both branches. Yet one side considered itself a trustee for property in fee simple, for the gathering of which it was only responsible in part, and probably a minor part at that. Again one side assumed a sort of undisputed right to say what was the "fundamental position of Friends." It will thus be seen that the same matter of arbitrary authority appeared when the dispute was over dollars as when it was over doctrine.

From our standpoint no part of this book is more interesting than that which deals with the development of the Orthodox branch of the Society since the "separation," and especially the changes which have taken place in church polity and method. On these points the treatment is all too brief. To get at the matter of the Uniform Discipline, the Declarations of Faith, the Pastoral System, and matters and methods in the Society, we are referred to other books, and documents not a few. Whether non-conformity to the declared declarations of faith carries with it disownment from the Society we are not told. If, however, a serious attempt to discipline members of the Orthodox body for repudiation of certain propositions in the declaration of faith adopted by the conference in 1887 were made, we greatly fear our Friends of the other branch might have another "separation" on their hands.

This leads us to the inquiry whether the time for theological declarations of faith has not about passed. When made and kept on the records they seem to be more for show than use, more for exhibition purposes to the world and the other churches than for universal enforcement or acceptance inside the fold.

There were disownments for doctrine before the "separation," but we fancy no one is very much elated in our time by considering these cases. John Bartram, a man of saintly life and character, if we may believe half the evidence, was disowned by Darby Monthly Meeting in 1758, but we fancy neither branch of the Society is to-day proud of that record. This great naturalist, in love with nearly everything God had made; whose every utterance was an adoration of the Creator, could have been permitted to end his days in peace within the Society in which he was born, without injury to either him or it. Disownment did not change his belief or probably effect his character; for years after the Society had cast out this man, one of its most distinguished members of the eighteenth century, he had these words chiseled over the entrance to his botanical study:

"'Tis God alone, Almighty Lord,
The Holy One by me adored.
John Bartram, 1770."

Fortunately the temper of the time has been improved. Happily we can better understand the spirit which dominates men than we could aforetime, and such a toleration and charity now possesses us that it is almost certain that most of those gathered in the different branches of the Society of Friends could dwell together in unity, if they were not now divided.

HENRY W. WILBUR.

HUNGARY, ROUMANIA AND THE CONGO STATE.

Sixty years ago Hungary, under Kossuth, was fighting for independence from Austria. Our Government sent over a special agent to report upon the revolutionary Government, that we might decide intelligently whether to recognize it. Austria was indignant, and her minister at Washington, Mr. Hülsemann, addressed to our State Department a very wrathful letter. Our Government had no business, he said, to be interested in Hungarian struggles for independence and to call Louis Kossuth an illustrious hero. The reply of our Secretary of State, in 1850, is a very famous document. It was very long; but two sentences in it are all that I shall quote: "When the people of the United States behold the people of foreign countries moving toward the adoption of institutions like their own, it surely cannot be expected of them to remain wholly indifferent spectators." "The cabinet at Vienna may rest assured that while performing with strict fidelity all their neutral duties, nothing will deter either the Government or people of the United States from forming and expressing their own opinions freely and at all times upon the great political events which may transpire among the civilized nations of the earth." The name of the Secretary of State of the United States in 1850 was Daniel Webster.

The Hungarian revolution did not succeed. Kossuth, with his associates, took refuge in Turkey; and thence by the authority of an act of Congress he was brought to this country in a United States frigate. His reception by the people of the United States is one of the stirring chapters of our history. Was the Government behind the people in its welcome? His reception by the President, to whom Mr. Webster personally presented him, was the warmest; and at the great banquet in Washington, January 7th, 1852, Webster himself, our Secretary of State, was the chief speaker. I would that space here permitted citation of his plain speech concerning the Emperor of Austria, which he followed by proposing a toast to "Hungarian Independence." Here is one word of Webster's speech: "The effect of this reception cannot but be felt. It cannot but have its influence beyond the ocean and among countries where our principles and our sentiments are either generally unknown or generally disliked. Let them go forth—let it be borne on the winds of heaven, that the sympathy of the Government of the United States and all the people of the United States have been attracted toward a nation struggling for national independence." And here is one word more: "We are too much inclined to underrate the power of moral influence, and the influence of public opinion, and the influence of principles. Another great mistake is sometimes made. We think that nothing is powerful enough to stand before autocratic or despotic power. There is something strong enough, quite strong enough, and if properly exercised will prove itself so, and that is the power of intelligent public opinion in all nations of the earth."

That was our Secretary of State in 1852. He held that it was the duty of the people of the United States and of the Government of the United States to speak out for freedom and humanity, when their interests were at stake; and he was quite willing in doing it to say things that some vastly more important personages than the present King of Belgium might not relish. He did not hunt for any specious technical plea for indifference, not any cheap whitewash for tyranny; nor did he have any misgiving about his straightforward humanity involving guns and gunboats. He thought simply of moral influence and the power of an aroused public opinion. He thought that it was the duty of nations and of governments to act like men.

Four years ago the 400,000 Jews of Roumania were suffering under frightful persecution—precisely that form of persecution which the great conference of Berlin in 1878 undertook to prohibit. Fifty thousand of these Roumanian Jews took refuge from this persecution in the United States. On August 11th, 1902, the Secretary of State of the United States addressed an identical note to all the European Powers signatory to the Berlin treaty, protesting in the strongest terms against this oppression in Roumania, and demanding that the European Powers, which had made themselves responsible, should put a stop to it. That noble moral outburst filled a column in our newspapers of September 17th, 1902. The name of the Secretary of State of the United States in 1902 was John Hay.

This is what John Hay said: "This Government cannot be a tacit party to such an international wrong. It is constrained to protest against the treatment to which the Jews of Roumania are subjected, not alone because it has unimpeachable ground to remonstrate against the resultant injury to itself, but in the name of humanity." "The United States," added Secretary Hay, with reference to the situation four years ago, "may not authoritatively appeal to the stipulations of the treaty of Berlin, to which it was not, and cannot, become a signatory, but it does earnestly appeal to the principles contained therein, because they are the principles of international law and eternal justice."

"Because the Powers are responsible for the existence of Roumania, the culprit in this case," was the simple and fitting comment of the New York *Tribune* in printing Mr. Hay's letter—and it is the precise words which should be said of the Congo case to-day —"the Secretary of State has directed the note to them in the hope that they will bring the Roumanian Government to a sense of its duties toward civilization."

Will it be claimed for a moment that the responsibility of our Government for the Jews of Roumania was comparable with its responsibility to the natives of the Congo States, whose very birth and organization were through acts and sanctions in which we shared, under conditions which we helped define and impose, and which have been so grossly and defiantly violated? Will it be said that Secretary Hay was thinking chiefly of burdens felt by us through the coming here of these Roumanian Jews? Read that great sermon of his and see clearly that this burden was simply the technical pretext which he seized for preaching it. He was not hunting for technical covers for inaction and irresponsibility; he was hunting for a chance to let America preach eternal justice.

To-day the oppression and atrocities in the Congo State, of which the appalling details are pouring in to us month after month, surpass any injustice and persecution in Hungary or Roumania in 1850 or 1900 as a thousand to one. Hundreds of thousands of helpless and innocent men and women are being murdered there under one of the most rapacious and ruthless régimes known in human history. The story staggers humanity; and the fifty English and American missionaries in the country, whose united appeal of January 11th has just reached us, are not writers of fiction, but of awful truth. The heart and conscience of America and Europe cry aloud. The responsibility which our Government took and shared in delegating at the conferences of Berlin and Brussels for civilized rule and the welfare of the natives in the Congo cannot be explained away and cannot be shirked. The American people are righteously demanding that their Government shall unite with the governments of Europe in a searching and impartial investigation; and, as is their right and duty, they have turned to their State Department to utter their protest. And from the Secretary of State comes this

response: "If the United States had happened to possess in darkest Africa a territory five times as great and populous as the Philippines, we, too, might find good government difficult, and come in for our share of just or unjust criticism." The name of the American Secretary of State in 1906 is not Daniel Webster, and it is not John Hay. . . .

It is time for us to emphasize with power, in pious memory of John Hay, that in the American State Department considerations of humanity and eternal justice still have proper place. It is time for us to appeal with Daniel Webster to the power of moral influence and to remember with him that there is something stronger than callous indifference or greedy tyranny, and that is the power of aroused and intelligent public opinion.—*Edwin D. Mead, in the Boston Transcript, Third month 9th*, 1906.

THE PASSING OF FRIENDS' SCHOOLS?

The time seems to be ripe for some earnest agitation in behalf of Friends' schools. From various quarters we hear querulous suggestions that perhaps the day of usefulness of the Friends' school is past. We suspect that these come largely from Friends who are no longer in touch with the practical workings of Friends' schools, and who wish to relieve their consciences of a sense of obligation toward their support.

In spite of the fact—indeed, partly because of the fact—that no large proportion of the pupils in our schools are Friends, it seems to me that Friends' schools have never had so broad an opportunity for usefulness as they have to-day. Year by year the number increases of quiet, thoughtful people who are seeking for their children a simple, wholesome environment and an education going deeper than the froth and scum of popular information. These people turn instinctively to Friends' schools. In my one year's experience with boarding school patrons, I have been surprised to find how universal is the reputation of Friends' schools for this intangible thing which we call "Friendly atmosphere," and how many people desire this thing for their children. The would-be patrons of our schools may be divided into two general classes: First, those who know Friends traditionally and value the moral discipline of the school, and, secondly, those who know of the present growth of the Society and whose thought is in sympathy with ours. It is to these that Mrs. Amelia E. Barr responds, in her recent novel, when she puts into the mouth of one of her characters the following:

"Without any fuss or theological conclaves, Friends, while preserving jealously intact faith in their distinctive doctrine of the Inner Light, have yet in all smaller matters kept fairly abreast of the times. Why, the curriculum of their school in New York would amaze you; and I noticed among its select pupils sons and daughters of one of our greatest physicians, though he and his whole family are devout Roman Catholics."

Now, if there be any hope of a future for Friends as a Society, and if we have any faith worth propagating in the world, our hope and our opportunity must be primarily in our schools. What Amelia Barr has said (truly) of Friends' Seminary may be said of all our preparatory schools in greater or less degree, measured largely by the support and encouragement which the schools have received from their friends.

One needs only a casual survey of the facts at hand to discover the actual relationship between the schools and the meeting. The majority of earnest, efficient workers in all the religious and philanthropic activities of the meeting to-day are intimately associated with or graduated from our own schools. In only a few exceptional cases have the young people educated in schools other than our own come back to help carry the burdens of the Society. An examination of the list of accessions to membership shows also that practically all our recruits come through our schools. This, at least, is true of New York meetings.

The accessions to membership, however, seem to me only a secondary argument for the maintenance of the schools. Too much attention, in our Society, has always been focused upon the idea of self-perpetuation. If we have vital principles their propagation will not depend upon the perpetuation of any given form of organization. If Quakerism has no function save self-preservation it may as well be allowed to die. But if its principles are of any value to human society, then we should seek every avenue for their dissemination, and for this purpose the schools offer the best possible opportunity.

If the zeal which we as a people have exercised in the past in providing a "guarded education" for our own children may now be widened to include our neighbors' children as well, it seems to me the most far-reaching philanthropy yet undertaken, and incidentally we shall be building for our own future better than we know. Mary Nichols Cox.

Chappaqua, N. Y.

EFFECT OF A REVIVAL OF MILTONIAN THEOLOGY.

The writer very much dislikes to find fault with either the manner or the method of any one who, under the purpose of doing good to men, may do violence to well-grounded conviction. But when the spirit of the gospel of Christ is so enmeshed in material figures of speech, and so clothed in grossness as to bewilder the understanding, and distort the healthy spiritual perceptions, the temptation is to cry out in protest.

It is a question whether the bald and almost brutal literal reference to the "blood," as employed by the eminent evangelist now so much in evidence in Philadelphia has not the tendency to lay grievous and abnormal spiritual burdens upon the souls of men.

As a case in point, a most forlorn woman came into our office the other day, greatly troubled in spirit. She was not seeking material aid, but spiritual com-

fort, and she needed the liberty which only spiritual light can give.

Certain domestic difficulties had preyed upon her mind, and oppressed her with a feeling bordering on despair. She had absorbed the "bloody" theory, although fortunately she had not fully assimilated it. Every passage in the Scriptures which relates to blood she had taken literally, and made a specific application to her own case; but it brought her no relief. She fancied as a sort of propitiation for her sins, and as a surcease for her trouble, the Lord required her to do some startling thing, and in the absence of it would visit her with some dire disaster. While she possessed the notion that belief in the blood was essential to salvation, and incumbent upon all who would be Christians, neither the thought nor the belief had helpfully or hopefully ministered to her condition. That to really be a Christian one must get and keep the spirit of Christ, had not been presented to her comprehension. That her salvation depended upon a present spiritual condition rather than reliance upon past types and a literal belief in proof texts, was a revelation to her wretched spirit.

This case, like numerous others, fortifies the conclusion that what the mass of over-burdened and over-worried men and women need to-day is not a revival of Miltonian theology, but a comprehension of the real gospel. They need less blood, literally and figuratively, and more life, received from the source of life, and fortified and strengthened by a fellowship in the spirit, rather than a mere church affiliation based on the acceptance of disputed theological propositions. The weak and the wicked, and that means the whole of us, need a substantial basis for a rational spiritual life in the flesh, rather than a literal reliance upon obscure Scripture passages, that from the first to the last must be maintained by a resort to subterfuge if not superstition.

There is a wide field in Philadelphia, and, no doubt, elsewhere, for a revival movement in behalf of a really Christian Christianity, which shall meet human need, not with a spectacular presentation, but a practical application. Who will start the revival?

A Friend.

PHILADELPHIA YEARLY MEETING (ARCH STREET).

[The following from Joseph Elkinton, who is sojourning in France, appears in the London *Friend*, in response to an account of the present state of the yearly meeting, which was also copied in our issue of last week. The editor of the *Friend* adds the following note: "We gladly insert the following letter, giving as it does another picture of Philadelphia Yearly Meeting, depicted from a different standpoint, not necessarily antagonistic, but supplementary to the tale told by statistics, etc. We are thankful for all indications of spiritual life and depth."]

As "A Picture of Philadelphia Yearly Meeting," in thy issue of 9th instant [Friends' Intelligencer, Third month 17th] does not give a fair impression of its spiritual condition, I feel a little concern to supplement it by a few facts which have come under my personal observation.

The little volume, carefully prepared by some of our younger Friends, as a handbook for the aid of those who wish to visit the subordinate meetings of that yearly meeting, is in itself a hopeful sign of the increased interest which promises well for the future of Quakerism within the limits which it surveys. If our English Friends could meet with the two thousand Friends who gather once a year at the Arch Street house in Philadelphia—and this number has been pretty constant during the past thirty-five years—I think they would consider the attendance compares favorably with any yearly meeting under our name, in proportion to its membership. The fact that this house is only occupied in the middle of the week results from its being in the business part of the city, while nearly all those who would otherwise regularly assemble there reside nearer other meeting houses which are open on First-day.

It is not my purpose, however, to minimize the apparent decline in numbers, but rather to speak of that which numbers so often fail to express—the spiritual interest and life of our members—even in the face of this decline in meetings, which frequently follows removal from rural to urban districts. During the last twenty-five years there has been a most gratifying sense of unity increasingly manifest throughout the yearly meeting. One of the evidences of this was illustrated by a recent gathering for the purpose of discussing the literature of our own Society. The same committee which collated this "Book of Meetings" extended an invitation to all our members to attend a meeting, when no less than five hundred responded, to consider how best to promote Quaker Round Tables; and the spirit that animated the sessions of this conference was all that could be desired. So I felt the bare and rather cold statement of selected items concerning the numerical strength and condition of our meetings was rather calculated to leave a false impression.

There is a considerable body of men and women in and about Philadelphia who are deeply concerned to maintain the standard of Fox, Barclay and Penn in the life of the Spirit, and as they have held their meetings "in the power of God"—whether a human voice was heard therein or not—they have felt strengthened in the belief that true communion of soul does not consist necessarily in large congregations or audible ministrations—much as we value both. Some of us who read with considerable diligence and interest our Friendly periodicals feel there are excellencies on both sides of the Atlantic, as well as shortcomings which the living members are earnestly striving to remedy.—Thy friend,

Tonniens, Joseph Elkinton.

Lot et Garonne, France, 12 ii., 1906.

"To find joy wherever you go is to be faithful to God. To leave joy wherever you go is to be faithful to man."

Too many make the mistake of thinking that endorsing an opinion is the same as obeying a command.—*S. S. Times.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 24, 1906.

TO TRAIN FRIENDS AS TEACHERS.

A SCHOOL for the proper training of Friends and others who expect to make teaching their profession is to be established at Swarthmore in connection with the college. For some time Friends have had at heart a concern in this direction, based largely on the difficulty experienced by all committees and principals of Friends' schools in securing adequately equipped Friends as instructors. They have sought men and women well trained not only in pedagogy and psychology, but also trained to approach each subject to be imparted as an avenue through which may be gained, together with a knowledge of that subject, a consecration to the ideal of the lesson, bearing upon life and its duties from the Friends' point of view. Teachers so trained are needed for our own schools. Indeed, we cannot carry on our Friendly education unless a supply of such teachers can be had. We can easily get teachers to man all the schools we choose to maintain, if we pay sufficient salaries and let our desire for teachers be known; but we are only going through an empty form of maintaining Friends' schools unless we have as teachers those who are definitely equipped for the particular work that a Friends' school is maintained to do. There is no reason why Friends should simply add to the number of select private schools, and no reason why we should set up competition with the public school and undertake to do the identical work that the public school and the private schools are doing in their respective fields.

The conception of the Friends' school as an integral part of the work of our Society as a religious society distinctively is becoming clearer, and the concern for Friendly education is becoming more general and more serious. Perhaps not many would seriously suggest, as one of our most concerned younger members recently did when it was proposed to lay down the school rather than continue to meet the increasing deficit, to lay down the meeting if either must go, sell the meeting property and use the proceeds to endow the school permanently, and let the meeting be accommodated in the assembly room of the school. It was pointed out by this Friend that by far the most important influence going out into the community, and most widely exerted, was from the school. The school was educating the children of more of the influential families than came into any kind of contact with the meeting proper. More members even were taken into the meeting from among those who had first come into a realization of the importance of the Friendly principle by attendance at the school than through the propaganda or other activity of the meeting. This was said more to bring out emphatically and strikingly the importance of the school in the spread of Friendly principles and Friendly influences than as a serious proposal. And it brings home to us very forcibly the fact that in no other way can our Society be so helped and strengthened as by strengthening our schools and by sending abroad wherever a Friend may be called to teach the qualified Friend as qualified teacher. Aside from our own schools, wherever a Friend goes to teach there should be a strong, however quiet and unassuming, Friendly influence. Such teachers as we have in our Friends' schools of the best type are much sought for in other schools. The more we can equip to go out thus as Friends the better shall we be living up to our responsibility of the Friendly heritage. In many parts young Friends go out into the public schools. It would be an important undertaking to give all these a Friendly training of the highest type as regards equipment as teachers and Friendly in all that that implies, even if we had no Friends' schools to prepare teachers for.

Several times has teacher training work been undertaken by Friends on a more or less ambitious scale. Good work has been done in this way, but in no case has it been put on a permanent basis. Yet the concern has come up again and again. The feeling has been that what is done must be of the highest type as regards purely educational equipment as well as the distinctively Friendly part of it, and the high ideal Friends have held before them has had a deterring effect because of the magnitude of the undertaking. Now the different educational interests seem to have come to a focus and to have found a way of uniting their action through the General Conference Committee on Education. That committee has had conferences on the subject at its recent meetings in New York and in Philadelphia and has formulated a plan which it has presented to the Board of Managers of Swarthmore College. The proposal was received with great interest and approval, and President Swain was authorized to take steps toward opening a teacher-training department in a tentative way the coming autumn. Meantime those having the concern especially at heart will set about in co-operation with the college to raise an endowment that will in a few years place the department on a permanent basis, and equip it in such a way as to make it second to none in the country as regards the technical side.

As regards the Friendly influence, money endowment cannot accomplish that. That depends on the interest and co-operation of Friends in connection with the new department. If those who are concerned for Friendly education determine that this department of the college at least shall be truly and distinctively a Friendly influence in the best sense they can make it so. Many Friends have felt that stress has been laid at Swarthmore on things that are not Friendly. The most effective criticism of such

things is to go in with greater earnestness to make the Friendly influence felt. Especially now is there the opportunity to make what will be from every point of view the most important department of the college a distinctively Friendly institution. It is for those who are concerned for this influence above all else to go in and work for it with all earnestness. If those not so concerned are left to bear the burden connected with such an undertaking it cannot but be that the things they have most at heart will be the things that receive the greatest emphasis.

This move, wrapped up so closely as it is with the most vital interests of the Society of Friends, will call forth the support of many who have not before felt the call to service along the line of endowing and watching over the interests of higher education. It also will bring Swarthmore College even more closely into touch with the Society at large than it has ever been.

The labor organizations of the country are deeply stirred by the evident intention on the part of those in power to strike a death blow to the Western Federation of Miners. Frank Steunenberg, former governor of Idaho, who had taken an active part against the miners' union, but had also later got into antagonism with those influential in the State, was murdered. The officials of the Western Federation of Miners were arrested on the charge of having hired the assassin to do his work. and stealthily carried off from Denver, Col., to Caldwell, Idaho, where the murder was committed, and where the strong feeling against the miners would make a fair trial next to impossible. The present Governor allowed a statement to go out to the newspapers, in which he expressed his belief that the miners' officials were guilty, and declaring that they should meet their doom as they deserved. Mass meetings of working men are being held all over the country to protest against the summary way in which men they believe to be innocent are being dealt with and tc demand a fair trial. They have also raised money out of their wages and savings toward the expense of an adequate defence of the officials. Strangely enough no outcry against this outrage has as yet been heard from any of the various philanthropic organizations, and yet many of these ought to have far more influence with the powers of government than the working men who as yet do not exercise their right to act at the ballot box to their own best interest. This is a matter that Friends especially are bound to look into, and to let all their influence be brought to bear that these despised, pestiferous miners do not get the kind of trial the (at that time considered) pestiferous followers of George Fox used to get. This is a case that means not only the death of some men who are probably innocent, but their death in this way means also a deepening of the already bitter feeling among the working men of our country over these Rocky Mountain labor troubles. Here is work for the philanthropic committees. Whatever is done must be done quickly.

At a recent meeting of ministers in Philadelphia tremendous enthusiasm was aroused by the Methodist Bishop Goodsell, of Chattanooga, Tenn., when he spoke of the change which had taken place in the teachings even of the Church. "How I rejoice," said he, "that God who in my boyhood days was pictured to me as a policeman, chasing me through the world with a club, I now find to be the friend of my heart, the brother of my soul. Keep your hearts warm with the love of God and your fellowman. Do not give yourselves up to little devils of envy and jealousy. And let me urge you to look up, not down. If you look down you'll see snakes and devils, if you look up you'll see angels and God."

No better evidence of the success that has attended the efforts of Susan B. Anthony could be given than the tributes paid to her ability and her worth by the leading newspapers of the country, regardless of their attitude toward the concern of her life. The New York State Senate adopted a resolution of condolence, which spoke of "the distinguished character of her services during the eighty-six years of her life." The New York *Evening Post*, after referring to the great change in the legal status of women since this gifted woman began her work, thus speaks of her:

"The suffrage cause is now entrusted to the second generation. Miss Anthony was almost the last of the original group of suffragists, which included, among others, Lucy Stone, Elizabeth Cady Stanton, William Lloyd Garrison and Lucretia Mott, and like them she aided in righting many wrongs while engaged in the pursuit of her main object. Abolitionists they all were; through their unceasing efforts have come not merely the opening of the professions to women and an entire change in the legal status of the sex, but the advancement of the temperance and peace movements as well. Few American men have lived more useful lives than Miss Anthony; yet it was her fate to be politically classed to the end with Indians, criminals, the feeble-minded and the insane."

The Manhattan Trade School for Girls, in New York city, has issued its third annual report. This school is under the direction of Mary Schenck Woolman, and does its work in connection with the various settlements. In it the pupils are taught dressmaking, hand sewing, machine operating, millinery, and several pasting trades. The settlements frequently assist girls financially who would not otherwise be able to attend. For example, a girl who was the oldest of eleven children was employed in a factory where the sanitary conditions were unsatisfactory, the hours long, the work irregular, the wages poor. Her father earned $14 a week, most of which he spent in heavy drinking. She was enabled to enter school by receiving $2 a week, given on condition that the father would quit drinking. The girl's health improved while at school, and after nine months' training she took a position at $5 a week, with promise of a speedy increase.

England has built a big battleship, and now we are told that sentiment is crystallizing in the House Naval Committee in favor of building a bigger battleship for the United States Navy. A practical work for peace would be such a stirring of the public conscience against the building of battleships as will prevent this "crystallization of sentiment" in Congress, if not in the committee.

William P. Northrup, M.D., of New York University, has written a paper on the strenuous life of school girls from eight to thirteen years of age. His concern is that the family physician shall tell the girl and her parents how she ought to live that she may not break down as the school year nears its close. There is little doubt that irregular life at home is responsible for more breakdowns than the work required at school; but it is nevertheless true that the requirements of many schools are unreasonable. Children between the ages mentioned should do most of their studying during school hours, unless those hours are very short. If eight hours of compulsory work are enough for an adult, no child under thirteen should be required to give more than six hours of the day to school and study. If she chooses to read during her leisure hours that is another matter. If the body and brain are kept in a healthy condition, and if the school teaches the girl how to study, she ought to be ready for the high school at thirteen without having given more than six hours daily to her lessons.

Dr. W. W. Keen, of Philadelphia, chairman of the general committee of the Congo Reform Association, has written a letter to the *Public Ledger*, in which he quotes from the official report of King Leopold's Commission of Inquiry, to corroborate the tale of horrors told by Missionary Harris and others. Concerning reforms that are said to have been instituted since this report was made public, he quotes from a letter written two months ago, but a year after the Commission left the Congo, signed by fifty-two missionaries on the Congo from America, Great Britain, Canada, Germany, Denmark, Norway and Sweden. He asks what reason we have for suspecting that all these men, who have left country and comfort, home and friends and family, for the sole purpose of carrying the gospel to these poor people, are liars. He further informs us that Secretary Root has authorized the statement that the case is not closed, and that he is willing to consider further information as to the facts, or suggestions of action along other lines.

The agitation concerning college athletics has already resulted in action that should make some change for the better. Both West and East have practically agreed that hereafter no freshman and no graduate shall be allowed to play on university teams. This should virtually put an end to the recruiting of schoolboy athletes and the hiring of graduates of other colleges to become dental or medical or law students for the purpose of playing on the football team. Concerning evils directly connected with the game nothing very definite has been promised in the East. The "Big Nine" universities of the West have voted not to charge hereafter more than fifty cents for the best reserved seats, and the Western Conference has abolished training tables and limited the number of intercollegiate games to five in one season.

THE DECORATIONS AT HARRISBURG—A PROTEST.

The DeSales Association [a Roman Catholic temperance organization] of Philadelphia, in regular monthly meeting assembled March 1st, 1906, unanimously adopted the following preambles and resolutions:

"Whereas, This body, while recognizing intemperance as the gravest menace to the Church and Society in the United States, is not indifferent to other interests of Church and country; and,

"Whereas, The State Capitol Commission has contracted for a series of paintings for the Governor's reception room, alleged to be an illustrated history of the growth of religious liberty, having for its object the bringing out in bold relief of the noble principles of the Friends in this respect; and,

"Whereas, The paintings thus far furnished reflect on the Catholic Church, and convey the impression that she is or was opposed to the Sacred Scriptures, notwithstanding the fact that she collected, preserved and authenticated the books of the Bible in the past and defends them at the present time against the so-called higher critics; and,

"Whereas, Though said paintings are historically false, we emphatically protest against them also on the ground that even if they were historically accurate they tend to quicken, and have already awakened religious animosity, and also because it requires the most specious and far-fetched reasoning to connect them in any way with the early history of Pennsylvania, a Commonwealth which in later times, unfortunately, furnished within its own borders, in the burning of Catholic churches in 1844, striking and gruesome subjects for the artist desiring to depict intolerance, said sacrilegious acts of incendiarism being promoted by just such libels against the Catholic Church as the Capitol Commission seems inclined to perpetuate; and,

"Whereas, This State has officially declared in what is popularly known as the "religious garb bill," that even the dress of a sisterhood can be offensive to a minority in a public school composed almost exclusively of Catholics; and,

"Whereas, The total abstinence movement has brought Catholics and non-Catholics engaged in the same religious cause more closely together and is assisting the tendencies to real Christian unity; therefore, be it

"Resolved, That we protest as Catholics against the perpetuation of this libel on our religion; as taxpayers, against the use of our money to publicly calumniate us; as Americans, against this violation of

the spirit of the Constitution and this utter disregard of the 'square deal'; as Pennsylvanians, against the inconsistency of this action as contrasted with the super-sensitiveness which brought forth the "religious garb bill," and as Philadelphians, against the revival of the spirit which disgraced this City of Brotherly Love in 1844; and be it

"Resolved, That cheerfully recognizing the liberality of William Penn, the founder of Pennsylvania, and acknowledging the debt due to one of his co-religionists, William Martin, who persuaded Father Mathew to take up his noble work, we nevertheless feel that these paintings violate the peaceful traditions of the Society of Friends whom the artist seeks to eulogize, and we therefore request our non-Catholic fellow citizens in the spirit of fair play, and in the interest of mutual co-operation in moral movements, to unite with us in the remonstrance and in efforts for the removal of the offensive decorations; and further be it

"Resolved, That copies of these preambles and resolutions be sent to Hon. William A. Stone, chairman of the Capitol Commission, and its other members; to Hon. Samuel W. Pennypacker, Governor of the Commonwealth, and to the State Senate and House of Representatives at their next session.

"Thomas F. Ward, President.
"Thomas M. Carr, Cor. Sec.
"Edw. I. Harkin, Recording Sec."

A FELLOWSHIP MEETING.

On the evening of Sixth-day, Third month 9th, a joint meeting of the Quakerism class of the Orthodox branch of our Society and our own Young Friends' Association of New York and Brooklyn, was held at the home of Alfred and Harriet Busselle, in New York. Twenty-five persons or more were present, about an equal number from each organization. The purpose of the meeting was to become better acquainted with each other, and to learn from each other the methods used for spreading Friends' principles and increasing the membership.

Alfred Busselle presided at the meeting and gave the first address, which presented a general view of the condition of the Orthodox body throughout the country. In the West, where the membership is largest and increasing fastest, the meetings are hardly different from those of other churches, though they have no creed and greater liberty in belief. For gaining new members they use evangelistic methods, revivals, etc. In some places Friends felt there had been some loss in departing from the old customs. In the East there is more conservatism, but Philadelphia and Baltimore are the only yearly meetings that have no supported ministry. Members are gained by Bible and Quakerism classes, Christian Endeavor and mission work.

Elizabeth Stover gave an account of the recent work of the Committee on Isolated Friends, in the interchange of addresses, visits and special meetings of Friends who are traveling. A selection on the same subject was read from "The Australian Friend."

Bertha Ufford outlined for us the work of the Quakerism class. The membership being limited to those who were willing to do careful study, in three years they had covered the whole history of Friends in England and America, with study of the doctrine and principles, and a study of local conditions in the different branches of Friends at the present time. With most of the members the result of the study was an increased interest in the Society and the belief that what we stand for is still needed in the world.

Edward B. Rawson spoke about the Young Friends' Association, which has filled much the same need as the Quakerism class in stimulating the interest and activity of the younger members; but he thought it seemed to be time to institute some new form of organization for this purpose.

Hollingsworth Wood told about the new Fellowship movement which has been started in Philadelphia, through a desire to express what was gained in the Quakerism classes, and whose object was to gain the impetus and strength of numbers, and to unite for various activities. The central committee concluded that details must be worked out by local organizations, and suggested a system of bridge building, opening up communications between the various bodies of the various branches of Friends.

Henry M. Haviland told how the Fellowship idea originated independently in the two bodies of Friends.

The meeting was entirely informal; the speakers were interrupted by questions, and much that was most valuable was said in this way, and, incidentally, just as the "spirit moved." The members of the two bodies seemed in perfect sympathy; not only did we accept the same great principle as fundamental, but even in details, in our idea of the meeting for worship, there seemed to be perfect unity.

The formation of a Fellowship Association was discussed while refreshments were served, and a committee of ten was finally appointed to develop further plans for a Fellowship organization, the only requirement for membership to be readiness for service. It was remarked that this was probably the first time since the separation that members of the two meetings had sat together and appointed each other on a committee for the extension and furtherance of Friendly thought.

We felt that it was a memorable occasion; the meeting was memorable for itself, on account of the feeling of love that was with us and the stirring inspiration which we received; memorable, also, as a beginning, we hope, of a much wider expression of the spirit of fellowship. M. S. McD.

There shineth into my soul what space cannot contain, there soundeth what time beareth not away, there exalteth odors which the breath disperseth not, there tasteth what eating diminisheth not and there abideth what satiety devoureth not.—*St. Augustine.*

PRELIMINARY COURSE IN SOCIAL WORK.

In response to many and insistent requests from religious, social and philanthropic organizations, the University of Pennsylvania has decided to offer a preliminary course for the training of workers in these various activities. As long ago as 1899 the University established a Course of Social Work, limited to college men. Changed conditions now make it possible to enlarge the plan and to offer the course to both men and women who desire to fit themselves for service as paid or volunteer workers, or as directors and trustees.

There is a growing recognition of the fact that, in addition to good intentions and the missionary spirit, careful preparation is required for those who desire to help their fellowmen. For those who have had special training there is a steady demand; the untrained worker is distinctly at a disadvantage. New organizations call for an increased force of workers. Such training will, therefore, be of the greatest value, no matter what particular field the student chooses. Members of membership, visiting or best interests committees; teachers in First-day or day schools interested in their pupils as well as in their lessons; probation and truant officers, and all who deal with homeless and neglected children; workers in all kinds of philanthropic and social societies; all those in a public or private capacity who deal with criminals; physicians and nurses interested in the larger social aspects of their profession, must have the highest degree of preparation to increase their effectiveness.

It should be distinctly understood that no one will be a trained worker after taking a preliminary course of six weeks' duration. The aim will be to give the beginner a general introduction to the field of social work and to broaden the view and stimulate the enthusiasm of those who have already been in active service. If the preliminary course creates a sufficient demand, the University will doubtless later offer opportunities for training throughout the school year, leading to a certificate of proficiency.

The co-operation of a number of experts has been secured for the preliminary course. From Second-day to Sixth-day of each week there will be a lecture at 4 p.m., in Logan Hall, Thirty-sixth Street and Woodland Avenue, Philadelphia, to be followed by a general class discussion. On five Seventh-days the class will visit typical institutions in and about the city.

For this preliminary course there will be no fixed requirements for all, but each applicant must furnish satisfactory evidence of ability to profit by the course. The director will suggest books and other reading after consultation with each student.

The fee for the course will be $10, as students will have the privilege of the University Library. Cards admitting to single lectures may be had upon application to the director.

All who contemplate taking the course, or who wish to know further details, are requested to correspond with the director. Advice and suggestions relative to rooms, board, etc., will be furnished out-of-town applicants. Address Carl Kelsey, Director, Logan Hall, West Philadelphia.

QUARTERLY MEETING IN CHICAGO.

(Continued.)

The First-day School Conference met First-day morning, Thomas Atkinson Jenkins, clerk, and Martha M. Mason, assistant. A most excellent paper, entitled "Is Peace Practical?" was read by the clerk, and good selections were read by Walter Messenger and Henrietta Hadley. All the exercises of this occasion were on the subject of peace. Hannah Plummer thought war may be prevented in future, and could have been in the past by wise statesmanship, foresight and a restraining hand on the evil-minded, who, many of them, have never learned to obey.

Clarence Mills urged arbitration. All of the speakers opposed military drill in the schools. One Friend gave several instances to show that there are often little things we can all do in our home life to oppose the military spirit. The thought was expressed that public opinion is growing for peace. Thomas Jenkins feels that there is plenty of scope for our warlike propensities in fighting evil, and suggested that it might be a benefit to exchange the name "peace movement" to "arbitration movement," as it might be better understood, and received more favorably by the officials and the public.

Elwood Trueblood is not in favor of peace under all conditions. There are people who must be controlled. He admired the method pursued by President Cleveland in the railroad strike of 1894. The speaker objects to the military articles in our public school books. He referred to the Friendly environment in the education of Secretary Hay as possibly having given the bent to his mind which led to his efforts for good in the way of opposing the spirit of war. There was much unity of feeling along these lines of thought, and Clarence Mills voiced the sentiments of many, that we cannot do without punishments, that the lawless must be controlled, but that penalties should be remedial, and in the same spirit that they should be in a family.

The meeting for worship on First-day was well attended, and was a favored season. Mary G. Smith began with the text, "Put off thy shoes from off thy feet, for the ground on which thou standest is holy ground." There came a revelation to Moses beside the burning bush that he must take the children of Israel out of bondage. It was explained that the feet are a symbol of the understanding, which is spiritual, and the ground on which we stand must be holy to us. We must put away whatever will encumber. We must be purified and cleansed. We must go into the mountain of spiritual thought and gather truths there. Revelation is the basic faith of Friends. There is an altar in our own hearts which we ought to bow before. There should be a place to meet at home. We should bow down before God individually oftener

than the morning. The spiritual view is the one we want to see, no matter what denomination we belong to. The speaker related an experience as follows: Since coming to meeting she had seen as in vision a great plain dotted over with all religious denominations, all seeking the one object, and she was impressed to relate what had come to her as a dream in the past. It was the last night of the past century. The clock struck twelve. She lay there thinking what a great thing it was to have lived in two centuries, and she questioned in her heart how much of good she had ever done in the world, and then and there she dedicated her future life to God and His service, and fell asleep. In dreams she went out to hunt God. She wandered all over the earth; she looked at the wonders of nature everywhere and said, "These are but the manifestations of God, but they are not God." Returning to her home after what seemed to her to be many years, she found the trees grown up and covered with buds. She plucked one of these and said, "This is another manifestation of God, but it is not God." While she held the bud it began to swell and unfold in her hand, and a shoot grew to the length of three inches, and as she wondered a voice said, "This is God; life is God." Then in dreamland she saw a clergyman of her acquaintance pass by, and when she had explained these things to him he rejected the idea with a sneer, and said, "God is a personal God." When she awoke the interpretation came clearly before her. It was an impressive lesson to her. God was in her own home. She need not go away off to find him. She saw that if this germ of divine life in us does not come forth we know not God in any sense. This view inspired her with great thankfulness, and she saw how the lesson which was made so clear to her spiritual vision would reform the churches if it could be brought to bear upon them.

Elwood Trueblood arose with the language, "What must I do to inherit eternal life?" He has enjoyed this life. Life to him has been beautiful. He is glad the Heavenly Father has been pleased to continue this life and has surrounded him with so many blessings. He has sometimes wondered that God did not make this life eternal. Many have asked, "What shall I do to be saved?" It is the universal thought and inquiry, "What of the future life?" The young Pharisee asked of Jesus, "What shall I do to inherit eternal life?" The answer was, "Keep the commandments." What were they? "Do not kill, do not steal, do not bear false witness, honor thy father and thy mother." The commandments touch our nature at every point. The young man was not satisfied. It is the universal cry, "If a man die shall he live again?" Jesus came to bring life and immortality to light. On the mount of transfiguration there appeared with him Moses and Elias, those who had lived hundreds of years before. They were seen and recognized. Three things Jesus here teaches us—there is a future life, we retain our identity, our individuality, and we will be recognized. The speaker said the possibility of future recognition was a precious thought to him, and had been opened up by revelation clearly to his own mind, as well as by Scripture testimony, but the conditions of the next life depend on our life here. We must prepare ourselves by culture and training, and by obedience to the manifested will of God. The query came to the minds of several present, Was this one of the "many things" which Jesus had to tell his disciples, but, "Ye cannot bear them now"?

Abel Mills repeated the language of Scripture, "Lord, speak, for thy servant heareth." To whom does this belong? Is it true? Is it important? Can we gain knowledge by reading the Scriptures alone? No. The same spirit must be in us as was in those who gave us the Scriptures. Shall we sit still when the Master speaks to us? God speaks to us all. Shall we live in anticipation of that kingdom? We must labor for that end. Jesus declared, "Heaven is within you." The same power that saves us saves others. The grace of God is given us in measure, but it is sufficient to bring us into heaven. They who do not know the Father in the heart know him nowhere. The soul of man is the spirit of God. Whatever is good in us is God in us. It is grand to read the Bible, but its truths are sealed to us by revelation. Revelation has not ceased. We have access to the same spirit that had Peter and Paul. Our punishments are in this life. Our sins are burned out by the spirit of God.

Prayer was offered by Mary G. Smith.

Thomas Jenkins voiced the feeling of the meeting in thankfulness for the messages of love from those devoted laborers of the vineyard who had come so far to see us, and he believed they were appreciated by those who attend our little meeting.

Abel Mills felt the evidence that God had been with us, and that we have had the influence of the divine in our minds through the labors of his willing servants, but he desired that we give God all the praise; we have only been servants of God.

With desires of many for greater zeal in the future, for renewed consecration, and under a hallowed feeling of a nearness to "Our Father's House," the meeting closed. Rebecca J. Mason.

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Self-control is the only sure means of controlling others. Real self-control is never mistaken for weakness, though loss of control over self is sometimes mistaken for strength. A man who is quietly intense in the expressing and the carrying out of his purposes is far surer to accomplish his end than the man whose intensity dissipates itself in a violent outbreak of temper. Occasionally a man is found who brings things to pass even though frequently lacking in self-control; let us remember that his power is exerted, not because of that defect, but in spite of it. "The hottest flame does not crackle," says Alexander McLaren, writing of Daniel's "resolution too fixed to be noisy." Violence is usually a confession of weakness. Intensity ceases to be intensity when self-control goes, for intensity is the result of great strength compressed, or controlled, into small compass. "In quietness . . . shall be your strength."

PRAIRIE GROVE QUARTERLY MEETING.

Prairie Grove Quarterly Meeting was held at West Liberty, Iowa, Third month 3d, 1906. The attendance was small, sickness and very rough, bad roads preventing a number from being present. The meeting was held under sad and depressing circumstances. Two of our Friends—one a member who was always in her place when health permitted, and the other her brother—were drawing very near life's close while the business of the quarterly meeting was being transacted.

Abel and Elizabeth Mills were with us and gave their aid and encouragement to our deliberations, greatly to our satisfaction. The subject of a change in the reading and answering of the queries was considered at length, and finally recommended to the Sixth month quarterly meeting. Other routine business was attended to.

On First-day morning the silence was broken by the words, "Be still and know that I am God." The central thought of the discourse that followed was that the soul of man is the Spirit of God.

The attendance was only slightly increased over that of the day before. The two so seriously ill were released from their great physical suffering during the interval between the close of the Seventh-day meeting and the opening of the First-day meeting.

At the First-day School Conference, held on First-day afternoon, the time was mostly occupied by the reading of and commenting on the papers on "Young Friends in the Early History of the Society." Much time having been employed in research, the knowledge thus gained was of much value to those making the investigation, and the papers prepared created quite an interest amongst those who listened. H.

BOOKS AND READING.

Volume 3, No. 1, of *The Journal* of the Friends' Historical Society is of special interest to American Friends. A number of interesting incidents connected with the early history of Friends in this country are given in this issue. "Honest Margaret" gives a touch of early Quaker life which is suggestive and amusing. "The Words of Sympathy for New England Sufferers" gives a first-hand picture of those famous persecutions. "John Woolman to Jane Crosfield," and the "Petition from the Vestry of New Castle, Pa., to the Commissioners," also touch on American Quakerism. The leading article of this issue, "Irish Quaker Records," is of much general historical value. Many Friends in America should subscribe for the *Journal*. It is sent to all members of the Friends' Historical Society free. The membership fee is $1.25 a year. The former volumes of *The Journal* can be secured for $1.25 per volume; extra copies for 50 cents. Herman Newman, 1010 Arch Street, Philadelphia, is the American agent.

The fourth number of *The First Publishers of Truth*, the supplement of *The Journal* of the Friends' Historical Society, is now out. Any one wishing extra copies can secure them from Herman Newman, American agent, 1010 Arch Street, Philadelphia.

When Dr. Edward H. Magill wrote his paper for the Bucks County Historical Society, in 1898, on "The Underground Railroad in Bucks County, Pa.," he made a valuable contribution to the story of that much-traveled route from slavery to freedom. Among those in Bucks County who aided fugitive slaves to escape, the writer mentions Robert Purvis, Barclay Ivins, the Pearces, the Swains, the Beanses, the Lintons, the Schofields, the Buckmans, the Janneys, the Twinings, Jonathan Palmer, William Lloyd, William Burgess, and the Longshores, in the lower end of the county; in the middle section, the Atkinsons, the Browns, the Tregos, the Blackfans, the Smiths, the Simpsons, the Paxsons, John E. Kenderdine, Jonathan P. Magill, Jacob Heston, William H. Johnson, Joseph Fell and Edward Williams, while in the northern end the chief station was at the home of Richard Moore, of Quakertown. This address has now been published in pamphlet form, and may be obtained from the Friends' Book Association for ten cents.

No more compact history of the growth of the peace sentiment and the gradual substitution of arbitration for war has been published than the rectorial address delivered by Andrew Carnegie to the students of the University of St. Andrews last Tenth month. The speaker began by quoting sentiments in favor of peace from writers ancient and modern, giving first the saying of Homer, that it is by no means fit for a man stained with blood and gore to pray to the gods. He alludes to the attitude of the early Christians who refused to enlist in the legions and be thus bound to kill their fellows in war as directed. He then treats of the Amphictyonic Council, three hundred years before Christ, and refers to the rules adopted by various bodies modifying the barbarities of war. He informs his audience that in the 111 years that have elapsed since the Jay Treaty, 571 international disputes have been settled by arbitration, and that with one possible exception no award has been questioned or disregarded. He reviews the work of The Hague Tribunal, finding much encouragement in what it has accomplished. As practical work for peace he recommends the formation of arbitration leagues whose members should demand that arbitration be either proposed or accepted, if a dispute arise between their own nation and another.

This address is published in pamphlet form by Ginn & Co., Boston, Mass.; price, ten cents.

We should go seriously at the work of making the leaders of the future, those who are to mould public opinion. It is essential that they should be pure-minded, aggressive but not offensive, courageous but cautious, and irreproachably honest.—*Southern Workman.*

A VOICE FROM THE DESERT.

[Lines written on the forest destruction in the White Mountains of New Hampshire, by a resident of the arid southwest, after spending a summer in the Granite State.]

Wandering tribes now roam
The hills of Lebanon,
Knowing not house nor home;
Gone the great cedars, gone
That temple built of them
Once in Jerusalem!
. . . . . .
Once our forefathers heard,
Under their sacred oak,
Some strangely muttered word,
Whispered by tongues that spoke
Forth from the Druid tree,
Darkly, of things to be.

Though to our senseless ears
Forest and wood are dumb,
Now, in the lapse of years,
Our brothers' sons who come
Out of a treeless land
Hearken! and understand.

Men of the West, come forth!
Leaving your desert plains;
Tell to the East and North
Secrets the long-sought rains
Bear to your land of drouth
There in the burning South!

Men of the East, beware!
Listen, and understand;
Who strips your forest bare,
Ruins the whole fair land;
And by most secret stealth
Despoils your common wealth.

Seeking new gods, you list
These prophets of a day,
Who, for their daily grist,
Grind the wild woods away,
And with unholy haste
Lay the wide forest waste.

No longer give to greed
Your sons' best heritage!
Lo, he who runs may read
The woodland's open page;
And, in that book, the fate
And future of our State.

—Alexander Blair Thaw, in Forestry and Irrigation.

BIRTHS.

HERR.—At Moorestown, N. J., on Third month 13th, 1906, to Henry C. and Rachel L. Herr, a daughter, named Martha Frances Herr.

QUINBY.—To Frank Haviland and Elizabeth Purdy Quinby, at Brooklyn, New York, on Third month 15th, 1906, a daughter, who is named Elizabeth Lane.

STERRETT.—At Rising Sun, Md., Third month 11th, 1906, to John M. and I. Eleanor Sterrett, a son, who is named John M. Sterrett, Jr.

DEATHS.

ATKINSON.—At her home in Newtown, Pa., on Third-day morning, Third month 13th, 1906, Clara A. K. Atkinson, widow of the late Edward Atkinson, aged 47 years and 3 months; a member of Wrightstown Monthly Meeting of Friends. Interment at Wrightstown Friends' graveyard. During her years of health Clara Atkinson was a faithful worker in the First-day school and meeting, and her home was ever open with true Friendly hospitality. She was an efficient member of the Woman's Christian Temperance Union and the Wrightstown Farmers' Club, and was interested in reform movements generally. For the last year of her life she was confined to her room, and for several months was unable even to turn in her bed. Her cheerfulness, patience and courage during this time of suffering will long continue to be a strength and inspiration to the friends who witnessed her brave struggle to live as long and as fully as possible for the sake of her two sons.

CARPENTER.—At her home, near Port Chester, N. Y., Third month 7th, 1906, Elizabeth Sarah, daughter of Francis W. and Hannah L. Carpenter, in the 20th year of her age. She was never robust in health, and for this reason was many times deprived of school opportunities, which she so much enjoyed. For the past year her health has been gradually failing, but she was always patient and uncomplaining, forgetting her own discomfort, in solicitude for the welfare of others. Though her life was brief, yet parents, brothers and sisters, and all who have been intimately associated with her will always treasure her memory and feel that they have been blessed in the companionship of a character so pure and lovely. The influence of this consecrated young life will ever be with those who have known and loved her, cheering them in the hours of darkness and influencing them toward purer thoughts, nobler lives and more faithful loving service.

CHILDS.—At her home in West Liberty, Iowa, on Third month 4th, 1906, after a protracted and painful illness, Elizabeth E. Childs. She was the second daughter of George and Anna Elliott, and was born at New Market, Frederick County, Md., Fourth month 4th, 1835. She came to Iowa in 1855, and in 1862 was married to William R. Childs, who with their infant daughter died many years ago. She was a life-long member of the Society of Friends, and at the time of her death was an elder of Wapsinonoc Monthly Meeting. She leaves two sons, Harold M., of Lexington, Kentucky, and Herbert R., of West Liberty, two sisters and one brother and many other relatives and friends.

CONARD.—At his home, in East Lampeter Township, Lancaster County, Pa., on Third month 12th, 1906, Joseph Conard, aged 71 years. He was a birthright member of Sadsbury Monthly Meeting.

ELLIOTT.—At Fountain City, Ind., on Third month 9th, 1906, Jacob C. Elliott, son of Jonathan and Amelia (Huff) Elliott, in the 66th year of his age.

ELLIOTT.—At his home in West Liberty, on Third month 4th, 1906, after a few weeks of intense suffering, William S. Elliott, youngest child of George and Anna Elliott. He was born at New Market, Maryland, Third month 8th, 1846, and came to Iowa in 1855. He was married in 1870, and the wife and daughter, Edith Harris, of Maquoketa, Iowa, and son, Edward M., of West Liberty, survive him. The joint funeral services were held in the Christian Church, at 2.30 p.m., Second-day, and were very impressive. They were attended by a very large number of friends and neighbors of this brother and sister, who had been residents of this community for more than fifty years.

GRAHAM.—At his home, Bay View, Grange-over-Sands, England, 7th of Third month, 1906, Michael Graham, father of John William Graham, aged 80 years. The interment was at Friends' Burial Ground, Kendal. His was "a heart at leisure from itself."

KOSER.—From her home in Biglersville, Pa., Elizabeth Janney Koser passed into rest on the 12th of Third month, 1906. She was the wife of G. Wilmer Koser and granddaughter of Samuel M. Janney, of Loudoun County, Va.

LIPPINCOTT.—Suddenly, at her home, near Moorestown, N. J., on Third-day, Third month 13th, 1906, Martha M. Lippincott, wife of William T. Lippincott, and daughter of Joseph E. and Elizabeth H. (Coles) Roberts, aged 51 years. The funeral services took place in Friends' Meeting House, Moorestown, on the 16th. She was interred at Colestown Cemetery. Martha M. Lippincott was one of those quiet, unassuming, sweet-dispositioned individuals, whose presence makes home the centre of love and interest.

PURDY.—On Second month 20th, 1906, at the home of her grandchildren, Frank Haviland and Elizabeth Purdy Quinby, Brooklyn, New York, Phebe Haight, widow of Charles Purdy, in her 94th year. The funeral was held at the Chappaqua

meeting house on Second month 23d. She was the only daughter of Stephen H. Lane, a valued elder of Chappaqua Monthly Meeting, of which she also was a birthright member. Though old in years her interests and sympathies remained young to the close. Sore family bereavements were crowded into the last years of her life, and her last illness was one of pain, all of which she bore with a patience and sweetness that will live long in the memory of her family and friends.

"Let us not call it far—the heavenly country—
It bounds our little space like viewless air,
And while we sorrowing say that it is far away,
We touch it all unknowing, everywhere."

WARNER.—At her home in Bristol, Pa., on Third-day evening, Third month 6th, 1906, of cerebral hemorrhage, Ellen Warner, daughter of the late Joseph Warner, in her 71st year. She was an elder of Bristol Monthly Meeting, and until within a year or two her death was nearly always a representative either to the quarterly meeting or to the meeting of ministers and elders, or to both. One by one the sisters who lived with her passed on to the higher life, leaving her to the loving ministrations of the nieces who shared their home—a home that for many years has been a center of life and light, an embodiment of true Christian living.

WILLITS.—On the 13th of Third month, 1906, at the home of her brother-in-law, David Masters, 3308 Baring Street, Philadelphia, Elizabeth L. Willits, in her 64th year. She was the daughter of the late Jesse and Margaret (Lightfoot) Willits, of Muncy, Lycoming County, Pa. Interment at Muncy.

NOTES AND ANNOUNCEMENTS.

Henry W. Wilbur, of Swarthmore, has a prospect of attending meeting at Race Street, Philadelphia, next First-day, the 25th, at 10.30 a.m.

Sarah B. Flitcraft visited Fairhill First-day School and Meeting on last First-day afternoon, speaking at both meetings. The meeting for worship was a prolonged one, and was favored also with messages from Lukens Webster and Samuel Jones.

The Fairhill Friends' Association will hold its next meeting in the meeting house, Germantown Avenue and Cambria Streets, on next Second-day evening, Third month 26th. An interesting program has been prepared. Able speakers are expected.

The meeting at Thirty-fifth and Lancaster Avenue was attended by a large number of Friends, a large portion being young persons. Dr. Franklin Haines, of Moorestown, N. J., delivered a sermon, the subject being "Prayer, An Inspiration to Right Living." His remarks were directed especially to the young people.

"Prof. Pearson's lecture-recital on 'James Whitcomb Riley' is fine. That's what everyone says. You can't afford to miss it. It will be given in the meeting house, Rutherfurd Place and East Fifteenth Street, New York, Seventh-day, Third month 24th, at 8 o'clock, for the benefit of the Seminary's Library for Home Reading. Admission, 50 cents."

The following from an American who had studied at an English Friends' school is from the *Friend* (London):

"A Saffron Walden Old Scholar, of Pittsburg, Pennsylvania, who with her brother, twelve years ago, spent two years in England at the above-named Friends' school, in a recent letter to a relative in England gave some of their impressions of those days. Best of all, she writes, Bunk [her brother] and I both agree that the atmosphere at Walden, the simple, healthful life we led, the high standard held by the boys and girls in work and in play, was a splendid influence which will live with us always. I think we are not exceptional in thinking that in this respect the English schools (especially the one we know about) are far superior to the average American preparatory school."

The following appears in the London *Friend* for Third month 2d:

"Dear Friend: The Central Standing Committee of London and Middlesex Quarterly Meeting has been charged with the duty of making suitable arrangements for the distribution of Friends in and around London on Sunday, the 27th May. We feel that the opportunity is a great one, and desire the co-operation of all Friends who expect to be at Yearly Meeting and of all meetings within a practicable railway distance of London, in order that a united effort may be made in the cause of Truth in London and the Home Counties.

"With this co-operation we hope to arrange for a number of public addresses entitled, 'Christ the Need of To-day,' as well as for visits to our own settled meetings. It will be a great help if Friends who have definite plans will inform us of them, and if all others who are available will place themselves at the disposal of the Committee. Your friend sincerely,

"Harold J. Morland.

"Please address Richard H. Smith, 12, Bishopsgate Without, E. C., the Secretary of the Committee."

It seems but due that we should thus acknowledge our feelings of gratitude and appreciation to our many friends whose hospitality we shared, and social and spiritual fellowship we have enjoyed in so large a measure, believing that they in giving of their helpfulness have with ourselves been helped. And now in a brief review of many miles of travel, and weeks of almost continuous religious service (over fifty public gatherings), with nothing occurring on any occasion to mar, but rather each seeming to be an especially favored one; and we blessed with good health and a safe return to our great Canadian home, and many friendly greetings of welcome, all tending to feelings of thankfulness, and yet the ever-widening fields of service and urgent calls thereto leave some room for doubt as to the wisdom of resuming temporal duties where the field for religious service is so limited, but in that it is so, we hope not to be unmindful of the opportunities and demands thereto. And I feel to say that I have never found a greater willingness by our own members and others to hear, endorse and appreciate the simplicity of our faith in its appeal to human reason and the needs of the age, and humbly trust that the call for more faithful laborers may not be vain.

Bloomfield, Ontario. Isaac Wilson.

The following is from the Philadelphia *Press* for Third month 19th:

"Hoping to increase the attendance of mothers with small children at the meetings for worship a novel plan has been adopted by the Friends of the Seventeenth Street and Girard Avenue Meeting. A nursery, wherein the playfully-inclined children may romp to their hearts' content while adults are at their devotions, is the method by which younger members of the First-day school expect to meet the complaints of the mothers who account for their absence by explaining that their children are restless and might disturb the meeting.

"After discussion as to the feasibility of the scheme, it devolved upon the Junior Conference Class to accept the responsibility of managing the nursery. Accordingly when the congregation met for yesterday morning's service, a bright, cheery room near the entrance was ready for the little ones, and a corps of seven young women was on hand to manage the kindergarten adjunct.

"Many amusements were provided for the children in the playroom so that their time was pleasantly occupied until the service was over. . . .

"Miss Mary Gilby has been appointed to look after the nursery work.

"The result of the innovation in this city is awaited with interest by Friends' societies and church people in general. In New York the experiment was tried some time ago with success."

LLOYD GRISCOM TO SPEAK AT RACE STREET.

At the request of the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia, our Friend, Lloyd C. Griscom, recent Minister to Japan, and lately appointed Ambassador to Brazil, will address Friends on some of his experiences in Japan in Friends' Meeting House, Fifteenth and Race Streets, on Third-day evening, Third month 27th, 1906, at 8 o'clock.

NEW YORK FRIENDS' SEMINARY BANQUET.

The alumni banquet of Friends' Seminary, at 226 East Sixteenth Street, New York, is a very democratic and Friendly affair. The following invitation is sent out to all interested:

"The annual supper of the Alumni Association will be held at the Seminary on Friday, March 30th. There will be an informal reception from 6.30 to 11, and supper will be served at 7. Men may come direct from business and not worry about their clothes.

"Will you promptly advise the committee that you will be there, also whether you will have with you some of your friends or family, so that places can be reserved.

"Classes will be grouped at separate tables, and there will be hosts and hostesses for each few years, so you will be sure to be with your friends. But it is desirable that you tell or write your friends that you are coming, so that they will be sure to accept.

"The cost is $1.00 per cover."

The committee is Will Walter Jackson, president of the Association; Dorothy E. Dressler, treasurer; Edward B. Rawson, principal of the school. Response should be sent to 226 East Sixteenth Street, New York City.

TEA MEETING AT RACE STREET.

The Best Interests Committee of Race Street Meeting gave a social tea on Fifth-day evening, the 15th. In spite of the inclement weather about one hundred and fifty came to supper, and the gymnasium was well filled. It was remarked there were a great many young people present.

Hugh McIlvain gave an account of a trip recently taken by him and his wife through the mountains of Tennessee and North Carolina to New Orleans and home by way of Kansas City and Buffalo.

Miss Dudley favored us with several charming songs, and William J. MacWatters added to the enjoyment of the evening by a beautiful rendering of some Scotch songs, his son playing the accompaniments.

The evening was felt to be thoroughly enjoyable and satisfactory in promoting sociability. E. W.

CONFERENCE OF FRIENDS' SCHOOLS.

The next conference of the Association of Friends' Schools will be held at Swarthmore College about the 1st of Fifth month. The subject will be "Professional Training of Teachers Under Friendly Influences." It is felt that the time has come for Friends to establish a teachers' training school of the highest grade, and steps have already been taken toward establishing such a school. The whole subject will be taken up at this conference and discussed by Friends who are active in education, both in our own and in other schools. Further announcement will be made later.

SWARTHMORE COLLEGE NOTES.

On Second-day evening, the 12th, the last number of the lecture course occurred, Dr. E. B. McDowell giving a lecture on "The Panama Canal." The lecture was illustrated by moving pictures in addition to many beautiful lantern slides.

M. Vurpillot, pastor of the French Church of Philadelphia, and professor of Modern French at the University, gave an address in Parrish Hall on the 13th inst., under the auspices of the French department. He spoke in French, his subject being, "Vie de Collège en France."

On Fifth-day evening Mrs. Mary Sharpless Schaeffer, of Philadelphia, gave a very entertaining illustrated talk on "The Canadian Rockies."

At meeting on First-day Dr. Neff, of the Neff School of Oratory, delivered a sermon, speaking of the close harmony of physical well-being, education and religion in the make-up of a truly happy life.

The regular meeting of the Young Friends' Association was held in the college parlor on First-day evening. The program of the evening consisted in an illustrated talk by Dr. Hull on "Places of Interest to Swarthmoreans in England."

Prof. Hayes lectured on "Irish Poetry and Patriotism" last week at Williamsport and at Atlantic City.

Morris S. Clothier, class of 1890, announces that $37,500 has been subscribed of the $50,000 new endowment required by the conditional gift of a like sum from Andrew Carnegie for a college library building at Swarthmore. Wm. P. Bancroft, one of the largest contributors to the recent endowment, has offered to give $10,000 to this fund. Like sums promised by Isaac H. Clothier and Joseph Wharton have already been announced. Alumni and other friends have subscribed in smaller sums $7,500. Morris Clothier has guaranteed to the subscribers that the whole amount will be raised by April 1st.

At the last meeting of the Board of Managers of Swarthmore College, held at Fifteenth and Race Streets, Philadelphia, much of the business was routine, and not of general interest.

Mary Corwin Lane, Cornell University, '98, who has been teaching courses in English, Latin and Greek, was elected instructor in English, and expects to devote her entire time next year to this department.

Abby Mary Hall, Swarthmore, '90, and Cornell University, '93, was elected instructor in Latin. Miss Hall taught Latin and Greek in Friends' Central School for several years, and for a short time taught at the college.

A resolution of appreciation of the offer of Andrew Carnegie to give $50,000 for a library building was passed. The Library Committee to have in charge the erection of the library when the new endowment of $50,000 for its maintenance is fully subscribed, is as follows: Joseph Wharton, Isaac H. Clothier, Emma Bancroft, Robert M. Janney, and Howard Cooper Johnson.

The board also ordered the secretary to send a letter expressing the thanks of the board for the excellent collection of minerals, worth perhaps $3,000, which has been presented to the college by the heirs of Joel Scarlett. R. C. T.

FRIENDS' ASSOCIATIONS.

PHILADELHIA, PA.—The regular meeting of the Young Friends' Association was held Third month 12th, 1906. The subject for the evening was "Friends' Attitude, Past and Present, Towards Art, Recreation and Social Life" was introduced by Dr. Benjamin Battin, of Swarthmore College. Dr. Battin showed that early Friends went to extreme means in regard to amusements because the amusements were of such a condition that it was necessary. Now there is not the same reason for such extreme measure, though there might be a danger of our going too far in the other direction. Our greatest need is the development of the fine arts, in which he felt we have been very negative. In that, we have not begun to have gone far enough. Helen Moore Fogg then read a very able paper on the same subejct. This was followed by a very interesting discussion, after which the meeting adjourned.

THE WOODBROOKE FUND.

A letter was read from the committee appointed at the Plainfield Conference to see that the younger Friends of the Associations become interested in the Woodbrooke Settlement in England. This committee has been authorized to collect a fund to be used as needed in helping pay the expenses of any Friend who might be debarred from going to Woodbrooke on that account. The secretary of the Association has been asked to interest the members of her Association in this matter, and will be very glad to receive any amount, however small, towards starting such a fund.

EMILY W. INGRAM, Secretary.

MEDIA, PA.—The Friends' Association met in the school house, Third-day evening, Third month 6th, 1906. After a selection from the Bible, read by Dr. Pratt, the minutes of Second month were read.

Jesse Darlington rendered several violin selections, accompanied by her sister, Anne J. Darlington.

Sarah S. Hawkins then read an interesting paper, written by her mother, Lydia G. Hawkins, on the "History of Providence Meeting."

A paper on the same subject was read by Henry M. Fussell.

Several referred questions were asked and answered by members of the Association, after which the meeting adjourned. C. T. NEEDLES, Sec.

ABINGTON, PA.—The Abington Friends' Association met at the home of Edwin S. and Anna P. Stapler on the evening of Third month 9th, 1906, with a good attendance. The program was opened with the reading of the 55th chapter of Isaiah by Hannah L. Hallowell, after which the minutes of the previous meeting were heard. Esther L. Potts being absent, no one volunteered with a recitation.

Under current topics, Cynthia G. Bosler spoke of the Torrey-Alexander revival meetings, the illness of Helen Keller, the breaking up of the pass system, birthdays of noted men during the month past, the opening of the Josephine Widener Memorial Home for Crippled Children, and the recent wedding at the White House. A beautiful poem, "The Sweetest Thing on Earth," closed this interesting paper.

Edward Heacock then favored us with instrumental music. Annie M. Jarrett, the correspondent, told us of a novel railroad built from Florida to Key West. She also read three poems, one called "March," another "The Trees," and "What There's Time For." "The Street of By and By" was a poem read by Ella S. Mitchell. Emma W. Gaskill then said she had had the pleasure of attending one of the Torrey-Alexander revival meet-

ings, and that while she personally did not feel moved by Dr. Torrey's sermon, she could not help but admire the control he had over his audience, the beautiful singing, and the earnestness of some of his listeners. Dr. Torrey and Charles Alexander have already held thirty-six meetings. "Has the gambling spirit pervaded the business world?" was the question opened for discussion by Louis B. Ambler. He thought that it undoubtedly had, to some extent. Several members present then took part in the discussion. The last number on the program was a song, "Asleep in the Deep," with Anna T. Roberts at the piano. There being no other business, the meeting adjourned to meet Fourth month 6th, 1906, at the residence of Emma L. Hallowell.

New York and Brooklyn.—The New York Young Friends' Association met in Brooklyn, Third month 11th, 1906.

R. Barclay Spicer read a paper on "Newspaper Development in the Nineteenth Century." He spoke of their wonderful equipment for gathering petty news items, and for swift printing and publishing, but said that in matter and method of presentation they are far behind modern advancement. They show a daily gathering together of promiscuous stuff which is daily conned over by an obedient multitude.

Material conditions and not moral considerations shape the course of their development. Their ideals are to give an interesting "story," finding out what people want and giving it to them. Newspaper writers seem to play with events of the world, give petty details, not important facts. The city editor's ambition is often only to find or make news which shall give his paper a distinctive note. A scandal or a delectable triviality gets prominent place. A split or disagreement in a church is of more importance to a newspaper than years of good work. They make no endeavor to show the growth and development of communities, cities or States; no true progress, nor the trend of thought, religiously, politically nor sociologically.

Yellow journals are an attempt to get those to read who have not had the habit. Notwithstanding their flaring headlines, they are generally as correct in their news and in their Sunday sermons as journals of quieter color.

In the discussion which followed mention was made of the work of Baltimore Yearly Meeting in attempting to influence what should be published.

An editor of the New York *Times* who was present spoke of the care which is exercised by conservative newspapers in selection, in exclusion of certain classes of news and advertisements, without regard to the monetary reward. H.

Easton, Md.—The Young Friends' Association met at the home of Robert L. Kemp, Second month 28th, 1906, with twelve members present. In the absence of the president, the vice-president, Henry Shreve, took the chair. The minutes were read, and after a few corrections, adopted.

The program was opened by a reading by Anna Kemp from "The Rise of the Society of Friends." A general discussion followed this by the members. A character sketch upon the life of Jacob A. Riis, prepared by Lottie B. White, was then read. This paper proved very interesting, and was much enjoyed by all.

A conundrum salad was given by Anna W. Byerly. Hannah E. Willson being absent, the secretary acted as substitute, and read the poem, "Bingen on the Rhine." After sentiments from Burns, and the usual silence, the meeting adjourned.

Anna Sherwood, Secretary.

COMMUNICATIONS.

MT. PLEASANT SCHOOL.

My Dear Friends of The Intelligencer:

There seems to be such a lull now, both in the reception of funds and of barrels, I thought it might not be amiss to write to the Intelligencer just to stir up the minds of our friends by way of remembrance.

Funds are coming in very slowly, and it is very distressing to find ourselves getting more and more in arrears as the months go by. There are the salaries to pay, repairs to be kept up, and needs continually arising, and an empty treasury stares us in the face. A little extra effort on the part of our friends will remedy this, we are sure. The amount asked for each month could not well be less, considering the number of teachers and work accomplished.

The new teachers fill their places well, and everything has gone on pleasantly and harmoniously thus far. If one thing has marked the session more than another it has been the excellent attendance in the higher rooms. An absence in these rooms, unless the weather has been very unpropitious, has been quite the exception. As soon as the vegetable season comes, however, we fear the spell will be broken. But six months of such attendance will certainly tell upon the pupils.

We are having pleasant spring-like weather now, though the nights and mornings are cool, and call for a fire and warm clothing. But everything looks spring-like, though, as in former years, frost may yet be lurking in the air. The most destructive frost ever known to the truck farmers here took place the last of April.

We hope our friends will send us all the barrels they can. They answer several purposes. They help us both in clothing and feeding the little home children, seventeen in number. They help us in caring for the aged poor, sick and afflicted, and they help the colored people for miles around to clothe themselves comfortably, as with their limited means they could not otherwise do. They help us supply the sewing room with material, and the cobbling shop is wholly dependent upon them for their supply. So while we thank you for what you have done in this direction in the past we beg you to continue your efforts. We have received the barrels that were detained at the freight office, and all others due us, as far as we know.

Cordially, your friend,

Abby D. Munro.

Mt. Pleasant, S. C., Third month 12th, 1906.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

(Continued on page iii.)

ROYAL
BAKING POWDER
Makes delicious hot biscuit, griddle cakes, rolls and muffins.
An absolutely pure, cream of tartar powder.
ROYAL BAKING POWDER CO., NEW YORK.

CALENDAR OF MEETINGS.

(Continued from page 192.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), 11 a.m. Adult class at 10.30 a.m.

3d mo. 23d (6th-day).—Baltimore Friends' School, lecture at Park Avenue and Lawrence Street, at 8 p.m. F. Hopkinson Smith on "Bohemian Days—Art Life at Home and Abroad."

3d mo. 24th (7th-day). — Lecture-recital in the meeting house, Fifteenth Street and Rutherfurd Place, New York, at 8 p.m. Prof. Pearson, of Swarthmore College, on "James Whitcomb Riley." Benefit Friends' Seminary Library for Home Reading.

3d mo. 24th (7th-day). — Regular meeting of the Fairhill Friends' Association, at the meeting house, Germantown Avenue and Cambria Street, at 8 p.m.

3d mo. 25th (1st-day).—Bristol, Pa., meeting, at 10.30 a.m., visited by Arthur M. Dewees, of Philadelphia.

3d mo. 25th (1st-day).—At Bristol Pa., in the afternoon, at 3.30, a conference will be held in the meeting house under the care of the Yearly and Quarterly Meeting's Philanthropic Committee. Daniel Batchellor will speak on "The Things That Make for Peace."

3d mo. 25th (1st-day).—Frankford Meeting, attended at 10.30 a.m. by the Quarterly Meeting's Committee.

3d mo. 25th (1st-day).—Henry W. Wilbur, of Swarthmore, expects to attend Race Street Meeting, Philadelphia, at 10.30 a.m.

3d mo. 25th (1st-day).—Meeting of Friends at White Plains, N. Y., at the home of Wm. Moore, 78 Fisher Avenue, at 11 a.m.

3d mo. 25th (1st-day).—New York and Brooklyn Young Friends' Association at Brooklyn Meeting House, 110 Schermerhorn Street, at 8 p.m. In the winter's course on "The Nineteenth Century Awakening," the topic for the evening will be "Lister." Discussion will be introduced by Henry Russell.

3d mo. 25th (1st-day).—Junior Conference at Girard Avenue, Philadelphia, at 9.45 a.m., will take up the Advices of the Discipline, "Are Any of Them Out of Date? Might New Ones be Added?"

3d mo. 25th (1st-day).—The Visiting Committee of Abington Union will visit Plymouth First-day school, at close of morning meeting.

3d mo. 25th (1st-day).—After-meeting conference at Race Street, Philadelphia, at 11.45 a.m. General discussion growing out of previous meetings; opened by Helen Walker.

3d mo. 25th (1st-day).—Hopewell, Va., Young Friends' Association, at 1 p.m.

3d mo. 25th (1st-day). — London Grove, Pa., Friends' Association. Subject, John Woolman. "His Chief Characteristics as Shown in His Journal," by Oscar F. Passmore. "As Members of Society, Can We Profitably Carry Our Views Far Beyond Those of Our Fellowmen?" by Emma Brosius.

3d mo. 27th (3d-day).—Address by Lloyd Griscom, Ambassador to Brazil, formerly Ambassador to Japan, at Race Street, at 8 p.m.; subject, "Some Experiences in Japan." Meeting under care of Best Interests Committee, Philadelphia Monthly Meeting.

3d mo. 28th (4th-day).—Lecture by Hamlin Garland, "Vanishing Trails," Association Hall, Fifteenth and Chestnut Streets, Philadelphia, at 8 p.m., under the care of Old Pupils' Association of Friends' Central School.

4th mo. 1st (1st-day).—At Providence, near Media, Pa., at 3 p.m., a circular meeting under the care of a committee of Concord Quarterly Meeting. All interested are invited to attend. Walnut Street cars, Philadelphia, via Angora, for Providence Avenue, two blocks from meeting house.

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"We had a splendid visit; it was cold—down to zero Seventh-day, but the air was so dry and bracing it was a pleasure to be out. Snow 18 inches deep transformed the settlement, and our cottage is beautiful, most satisfactory in every way."

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CONTENTS OF THIS ISSUE.

Good Word—XIII 193
Worth While (Verse) 193
Religion in the Schools 193
The Lesson of a Life 194
The Rightfulness and Reasonableness of Total Abstinence 195
Quakerism and the Simple Life 197
Salvation by Machinery 197
Editorial:
The Revival in Philadelphia.... 198
Note and Comment 198
Marriage and Divorce 200
The Course in Social Work 201
Susan W. Lippincott 201
Willet B. Hazard 202
Blue River Monthly Meeting 202
The First Woman Suffrage Convention 202
Persecution of Peacemakers..... 203
The Flag for Friends' Schools..... 203
The Personal Relation 204
Books and Reading 204
The Lawlessness of Labor 205
The Winged Victory of Samothrace (Verse) 205
Marriages, Deaths 206
Notes and Announcements 206
Conference Notes 206
Friends' Academy, Locust Valley... 206
George School Notes 207
Swarthmore College Notes 207
Friends' Associations 207
Calendar of Meetings 208

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Speak well of all. You must learn to have no ill-feeling toward anybody.

Avoid those smart little speeches which seem clever, but are coined at the expense of somebody else.

Achieve stillness. Don't jerk, wriggle, tap your foot, bite your lips, or move around restlessly.

Learn to listen intelligently and with real interest.

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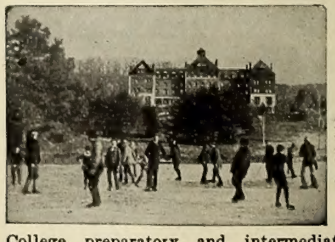
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PHILADELPHIA, THIRD MONTH 31, 1906.

Volume LXIII. Number 13.

GOOD WORDS.—XIII.

Some oppose honor to submission; but it can be no honor to maintain what it is dishonorable to do.

WILLIAM PENN.

WORTH WHILE.

I pray Thee, Lord, that when it comes to me
To say if I will follow Truth and Thee,
Or choose instead to win as better worth
My pains, some cloying recompense of earth—

Grant me, great Father, from a hardfought field,
Forespent and bruised, upon a battered shield,
Home to obscure endurance to be borne
Rather than live my own mean gains to scorn.

Far better fall with face turned towards the goal,
At one with wisdom and my own worn soul,
Than ever come to see myself prevail,
When to succeed at last is but to fail.

Mean ends to win and therewith be content—
Save me from that! Direct Thou the event
As suits Thy will; where'er the prizes go,
Grant me the struggle, that my soul may grow.

—Edward Sandford Martin, in "Poems and Verses."

RELIGION IN THE SCHOOLS.

Apropos of a reference to religious education, at the recent Louisville meeting of the Department of Superintendence of the National Education Association, a writer in the *School Journal* says: "The public schools never can teach religion, for Church and State will never again be one."

The statement that the end of education is the development of character and efficiency does not need to be defended. That ethics and religion are essential to the development of character will be denied only by those who include in religion a lot of unprovable theology. If the public schools are to fulfill their purpose they *must* teach religion.

The obstacles to be overcome are the same that have been already overcome in other departments of education: a lack of agreement as to what should be taught, the want of a suitable method of instruction, and the scarcity of teachers qualified for the work.

Science could not be taught in the schools if there were rival scientific societies attesting opposing sets of phenomena and advocating conflicting theories. What facts and theories the scientists are not agreed upon are not recognized as scientific truth, and are not taught as such. Only such religious truths as may be accepted by all religious people can be taught in the public schools. The points upon which the sects divide must be left for the home and the Sunday School to attend to; but the whole subject cannot be relegated to the home and the Sunday School because it is ignored in so many homes and so many children do not attend Sunday School. If religious education is necessary the public schools must provide it.

That there is a common foundation of religious truth upon which men have reared a great variety of more or less beautiful or grotesque structures is evidenced by the many movements toward religious unity or fellowship recently started. The time is ripe for a tentative organization of this common and fundamental religion, and an attempt to teach it in the schools. But as with the introduction of the kindergarten, of nature study (the study of things rather than of books about things), of physical and of manual training, the private schools must take the lead. The public schols will not, and ought not, attempt to teach religion until the questions of what and how have been at least partially answered.

Objection to the proposition to teach religion in the week-day schools comes not only from those who think it means theaching theology upon which there is no agreement, but also from those who think of it as necessarily meaning the teaching of religion from a book. When the study of science was first introduced it was taught from a book because no other way was known. A better way has been found. The teaching of ethics has been essayed in some schools, similarly, from a book, but a better way is being developed. It is safe to say that the teaching of religion will not be, ultimately, by the laboratory method, nor by the text book method, nor by the library method, nor yet by the lecture method. A method suitable to the subject must be devised, or, rather, discovered. If the need is real the way will be found.

In every case of broadening the scope of the school, a prime obstacle has been the want of teachers prepared to present the new subject, but in every case the need has been met. To teach religion a teacher must be religious; to teach religion in the public schools a teacher must be possessed by a religion that is inclusive of all sects and is in no sense sectarian.

To organize the religious truth that should be taught, to discover or develop a method of instruction, and to qualify teachers to do the work, are the three things necessary; and for every one of these the Society of Friends is pre-eminently qualified.

The Society of Friends rests upon the same foundation as other religious bodies, but while they emphasize the peculiarities of their super-structure, the peculiarity of Friends is the emphasis they put upon the importance of the fundamentals and the unimportance of sectarian differences. It would seem that

the Society of Friends had been built in advance for this work for which the world is now ready.

The theory of the Friends' meeting, however much perverted the practice, is based upon universal principles and not upon peculiar theological conceptions. While the present form of Friends' meeting may not prove to be the best means for providing religious training, it is perhaps the best means in sight, and immediately available because already free from forms that any might object to. Adaptation to the special purpose is, of course, necessary.

While it is not altogether true that, as a young Friend writes, "Friends have lost the art of transmitting their religion to their children, or of transmitting any religion to their children, in many cases," it is undoubtedly true that many of us do not know what these universally acceptable principles are that the Society has to teach. Nevertheless, amongst Friends there are many who by inheritance and association have been imbued with the broadest religious ideals, and who need only the focusing of conviction and experience to make efficient teachers of religion.

Friends will have no monopoly in this field of educational work, but their peculiar fitness for it makes it imperative that they take the lead rather than wait for some one else to move.

In order to make the contribution to this educational problem that the world has a right to expect of us we must do three things: First. Teach our principles and their applications to all our young people, to the end that the Society itself may realize its position and recognize its responsibility. Second. Provide for the training of teachers under Friendly influences, to the end that our teachers take into their work the same Friendly influence. Third. Endow our schools, to the end that we may work out the problem unhampered by financial worry.

Edward B. Rawson.

THE LESSON OF A LIFE.

[An address by Dean Elizabeth Powell Bond, delivered at Swarthmore Meeting Third month 25th, 1906.]

That womanhood is appointed to a share in the responsibilities of the world's work is a very old story. Miriam, the prophetess, the sister of Moses and Aaron, of whom Jehovah declared to Israel, "I sent before thee Moses, Aaron and Miriam"—this prophetess is one of the picturesque figures of Bible history. When Moses sang the song of triumph over the Egyptians:

"I will sing unto Jehovah, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea,"

Miriam, with her timbrel, led all the women in dances and song, taking up the same refrain,

"Sing ye to Jehovah, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea."

Of Deborah, a prophetess, it is recorded that the children of Israel came up to her for judgment. She felt herself the mouthpiece of the Lord to command Barak, with ten thousand men, to meet Sisera, who should be delivered with his chariots and his multitude into the hands of Barak. When victory was accomplished, the prophetess and her leader sang together their song of triumph,

"For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah."

This song of Deborah and Barak, with very splendid lines as poetry, and full of ascriptions of praise to Jehovah, has immortalized an unlovely tale of bloodshed. It serves, however, as a measure of progress in the thought of the world since that far away period whose warfare is so conspicuous a part of history. How changed is the record of womanhood that makes a distinct impress upon the conditions of human life.

The memory of Queen Victoria is celebrated for her patronage of the arts of peace. The world cherishes the names of Mary Somerville and Maria Mitchell as women of science. Literature has many handmaidens remembered for their clear, pure note in the symphony of letters. The names of Lucretia Mott and Elizabeth Fry stand for that motherhood which broadens and broadens from its own hearthstone to take in all the needs of humanity. The marble statue of Frances Willard in our national capital is a tribute to the womanhood that would make itself a strength to the weak; a power to win back to the right way such as have wandered; "the pillar of cloud by day and the pillar of fire by night" marking the way to the uplands of life.

Just now our thought is turned to the life of a woman, whose name, if not entered in the lists of the Hall of Fame, will have a place in the history of the world's progress. Susan B. Anthony was born eighty-six years ago, in a home of Quaker ancestry on her father's side. Had she lived in the time of Deborah, the prophetess, it is more than possible that the children of Israel would have come up to her for judgment! The "open mind" was a characteristic of the home; and appreciation of education, such as was to be had in a home school of eighty-six years ago. Her own work as a teacher began at seventeen, with the conditions which seem so primitive to us now, of incredibly small salary and "boarding round." She came immediately upon standards that she could not reconcile with justice. It chanced that when she succeeded to a school and in a school in which a man had failed, although she met the needs of the place, the salary which she received was only a quarter of that guaranteed to her predecessor. And this, notwithstanding the fact that there was need that her earnings as well as her brother's should go toward cancelling the mortgage on her father's property. She joined the State Teachers' Association of New York to learn that, although her entrance fee was the same as that of the president, it was only by braving the sarcasm of the presiding officer that she could contribute her thought to the subject under consideration. She was born into the time when the law specified the size of the rod with which the husband might enforce the obedience promised by the wife in the marriage ceremony of the Church. She

was born into the time when all the property that a woman owned at marriage, or should come to her by inheritance later, passed into the possession of her husband, who might at death bestow it as he willed, except that the law secured to the wife a life interest in one-third of the husband's property, which not infrequently was her very own. We have only to imagine what it must be to an eagle to find his wings beating against a narrow cage, to realize in a measure what it was to this young woman of clear sight and of moral power to encounter conditions so unjust. Seeing what she saw, and born of a line of ancestry that went back to the unflinching courage of George Fox and his co-workers,

> "When Duty whispered low, 'Thou must,'
> The Youth replied, 'I can.'"

It was no easy path that opened before her. If it had been martyrdom—the giving up of her life at the stake—an agony sharp but short, I am not sure that the service required at her hands would not have been easier to give. Instead, it was a long, slow siege before the wall of public opinion unjust and unreasoning, and at the door of legislatures that have for the most part only compromised as yet. Instead of the trial by fire and dungeons which was the portion of her forefathers, it fell to her to beat her wings against indifference and angry opposition, and to encounter the withering breath of ridicule and satire; to know that in the public mind her name was held the synonym for all that caricatures womanhood. Hers was not so picturesque as the place of Miriam and Deborah. Instead of being judge in Israel, she found herself classed in her relations to the State with "criminals and feeble-minded and insane." But it was given her to see a wondrous harvest from her seed-sowing. She lived to see the property laws concerning women greatly changed. She lived to see school suffrage and municipal suffrage opened to women and extending from State to State, and in four States complete suffrage,—the guarantee to woman as to man, of justice. She lived to hear the cry to women for help, from men struggling for civic betterment. Her eighty-sixth year, indeed the last month of her life, found her in a great concourse of women, met in furtherance of the vital interests of her life. The day of persecution and ridicule was over; she found herself the honored leader of this honorable and honored body of women from all parts of our country. She, who without faltering in her purpose, had borne the reproaches of those for whom she would blaze the way to higher education, lived to enjoy a session of the annual conference devoted to the representatives of college women in advocacy of her own lifework. She lived to receive the tribute of Bryn Mawr's president, voicing the gratitude of educated womanhood: "We, your daughters in the spirit, rise up to-day and call you blessed." She who had known what it was to be despised and rejected, lived to speak her last public word in the presence of these "daughters in the spirit"; to leave with them this happy message: "If there was any proof needed of the progress of the cause for which I have worked, I have it to-night. The presence on this stage of these college women, and of the young college girls who are acting as pages, and will one day be the world's greatest strength, is a great encouragement and joy to me."

When, less than a month later, she had finished her work, the New York Senate but spoke for "the people" in honoring her memory "because of her unceasing labor, undaunted courage and unselfish devotion to many philanthropic purposes and the cause of equal political rights for women."

This brief outline of a life that seems to me not to discredit Miriam and Deborah of old, I have brought before you as one more exemplar of that teaching of Jesus, "He that loseth his life for my sake shall find it." How it dwarfs the life of low aim! How it magnifies the life that catches its inspiration from the Infinite Soul, "in whom we live and move and have our being," and pours itself out in serving! Whittier, a servant of the Most High, wrote to a young man who sought his counsel, "Ally thyself early with some great cause." Let us remember that "some great cause" always means "some great need" in our Father's household—work waiting for human hands to do. We have to remember that there is no other way of serving the Lord than that which opens to us in the needs of his children. Let us not mistake the preparation for this service for the service itself. It is permitted us in prayer and psalm to draw near to our heavenly Father, thus to get the baptism of the Holy Spirit; thus to open our eyes to the breach our Father needs us to mend; thus to strengthen our hands for the burden he would have us carry for him.

The farther on we get in life, the more clearly do we see that it is only the life of serving that is worth while. Song and dancing have their place in the life of service—all glad-heartedness is a gift straight from our heavenly Father's bounty. It is the privilege of happy Age to call back to happy Youth: "Only dance and sing with faces toward the mountain-tops; for in these upper airs is the vitalizing principle that promotes perennial youth, that makes life deep and high, that clears the eye for visions and opens the ear to heavenly messages!"

THE RIGHTFULNESS AND REASONABLENESS OF TOTAL ABSTINENCE.

The Society of Friends in America, as voiced in the discipline of the several yearly meetings, stands unqualifiedly for the theory and practice of total abstinence from the beverage use of alcoholic stimulants. While this position will probably not be disputed, it is well to occasionally give more specific attention to our testimonies than is accorded in their brief disciplinary statements. In the absence of vigilance, false notions may find a lodgement even among Friends, and there is nothing regarding which false notions are more prevalent than the matter involved in the use of liquor. False notions deceive, and to be undeceived is to be wise.

Even the fancied strength of the moderate drinker

is largely deceptive, and his supposition that he is not as other men are, and can stop before the danger point in the use of stimulants is reached, is more egotistical than true. It may be admitted that the majority of drinkers will never become drunkards, but that does not prove that they will never become either the physiological or moral victims of alcohol. The danger point in the use of intoxicants is reached long before either acute or chronic alcoholism takes place. As a matter of fact, the man who indulges in periodic fits of intoxication, and then for a period ceases to drink, giving the system a chance to eliminate the poison, may escape much of the physiological disaster of his brother who steadily imbibes, and is unconscious of any stimulation, or any direct bad effect from his drinking. The latter will lay his physical trouble to something besides alcohol, and will probably libel the other thing.

In most cases the daily moderate drinker finds himself unconsciously increasing the dose, for it is the nature of alcohol to create a cumulative appetite. The amount which produces the desired effect and apparent satisfaction to-day falls short of the wished-for result next week or next month. It is the nature of alcohol, regularly administered, to deceive the centers of sensation, and in this lies its chief danger as a habit former. Thus the drink habit is formed in an atmosphere half ignorance and the other half innocence. What has been said is as true of malt and fermented liquors, and all concoctions which contain alcohol, as it is of distilled spirits. In fact, the dilute forms of alcohol are quite apt to do more harm in the long run than the concentrated forms. This is so because of the great affinity of alcohol for water, and its superior carrying power in the system, when diluted. Three ordinary glasses of beer contain as much potential alcohol as an ordinary drink of whiskey, and the same ratio holds true of wines, containing a relative proportion of alcohol. No one should be deceived by the light liquor advocates.

It is not necessary in this article to deal with or discuss the so-called scientific theories regarding alcohol on either side. Whether Atwater, or his equally scientific opponents, are right does not materially affect the situation from the standpoint of the Society of Friends. No competent and creditable authority, chemical or medical, will advise the steady use of alcohol in health, the desire and appetite of the drinker regulating the size and frequency of the dose. Abstinence is the attitude of safety, physically and morally, for the person, beyond the possibility of a doubt or a cavil.

Abstinence is as sound and safe economically as it is physiologically. The vast majority of people who drink cannot thus afford to squander their money. What is still more serious is the fact that the beverage use of liquor endangers and handicaps the individual industrially. The place at the top is not likely in our time to seek the drinker to fill it. Even the good places along the line are apt to be denied to the user of stimulants. This fact is becoming of wider and more general application in the industrial world. While it is true that men do support their families and maintain a certain established standard of living, and indulge in what is rather indefinitely called the moderate use of liquor, " getting on in the world " is becoming increasingly hard for the habitual drinker.

There is an ethical and altruistic side to the total abstinence question. Men and women are morally bound to be influentially helpful to their fellows. Even though one is convinced that he can safely use liquor, he ought to feel some obligation not to become an encouragement to stumbling to the multitude to whom drink is always danger and demoralization in solution. To encourage the drink habit by example is to help along the moral, the physical and the industrial undoing of multitudes of men, and to imperil the hope and happiness of many homes. Total abstinence is, therefore, a commendable and helpful Christian example.

Two types of people are now the votaries of the drink habit. First, that collection of men and women who make up what is called " society." Second, the sons of toil and the victims of submergence who mistakenly fancy that drink helps one to bear the ills of life, while it "drives dull care away." The second class is always incited to indulgence by the example of the first.

That drink is the necessary liquid embodiment of hospitality is one of the false notions which have worked their way into the customs of society. The use of liquor in the family and in the social feast is practically pagan in its origin. It belongs to the false philosophy of Bacchus, which links good fellowship with boisterousness. It is not Christian, and decidedly not Friendly. The Christian entertainer, if he consults either his reason or his religion, will think twice before he offers his friends or his guests that which if put into their mouths may steal away their brains, or blunt their moral sensibilities. The genius of genuine hospitality demands doing good to the guest, physically and morally.

There is a fallacy afloat in society which considers that abstinence is a sign of weakness. But the reverse of this is true. It requires more strength to refuse to drink than it does to imbibe. When Captain Casto, of heroic memory, in the presence of his hosts, a collection of social drinkers, simply said, " I never drink," and abstained, he demonstrated that he was a moral as well as a physical hero. It involves no special display of any sort of virility to follow the established social pace, and keep up the round of social drinking, because that is the dead level of social practice. To set a new pace higher and better than the old, is the divine prerogative of those who have been called to Christian service, and who understand the meaning of Christian altruism.

The question of total abstinence is now so well grounded in safe practice and sound philosophy, that the time has gone by when its advocates need to be savagely censorious, or to harrow the mind with awful examples of the overt and innocent victims of drink indulgence. The kindly and sympathetic educational processes are in order in dealing with the personal side of this question.

The physical safety of the person, the social prog-

ress of the race, the industrial prosperity of the masses, the ethical obligations resting upon Christians, are all united in urging the practice of abstinence from the beverage use of alcoholic stimulants. The case cannot be better or more briefly summed up than in the following from an address by Dr. William Ellery Channing, delivered Second month 28th, 1837: "It is very plain, too plain to be insisted on, that to remove what intoxicates is to remove intoxication. In proportion as ardent spirits are banished from our homes, our tables, our hospitalities, in proportion as those who have influence and authority in the community abstain themselves, and lead their dependents to abstain from their use, in that proportion the occasions of excess must be diminished, and temptations to it must disappear."

HENRY W. WILBUR.

QUAKERISM AND THE SIMPLE LIFE.

[Extracts from a booklet by Rufus M. Jones, published by Headley Brothers, London.]

The first Christians "ate their bread with gladness and singleness (or, as we should say, simplicity) of heart." One of our Master's deepest words was, "If your eye be single (i.e., simple) your whole body will be full of light." Now what does that mean? It is just the opposite of duplicity or doubleness. Our best modern word for it is perhaps *sincerity*, absence of every tinge and tone of sham. For the Quaker "the simple life" has always begun there. There can be no genuine simplicity in the relationships of life, if there is not unclouded honesty at the heart and center. . . .

"The Simple Life," we shall say, then, begins when a person is found who is absolutely honest with himself, who will not have either the world or God *think him to be* what he is not in his own soul, who will have no victories if they cannot be won without bartering the priceless jewel of his own sincerity. . . .

It is worth emphasizing that we can never hope for the simple life in the great world of society until we have persons who begin their honesty by being honest with themselves in the dark, persons who can say with the brave old psalmist, "Thou hast visited me in the night and found nothing"—i.e., nothing false or crooked. . . .

But I must hasten on to point out the *practical and social* character of Quaker simplicity. The Quaker fronted a world full of artificial complexity, a society of classes, amounting almost to castes. He met it with the simple, single idea that every man, high or low, ignorant or learned, rich or poor, white or colored, good or bad, was to be treated as a potential child of God, and so a *brother*. Principles of democracy have marched with rapid pace, since the days when the Leicestershire apostle of brotherhood set out in his leather breeches to tell of the freedom to be won through the truth and through love, the freedom of sons, the freedom of the spirit. We have had declarations of human rights, we have had proclamations of liberty, equality and fraternity; we have seen a world deluged in blood to baptize in each land the cradle of democracy, but somehow the actual emancipation of man still halts. . . .

The Quaker panacea for the ills of boss-ridden States, for the warfare between labor and capital, for the inhumanity of the saloon and the white slave traffic, is the simple method of propagating a genuine brotherhood. Treat every person as a brother. . . .

Again, we must admit and realize that the path of simplicity is a slow and difficult one. If our social goal is a kingdom of brothers we need not look for *that* millennium by express to-morrow. It is a far, far remote consummation. Few of us even yet actually practice it ourselves, but it is nevertheless the only path, even though over Alps, to a renewed and regenerated world, and the pillar Friends of all epochs have walked it and have called us into it.

SALVATION BY MACHINERY.

The anonymous author of "The Creed of Christ" [a little book recently published in London and New York by John Lane] is a religious man dealing with religion. He believes that Christ has been grievously misinterpreted, so that Christianity has come to stand in a large part for the very things which Christ, when he was here, contradicted. Phariseeism, for example, the idea of an external obedience as man's part in a covenant with God, to be maintained for the sake of a reward,—this he says, was what Christ hated. "The idea of a covenant between God and man, when kept (as poetry keeps it) in the region of natural law, is sternly grand and fundamentally true; but when the vitalizing influence of poetry ceases to be felt, and the letter of the law which God is supposed to have given to man comes to be regarded as divine, the idea degenerates into the most soulless of all conceptions, that of a commercial bargain." This, he says, in the days of the scribes, had killed freedom, conscience and imagination. And all this, against which Christ had so protested that the system crucified him in self-defense, came back into the Christian Church. "By the time the Church had been fully organized the whole diameter of thought separated Christianity from the mind of Christ. Everything that Christ hated most had been accepted, systematized, and authoritatively taught. The central idea of Israel's creed, that of salvation by machinery, had won a complete and apparently final triumph over the central idea of Christ's creed, that of salvation by spiritual growth. The false dualism of the Old Testament—its total separation of the supernatural from nature, of heaven from earth, of God from man—had become the basis of the philosophy of Christendom." The book ends with a prophecy of the "final triumph," in which the supernatural world, as distinguished from the natural, shall fade "like the cloud-mountains of a summer's day." Then Christ "will have entered into the possession of his kingdom; the idea of the Incarnation will have fully disclosed its inner meaning; and the restoration of God to nature will be complete."—*George Hodges, Dean of the Episcopal Theological School, Cambridge Mass., in the Atlantic Monthly.*

FRIENDS' INTELLIGENCER.

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THE REVIVAL IN PHILADELPHIA.

Following the Welsh revival, which so deeply interested the Christian world a year ago, has come a concerted effort on the part of many earnest citizens of Philadelphia to develop a great religious revival in this city. With Torrey and Alexander as leaders of the movement, and the co-operation of pastors of many churches, Philadelphians have been constantly appealed to to become Christians. The papers each day record considerable numbers of converts.

Friends, of course, have no active participation in the movement, but we, with other earnest and thoughtful people, feel an interest in the motives and results of this so-called revival. We recognize primarily that all people's religious needs are not reached by our quiet ways of approaching them, and that there is a field for other workers whose methods differ from our own. We also feel the most cordial interest in any honest movement for human helpfulness even though we are not in accord with the manner of expressing this concern.

We are, however, constrained to feel that the constant effort to frighten men and women into a profession of religious feeling, and eloquent appeals based upon the theologic conceptions of the Dark Ages do not tend to the development of the divine life in the soul. We hold that mankind have always been the children of God, and hence need no profession of belief nor acceptance of some idea of sacrifice to become the objects of His love and care.

We are often wayward and erring children, still oftener careless and indifferent ones, and greatly need conversion to the recognition of our sonship, and a sense of its joy in being protected, and its responsibility for action. Perhaps we are too prone to rest upon our comfortable theologic conception that we are already God's children, and forget that we shall be but unworthy sons, until we come to consicously feel the operation of God's spirit working upon our spirits.

Turning the thoughts of men to look within for the kingdom, the world needs a conversion from indifference and irresponsibility to the knowledge of and confidence in the guidance of the Father. Not a more clearly-defined belief in certain dogmas, but larger faith and deeper trust, more perfect accord of the divine and the human in us, must characterize the revival that can really help Philadelphia, or Wales, or the far-off islands of the sea. And this is what all revival movements really desire to attain. They want to arouse the God in man and make the spirit master of the flesh. But, after nearly two thousand years of Christian history, we still so imperfectly apprehend the teaching of Him who spoke the two commandments upon which he said all the law and the prophets hung, that leaders in the Church go about asking men to accept a certain belief instead of growing into a fuller faith. In spite of the efforts of reverent students to get at the truth of Scripture by careful investigation of the sources whence it came and the historic conditions which gave it birth, we find the leaders of what are desired to be great religious movements, preferring to promulgate the ideas of the remote age of schoolmen rather than the conclusions of the age of scholarship. We cannot rationally hope for great success in quickening religious life, as the result of applying seventeenth century theologic tests to twentieth century seekers after truth. We are forced to the rational conclusion that when the emotional excitement created by vast crowds of people, stirring music, and impassioned appeal have passed away, little real advancement of the cause of genuine conversion to a knowledge of God in us, which alone avails to make us better men and women, will be apparent. But is the time not opportune for Friends to urge upon the attention of the people who earnestly want religious help, the simple doctrine of seeking and finding the spark of divine life within them? The age of dogmatic sway in religion is past. It has done for the world all that it can. The time is ripe for a revival based upon the desire for a knowledge of the spirit which works in us, and a willingness to accept its guidance.

James B. Dunn, secretary of the National Temperance Society and editor of the *National Temperance Advocate*, of New York, died at his home in Brooklyn last week, aged seventy-four years. Dr. Dunn was a Presbyterian clergyman, and in his earlier days served a number of important churches. Some twelve or fifteen years ago, when the attempt was made to conduct the *Boston Traveler* as a moral and religious paper, Dr. Dunn was made its editor. The experiment was not a financial success. During his term of service on the *Traveler* he became intimate with the able corps of New England statesmen, such as Frye, Hale and Littlefield, of Maine, and Hoar, Lodge, Long and McCall, of Massachusetts. About 1898 he was called to the position which he held at the time of his death. When the crusade in behalf of the anti-canteen law came on, by virtue of his political relationships and friendships, Dr. Dunn was able to do valiant work in behalf of the bill. While others made more public claims than he, no one was more telling and resourceful. Some of the best literature on the subject was the work of his brain and pen. He was a vigorous speaker and a careful and convincing advocate of the cause which he served.

The following resolutions, presented in the State legislature of Iowa by our friend (of the other branch) Albert F. N. Hambleton, member for Mahaska County, were adopted by the House Third month 7th, and concurred in by the Senate on the 15th:

Whereas, In response to resolutions adopted by State legislatures and the Inter-Parliamentary Union at its conference held in St. Louis in 1904, the President of these United States issued the original invitation to the governments signatory to the Hague Conventions, to attend a second conference at The Hague for the promotion of international justice and peace; and,

"Whereas, The Secretary of State in a circular letter addressed "to the representatives of the United States accredited to the governments signatory to the acts of The Hague conference" communicated the resolution adopted by the Inter-Parliamentary Union, and

Whereas, The delegates are to be appointed by the President to represent these United States at said conference, therefore be it

Resolved, by the House, the Senate concurring, That the Thirty-first General Assembly of Iowa hereby endorses the action of the President and the Congress of the United States in its approval of such conference, and be it

Resolved, That the delegates or commissioners appointed to represent the United States at such coming Hague conference be requested to use their influence to constitute The Hague Tribunal a court of authority for the settlement of differences between the governments represented in that tribunal.

Resolved, further, That an engrossed copy of these resolutions be furnished the delegates appointed by the President and that the same be forwarded through the Hon. Richard Bartholdt, member of Congress from Missouri, and president of the Arbitration Group in Congress.

The studies in the Life of Christ in the *British Friend* will be of special interest and value in connection with our Bible lessons of the present series. This department of Bible Notes is conducted this year by the Editor, Edward Grubb. The third installment, dealing with the infancy narratives and John the Baptist, appears in the Third month issue, which is just at hand. The editorial sermon in this issue is on the Gospel of the Undistinguished, the text being "The disciples of Jesus were originally no heroes. Yet Jesus made of them a force strong enough to defy the world." The Problem of the Unemployed is discussed in the third of a series on this subject by Edward Grubb. Particularly valuable to a busy Friend who does not take all the British magazines is the monthly review of the most important of them. The new books of most interest from a Friendly point of view and from that of the best present-day culture are noticed and reviewed, including especially Biblical and theological, social and economic subjects. There is a department of Social Work and Study, Educational Notes, What Friends are Doing. The editorial is on Meetings of Ministry and Oversight. Friends in America cannot but find the *British Friend* invaluable in keeping in touch with the things in England in which we are most interested.

Dr. H. W. Wiley, of the Department of Agriculture, read an important paper before the Philadelphia College of Pharmacy. He said that it is not safe to allow the use of chemical preparations for the preservation of food, as manufacturers cannot be trusted to use these preservatives in such small quantities as might render them harmless. He says that by means of sterilization, or by the use of low temperature, or by curing such products as cheese, ham, bacon and corned beef, food may be preserved long enough to reach the consumer in good condition. Meanwhile the Beef Trust, in the absence of legislation to forbid it, will continue to embalm partially decayed or diseased meat, and manufacture poisonous sausages for the consumption of people who are too ignorant to know what they are eating, or too poor to buy what is beyond suspicion.

Concerning the Beef Trust, we have the recent decision of Judge Humphrey, of the United States District Court, that the individuals composing it cannot be prosecuted on the charge of conspiracy in restraint of interstate trade, on the ground that Commissioner Garfield compelled them to furnish evidence which tended to incriminate themselves. But while the individuals are thus in no danger of prison cells the corporation will be tried, and may be fined heavily if found guilty. The newspaper report says that when the decision was made there were manifestations of joy by the leading packers who were present. To the impartial reader the conclusion is inevitable that when men plead that they cannot be tried because they have given evidence which incriminates themselves, they virtually admit that they have been guilty of criminal acts. An innocent man, especially if he is the possessor of uncounted millions, has nothing to fear from a trial in our courts. But though as individuals they may thus escape trial on a technicality, if the evidence shows the corporation to be guilty, the men who compose that corporation and are responsible for its doings will be found guilty in the great court of public opinion. It is a curious coincidence that in the same city where Judge Humphrey's decision was made, and only a few days earlier, a State Court decided that a confession of crime could be used to convict the person making it, even though "sweated" out of him by police officers who had him in close custody. In this case of a poor mechanic's boy the court held that a confession made under intimidation was voluntary. In the case of the Beef Trust magnates the decision was based on "one of the most cherished rights of the American citizen, the right to remain silent when questioned upon any subject the answers to which would incriminate him."

In an able article in this month's *Atlantic Monthly*, concerning some equivocal rights of labor, a case was cited of an engineer who was ordered to run for thirty-one consecutive hours; he fell asleep on his engine and a collision took place in which he and some of the passengers were injured. The highest court in the State decided that he was not entitled to damages because he was guilty of contributory negligence; he should have refused to work thirty-one hours, although he knew that such a refusal would have been followed by his discharge. A case somewhat similar to this occurred recently in Colorado. A collision in

which several people were killed took place there because the train dispatcher fell asleep at his post. He fell asleep because the railroad corporation had kept him on duty seventy-two hours without relief. Will the courts decide that the train dispatcher is responsible for the loss of life in that railroad wreck?

Last week a delegation of about one hundred members of the Executive Committee of the American Federation of Labor, headed by President Samuel Gompers, presented a petition to President Roosevelt and to Congress. Among the things asked for in the petition were the extension of the eight-hour law to all Government employees, more stringent restriction of immigration, no relaxation of the Chinese exclusion laws, safeguards against the competition of convict labor, a more radical anti-injunction bill than the one now before Congress, and more members favorable to the interests of labor on the Congressional Committee to consider that subject. To this last request Speaker Cannon replied that he had endeavored to be impartial in his appointments, but that no outside organization could be allowed to have a voice in the make-up of Congressional committees. President Roosevelt promised to see that the eight-hour law is enforced, except in the Isthmus of Panama, where Congress has provided that it shall not apply, owing to the peculiar conditions existing there. He favors such a restriction of foreign immigration as will prevent the lowering of American standards of living. He will enforce the law forbidding Chinese laborers to come to this country, while cordially welcoming Chinese students and travelers. Concerning the proposed anti-injunction bill, he thinks it goes as far as it would be safe to go at this time, but doubts whether Congress will pass it even in its present mild shape.

The conclusion of the petition to Congress intimated that if the Federation's requests were not granted the next step would be to organize a labor party and appeal to the people at the polls. This is an appeal that any body of American citizens has a right to make. Whether the formation of a new political party in the interests of labor, or the joining of the members of the Federation to the Socialist party, would bring about improved conditions for laboring men and for the country at large, is a question for the serious consideration of all who have the interests of the working people at heart.

God knows when to send the shadows. The fact that they would never be of our choosing is good proof of our need to trust him. But no shadows ever yet closed so completely about a life that there was no light to be seen. There is brightness in the past, in the present, and in the future, for us all. If the year is not commencing as brightly as we had hoped, let us think of the blessings that God sent in the year that is past, and remember that God's best for his children is always ahead.—*Sunday School Times.*

MARRIAGE AND DIVORCE.

Editors of Friends' Intelligencer:

I was very much surprised at the position taken in an editorial article in the Intelligencer of Third month 10th, in suggesting the meetings' attitude toward a member obtaining a divorce and remarrying, or an unmarried member marrying a divorced person.

I have been accustomed to consider editorials in the Intelligencer on a subject so vital to the Society's standard of living as this one is, as attempting to express as nearly as possible the Friends' attitude. I hope, however, that our monthly meetings generally would not feel at liberty to deal with such an offender in a manner as is suggested by the writer of the article referred to.

The two cases—one where a member has married "out of meeting," and the other where one of the contracting parties is divorced—are in no way parallel. The Discipline (of the Philadelphia Yearly Meeting) prescribes a course of action for the monthly meeting to follow in dealing with the former case, under the chapter on "Marriage," which further states, "Marriage being a solemn covenant for life, and the fulfillment of its obligations essential to the welfare of the family and the maintenance of society, we cannot consent to divorce under any circumstances, or to any marriage or remarriage in violation of this testimony; but a legal separation, without divorce, may be allowed in extreme cases."

In dealing with those who have violated this latter injunction of the Discipline, provision is made in no uncertain language under the chapter on "Disownment" as follows: "It is the desire of the Society that no one be disowned *except* when his retention would be to weaken our testimony for the truth, impair the good example which we desire to set, or confuse our sense of right living." In retaining the offender do we not weaken our testimony for the truth? Is such an example a good one to set before our young Friends, showing how we are going to construe a marriage contract? Can we look upon such a case as representing our sense of right living?

The Discipline continues, "With these objects in view, monthly meetings have authority to exercise disciplinary labor, and . . . to proceed to disownment upon the general grounds stated below . . .

"These general grounds are:

"1. Breaches of the Moral Law . . .

"2. Willful disregard of those provisions of the Discipline which by their language are made obligatory or prohibitory. (Is not divorce prohibited?)

"3. Such transgressions of our Testimonies . . . as clearly prove the person not to be in sympathy with the Truth as held by us."

Closely following the editorial of Third month 10th is the action of one of our monthly meetings, which, after careful consideration and much discussion, decided to retain in membership one of its members who secured a divorce and re-married while the other party to the first marriage covenant still lives.

It is very deplorable that Friends should take such a weak stand against this evil, and just at a time when

other denominations are taking a stronger stand against the re-marriage of divorced persons, and when there is sentiment in some sections to even secure State or National legislation to govern it.

Can we afford to set aside the high standard as set by our Discipline and lower the bars to the violation of a promise made "in the presence of God" to be "a loving and faithful husband (or wife) until death," merely for the sake of retaining one member, and just at a time when our Society is accused from the public platform and reported in the daily and other periodicals as "no longer a moral force in the community"?

JESSE W. PHILLIPS.

Third month 26th, 1906.

THE COURSE IN SOCIAL WORK.

[An outline of the "Preliminary Course in Social Work," to be given at the University of Pennsylvania, as announced in these columns last week.]

FIRST WEEK.—General summary. Class discussion in charge of Samuel McCune Lindsay, professor of Sociology, University of Pennsylvania. Fourth month 16th, opening lecture by Prof. Lindsay. Fourth month 17, "The Literature of Charity," Edward T. Devine, professor of Social Economics, Columbia University. Fourth month 18th, "The Problem of Relief," Edward T. Devine. Fourth month 19th, "The Basis of Fact in Charity," Mary E. Richmond, general secretary Society for Organizing Charity. Fourth month 20th, "Investigation as a Protection to the Poor," Mary E. Richmond. Fourth month 21st, field work, excursion to Philadelphia Almshouse.

SECOND WEEK.—Management of Private Charitable Societies. Class discussion in charge of Dr. G. B. Mangold, instructor in Sociology, University of Pennsylvania. Fourth month 23d, "Office Organization and Annual Reports," Prof. Lindsay. Fourth month 24th, "The Use of Statistics," Dr. Mangold. Fourth month 25th, "Finances," Frank Tucker, vice-president Provident Loan Society, New York. Fourth month 26th, "Finances," Frank Tucker. Fourth month 27th, "Child Labor," Scott Nearing, secretary Pennsylvania Child Labor Committee. Fourth month 28th, Field work, excursion to Wayfarer's Lodges and Public Bath Houses.

THIRD WEEK.—Public and Private Relief. Class discussion in charge of Dr. J. Lynn Barnard. Fourth month 30th, "Some Views Concerning Philadelphia's Official Charities," Dr. W. M. L. Coplin, Director Department of Public Health and Charities. Fifth month 1st, "State Subsidies to Private Charities," Cadwalader Biddle, secretary Board of Committee on Public Charity, Pennsylvania. Fifth month 2d, "The Innere Mission of Germany," J. F. Ohl, superintendent City Mission of the Evangelical Church. Fifth month 3d, "Public Health," Dr. A. C. Abbott, Superintendent Bureau of Health, Philadelphia. Fifth month 4th, "Private Relief Work," Prof. Kelsey. Fifth month 5th, field work, excursion to Elwyn.

FOURTH WEEK.—Work for Children. Class discussion in charge of Professor Kelsey. Fifth month 7th, "The Training of Backward Children," Dr. M. W. Barr, Training School for Feeble Minded Children. Fifth month 8th, "The Problem of Neglected Children," B. C. Marsh, secretary Pennsylvania Society to Protect Children from Cruelty. Fifth month 9th, "History of Child Saving in the United States," Homer Folks, State Charities Aid Association, New York. Fifth month 10th to 16th, the class is expected to attend the sessions of the National Conference of Charities and Correction, to be held in Horticultural Hall during this week. Fifth month 17th, "Juvenile Courts and Probation," Martha P. Falconer, superintendent Girls' Department, House of Refuge. Fifth month 18th, "Placing-out System," Dr. Carl Kelsey. Fifth month 19th, field work, excursion to House of Refuge, Glen Mills, Pa.

FIFTH WEEK.—The Church and Industrial Problems. Class discussion in charge of Prof. Lindsay. Fifth month 21st and 22d, "The Church and Social Reform," Prof. Graham Taylor, warden, Chicago Commons, Chicago, Ill. Fifth month 23d, 24th and 25th, "Industrial Problems Underlying Relief," Prof. Taylor. Fifth month 26th, field work, excursion to Institution for the Blind, Overbrook, Pa.

SIXTH WEEK.—Neighborhood Work. Class discussion in charge of Prof. Kelsey. Fifth month 28th, "Social Settlements," Anna F. Davies, head worker, College Settlement. Fifth month 29th, "Club Work," Laura N. Platt, president Association of Women Workers. Fifth month 30th, "School Gardens," R. F. Powell, superintendent Philadelphia Vacant Lots Cultivation Society. Fifth month 31st, "The New Basis of Civilization," Simon N. Patten, professor of Economics, University of Pennsylvania. Sixth month 1st, closing lecture, Prof. S. M. Lindsay.

SUSAN W. LIPPINCOTT.

The life of this dear friend has been characterized by such vigor and activity that it is hard to realize that she has lived beyond the allotted period. One of her dearest interests was her garden; and here, until only a year or two ago, the busy seasons of spring and autumn would find her not only directing her workmen, but joining them in the seed sowing and the planting with energy that taxed them to follow. It has been one of the joys of her life to preserve in perfection and beauty the home established by her grandparents more than a hundred years ago, whose monumental pines are memorials also of her father and mother. Her friends would not like to separate her in their thought from this home setting. The generosity of her sowing and planting was characteristic of all her activities. It was another joy of her life to make the beautiful home a center of intellectual and spiritual stimulus to the young people of her neighborhood. Here she gathered them together to share with them her own keen enjoyment

of foreign travel, and of the best literature, and her own interest in and broad interpretation of the Bible, and her vital belief in the principles of Quakerism. It had become another of her joys to make the season of roses a time for inviting a company of interested friends for conference on the best methods of advancing the cause of woman suffrage. To this work she had given herself with a chivalrous zeal which was clearly an inheritance from her honored father's nature. She loved to tell of her father's justice to his wife and daughters. Reared as she had been in this atmosphere of justice to womanhood, it was inevitable that she should give herself to the work of making this justice prevail. If it sometimes chanced that it was hard for her to be patient with slower and less aggressive methods than her own nature prompted, it was the impatience of Niagara, whose largeness and resistless currents cannot brook restraint.

In the first sense of loss it seems impossible that her place should be made good in her community; in her religious society; in the woman's cause; in Swarthmore College, whose interests she had made her own. We are saying in our hearts,

"Vainly look we for another
In her place to stand!"

There is left to us the hope that her generous seed-sowing will yield a harvest of souls to take up the great interests of her life among us. E. P. B.

WILLET B. HAZARD.

[A memorial prepared by the Friends' Association of Pasadena, Cal.]

On the third of Second month, 1906, Willet B. Hazard passed from this state of existence to the higher life. He was born in Prince Edward County, Canada, First month 3d, 1830, of Quaker parentage. He was a birthright member of the Society of Friends. He showed in his daily walk through a long and useful life those qualities of mind and heart which endeared him to all who knew him, and which in all the relations of life indicated the true Friend and Christian. Although he had very decided convictions, which made him universally respected, in disposition he was mild and gentle, and unostentatious in his ways. As a husband and father he was kind, loving and faithful, and our sympathies go forth to the bereaved family, with the assurance that under all circumstances God doeth all things well.

As he has been one of the members in regular attendance at the meetings of our Pasadena Friends' Association, and his death will cause a void which will not soon be filled, therefore, "Resolved, That a friend has left us, the memory of whose life we would perpetuate, not in words of empty praise, but words 'bursting from our lips to break.'"

As we note his untiring faithfulness to all life's duties, his devotion as friend, counsellor or helper, we feel the mainspring of any action was from a power "not of earth," and can truly say he did what he could. While he walks no more with us we feel it was a privilege to have known and loved him. As members of the Association we can say:

"Fold him, O Father, in thy arms,
And let him henceforth be
A messenger of love between
Our human hearts and Thee."

BLUE RIVER MONTHLY MEETING.

Blue River Monthly Meeting of Friends, situated at Highland Creek, near Salem, Indiana, still retains its promising condition; perhaps no meeting within the limits of Illinois Yearly Meeting has so many interesting and interested young people. Our isolated meeting has over a hundred members, and while a number of the younger ones are away teaching or in other vocations they still retain a lively interest, as shown by frequent letters. A new meeting house has been built in later years on the site of the old one. It is a plain, substantial structure, with seating capacity of four hundred. We have two recorded ministers, Thomas and Ellwood Trueblood, the former having reached the three score years and ten. His unassuming, upright life has been an uplift to this community. Ellwood's beautiful, helpful words and consecrated life are familiar to many outside of this neighborhood. Our meeting feels itself blessed in the services of these brothers. The First-day school continues during the winter months with apparent interest; during the warm weather the average attendance is forty-five, with an enrollment of sixty. These are divided into five classes, the primary class using the *Scattered Seeds*. After the classes a review is held of the lessons by Ellwood Trueblood. We have only one plain bonnet left in the meeting; this is worn by a dear old lady of eighty-two, who sits at the head of the meeting. Her peaceful face is a benediction to us all. From time to time this meeting has been visited by Eastern Friends, from which we have felt a helpful influence. This meeting has been in an active condition for eighty years, dating from the separation. Much of the reverence for their meeting which was felt by those hardy pioneers of the past is still retained by their descendants.

Sidney Trueblood.

THE FIRST WOMAN SUFFRAGE CONVENTION.

[The first woman suffrage convention was held in 1848, we believe in Rochester, N. Y.]

In connection with the death of Susan B. Anthony it has been claimed that the first woman's rights convention was held at Seneca Falls, N. Y. A paper published in Salem, Ohio, questions the accuracy of this claim. In 1892, at a suffrage convention held in the latter city, Susan B. Anthony read a paper prepared by Emily Robinson, and allowed to go unchallenged the statement contained therein that the equal suffrage movement originated in Salem. The paper concluded with these words: "Thus ended the first Ohio State Suffrage Convention, and, I believe, the very first of its kind in the world." This first Ohio

convention was held when it had been decided to alter and amend the State Constitution, in the hope of effecting desirable legislation. The following paragraph is part of a formal call published in the *Anti-slavery Bugle*, then published in Salem by Oliver Johnson:

"We, the undersigned, earnestly call on all the women of Ohio to meet them in convention on Friday, the 19th of April, 1850, at 10 o'clock a.m., in the city of Salem to concert measures to secure to all persons the recognition of equal rights and the extension of the privileges of government without distinction of sex or color."

The convention was held in the Second Baptist Church, was attended by about two hundred people, and was called to order by Mrs. Marius Robinson, Twenty-two resolutions were adopted, covering the whole range of woman's political, religious, civil and social rights, and a memorial was sent to the constitutional convention.

Leona M. Whinery, who sent the paper containing this information, adds that Marius Robinson, husband of the woman who called the meeting to order, was tarred and feathered for making anti-slavery speeches. She also inquires concerning the date of the Seneca Falls meeting.

PERSECUTION OF PEACEMAKERS.

[From *The American Friend.*]

Twenty-seven men and one woman have been tried and found guilty of teaching peace doctrines in France, and all have been sentenced to prison. Their crime was that they had led the peace movement in France, and had signed anti-militarist placards which were posted in Parisian streets. Gustav Hervé, the most prominent of the peace preachers, had been arrested four times before, but had not been convicted. The *Literary Digest*, in a recent article on the peace propaganda in Europe, gave this extract from one of Hervé's speeches to the army:

"Comrades, you are called to the military school in order to be degraded, in order to learn how to kill your brethren. Refuse the rifles offered to you, or take and smash them; insult your gold-laced commanders. Let us all cry out: 'Down with the army! Away with country! Long live internationalism!'"

It is significant that the Baroness Von Suttner, who wrote the famous peace novel, "Down with Arms," which led to the establishment of The Hague Tribunal, was awarded the Nobel peace prize, while these humbler teachers of peace are rewarded with prison cells. They are attempting to put peace principles into actual practice by urging the soldiers of all nations to go on strike and refuse to shoot each other. It seems that peace theories are popular enough in Europe, but peace practiced is another matter, a dangerous matter which to speak of is crime.

It is not an accident or a mere coincidence that Hervé, Baroness Von Suttner, and the other leaders of the peace movement, are socialists. World-wide peace is an integral part of the Socialist program in all countries. Every active socialist is working directly for the establishment of "the Parliament of man, the Federation of the world," though we usually call it the Co-operative Commonwealth, or the Earthly Paradise.

Jean Jaures, the leading socialist of France, said in a recent speech:

"The duty of socialists, as soon as danger of a war appears, is very plain. The International Labor Association stands before everything else for a permanent and universal propaganda of peace. When ambition or desire of conquest arises in the State and suggests the probability or possibility of war the international proletariat must rise as one man and make it plain to the government of a capitalistic State that the laboring men will have no slaughter."
—*May Beals.*

THE FLAG FOR FRIENDS' SCHOOLS.

The use of an emblem to represent certain abstract thoughts is found helpful to most mature minds. The childish mind demands the visible symbol as almost a necessity in assisting it to appreciate the abstract. Our nation's flag is such an emblem. It stands for all that our nation is and does. It should symbolize to the child the ideal of good citizenship, that each individual should be of as much use as possible to fellowman and to the world at large. It should stand to the child for a government that is one of the means through which the individual may approach this ideal.

That the teaching of civic ideals is a necessity, and that we need every aid in developing the growing generations into good citizens, is impressed upon us by the recent history of disgraceful political occurrences in Philadelphia and other of our cities. If the red, white and blue, nature's own hues, appeal to the little child as fitting emblems of the three great virtues—love, purity and truth—then let us teach them very early to revere their nation's colors.

It is a mistaken idea to think that our flag represents but one phase of the nation's life. True, it has been carried in war through many battles, but it has been carried many more times on errands of peace. Our ships carry it over the seas, telling the world of an industrial progress unparalleled in the world's history. It floats from all our public schools, and from every university yard as the sign of one of the world's greatest educational systems. It floats in foreign lands to tell its followers there that they and their rights are protected by a government at home. Within recent months the whole world must have recognized it as an emblem of peace when its representatives led in bringing the Russo-Japanese war to a close, It stands to-day for the nation that is one of the prime movers in the next Peace Conference soon to be gathered at The Hague.

If our Stars and Stripes is the emblem of all that is great and good about our nation and its government, then let us inculcate a love for it in our children and

a just pride in the achievements for which it stands. If it must stand disgraced before the world by the mistakes we make, both individually and as a nation, all the more reason is there to teach the child that, because he is a part of the nation for which it stands, his lie will put a blotch on its fair beauty; that he is not worthy to be his nation's standard-bearer in any office of trust or service unless he can be trusted; and that his flag will not stand in the eyes of all peoples as the symbol of a nation of integrity, trustworthiness and truthfulness, unless we, as individuals of that nation, are honest, trustworthy and true.

The fact that there are schools under Friends' management where there is no flag, and where the use of the flag is discouraged, has recently come to my notice and inspired this appeal for its use in these schools. Though always considering myself a Friend, I have taught in the public schools, and I know that the flag can be made a power for good, and that the salute, "I pledge allegiance to my flag and to the Republic for which it stands, one nation indivisible, with liberty and justice for all," is a moral force indirectly teaching a reverence and love for that which is good in our nation, and developing a desire to contribute to that good. ALICE DARNELL.

Locust Valley, Long Island.

THE PERSONAL RELATION.*

If the Christian religion were primarily doctrinal it might have been taught by a book instead of a person, and have offered a system instead of a Saviour; if it were primarily emotional, it might have been taught by nature or experience, in joy or pain, by miracle or sign. A religion which begins in righteousness and is fulfilled in love must, on the other hand, be communicated by a person to a person. Will is moved by will. Character answers to character. Love is not felt for a doctrine or a miracle, but for a person. Christian love is not vague ecstasy or limp dependence, but service based on reverence. "The love of Christ," writes his apostle, "constraineth us." It is not a vague, generalized, diffusive affection, but specific, personal, individualized, the direction of desire in the way of Jesus. Christianity, being a way of life, must have its source in a life; being directed toward conduct, must proceed from a person. The beginnings of Christian discipleship are not in knowledge about Christ, or in feelings concerning Christ, but in obedience, loyalty, the dedication of the will, the following of Christ.

Many a preacher of the love of Christ has failed to take account of the personal relation which is its essential element. A vast deal of sentiment inculcated as Christian love has dispersed itself in atmospheric forms, such as the comprehensive love of the heathen or the poor or the negro or the human race, instead of being "constrained" or compressed into a relation of a person to a person. The teaching of Jesus deals in no abstract affections. It addresses itself to individuals through individuals. The love it commends is the righteousness of one person applied to the need of another person. One man is going up the Jericho road and helps another man by the roadside. One woman pours out her symbolic offering for the sake of One who has pitied her, and he says: "Her sins, which are many, are forgiven; for she loved much." The ancient commandment, "Thou shalt love," is applied not to general principles or to classes of persons, but as a law between they neighbor and thyself. Thy neighbor and thyself stand for the moment detached from wholesale programs of Christian love, and one is called to discern another self in another person, and to love even the unlovely for the sake of the better self one sees.

Many an impulse of Christian love finds its personal application much more difficult than its emotional expression. Missionary zeal is easily stirred by love of a heathen world, but finds an individual heathen, cast up at one's door, a perplexing problem. Philanthropists bid us love the poor, but a specific poor person is often unpicturesque and sometimes repelling. Reformers would have us love the human race, but this general principle becomes much obscured when individuals of a race, black, brown or yellow, are brought into objectionable proximity. Christian love becomes, under such conditions, no easy surrender to general good nature, but a specific victory of the will.

* From Francis G. Peabody's "Jesus Christ and the Christian Character." The Macmillan Co., 66 Fifth Avenue, New York. Price, $1.50.

BOOKS AND READING.

A book entitled "Jesus Christ and the Christian Character," by Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University, should be very helpful to First-day school teachers, especially in connection with the Ethical Lessons on the Teachings of Jesus. It is also a good book for First-day school libraries, as it would be read with interest by adults and thoughtful young people who have not yet reached maturity.

It deals with the teaching of Jesus in its relation to some of the moral problems of personal life. In the introductory chapter the writer shows that these teachings have thus far been suited to the needs of every age. The workingmen of to-day, who have little use for the churches, still retain their respect and reverence for Jesus of Nazareth. If the churches will change their attitude and meet the workingmen on this common ground, "it may happen again, as with the first disciples, that those who are at first drawn by the character of Jesus to ethical obedience, will be finally led by him toward the Source of his ethical authority."

When considering the character of Jesus the writer, while recognizing his meekness and humility, lays especial stress upon the proofs of his unusual strength and power. He says further: "It is one of the evidences of the moral greatness of Jesus that each period in Christian history, each social or politi-

cal change, has brought to view some new aspect of his character and given him a new claim to reverence."

The root of the Christian character, he asserts, is teachableness, as Jesus taught when he set the little child in the midst; beginning with this, growth is made possible by the faith of the teacher that the one who is taught will respond; then the teachable one is stirred to an increasing faith in his power to become good; finally he makes a decision of the will that he will turn from the darkness toward the light—that he will do the things the Master requires. The perfect fruit of Christian growth is disclosed by three great words in the teaching of Jesus which together express the moral ideal of the Christian character. The first of these words is righteousness, the second is love, and the third is life. Love is the flower of righteousness, life is the fruit of righteousness and love. "The outcome of righteousness is blessedness, but the process of righteousness is sacrifice."

The author believes that one may live the true Christian life in the world of to-day. That even now there is great spiritual unrest, a great hunger for the things that satisfy. The Christian of to-day should possess the four traits that especially distinguished Jesus—poise, simplicity, peace and grace. Poise results when the body, the mind, the emotions are the instruments of moral intention. Simplicity is the single-mindedness which moves toward a thoroughly determined end. Peace is freedom from inward conflict, the tranquillity of a character at one with itself. Grace, or graciousness, is the unconstrained expression of the kindly, self-forgetting and tranquil mind.

Christian character is just as sure to illuminate the world to-day as it did in the time of Jesus. If we plant in the soil of the world the seeds of righteousness and love there cannot fail to be an abundant harvest of social consequences. The way to regenerate the world is to practice the service, the sacrifice, the idealism that Jesus taught. "The world as it is, prosaic, hard, commercial, is the raw material of the world as it is to be. The Christian is an optimist, not with the reckless assurance which calls evil good, but with the rational faith that good is to overcome evil, and that—

"'Step by step, since time began,
We see the steady gain of man.'"

Dear Friends: In your last issue I notice that you speak of my "History of the Underground Railroad of Bucks County" as for sale at Friends' Book Association Rooms. A small, but rather important, error in the book should not pass uncorrected. On page 8 I was speaking of the great "Declaration of Principles" drawn up by Garrison. It is observable, in these days of equal rights, that in that "Declaration" there are no women's names, a strange omission in the light of these progressive days. When James Mott hesitated a little about signing the papers lest his wool business with the South might suffer by it, Lucretia, who was sitting by him, said: "Put down thy name, James," and he put it down. Thus, in this case, the name of Lucretia may be considered as spelled "James."

My printer has said *my* for *thy*, and I dare say that my chirography is to be blamed, and not the printer.

I learned this incident from Robert Purvis, who was then the only one of the signers still living. Soon after he too went over to the great majority.

Edward H. Magill.

128 *W. 43d St., New York City.*

THE LAWLESSNESS OF LABOR.

The American workingman is a pretty good citizen on the whole, and except on rare occasions is law-abiding to suit any but the over-fastidious devotee of law and order. Even the best of us—from the trust magnates down—find at times some law or decision which we try to steer around in some peaceable way, and the real difference between the rest of us and the workingman in his occasional ebullitions against government by injunction is a matter of manners rather than morals. It is difference of method rather than purpose. While we adjust our course to avoid, by a safer and more circuitous route, the big rock of statutory prohibition to get at what we want in the forbidden waters beyond, the workingman sometimes tries to push over the rock itself, and comes to grief in so doing. This is what constitutes in the public mind the greater part of the so-called "lawlessness of labor."—*George W. Alger, in the Atlantic for Third Month.*

THE WINGED VICTORY OF SAMOTHRACE.

[This sonnet was written as the outcome of a question put to the author by a fellow student in the Latin quarter of Paris, as to what one thing in the student life abroad had summed up the greatest inspiration to the writer, who, after some reflection, replied, "The people I have met." To which the questioner, a very bright and original young woman, responded, "The winged Victory!" Surprised and wondering at the answer, the writer made an immediate study of the wonderful statue, with the following result.—S. P. B.]

With wings extended on the rushing prow,
Parting the stormy waves of Time, she stands:
Behind her roll the ages, misty, dark,—
Before, the universe extends; no hands
Limit her gestures proud. What face she wears!
No two one tale will tell, for all are free;
One cruel stroke a miracle has wrought,
And lo! there sprung fair Ideality
As limitless as time! And still the breath
Of that inspired soul who wrought in stone,
Moves in the draperies that round her cling,
And lifts the plumage of her soaring wing,
Whose onward flight to freedom none may stay,—
Nor time, nor space,—nor death!

Paris, 1900. Sarah Palmer Byrnes.

During the panic days in the early seventies, many artisans, to avoid starvation, scattered throughout Eastern Massachusetts, to make a livelihood by scratching the soil. They succeeded beyond their expectations and never returned to task-work in the cities.—*Christian Register.*

MARRIAGES.

WOOD—JARRETT.—At the home of the bride's parents, Howard and Susan H. Jarrett, Moreland Avenue, Hatboro, Pa., under the care of Horsham Monthly Meeting of Friends, Alice Maulsby Jarrett was married to Arthur Markley Wood, son of Wilmer A. and Annie C. Wood, of Horsham, Pa., Seventh-day, Third month 10th, at half after 6 o'clock.

DEATHS.

JACKSON.—At her home, near Jennersville, Chester County, Pa., on Tenth month 12th, 1905, Philena P. Jackson, in her 72d year. She was a valued member of Pennsgrove Monthly Meeting. After months of extreme suffering, all of which was borne patiently, the spirit left the earthly garb for its eternal refuge, which was won by the love missions and self-sacrifice of everyday life. Her field of labor knew no bounds, in which she so faithfully, mercifully and conscientiously tendered kindnesses. Impressive testimony was borne by several friends, and a few lines quoted by one who was familiar with her many virtues, at the final gathering in Pennsgrove Meeting House, was as follows:

"Oh heart, sore tried! thou hast the best
That Heaven itself could give thee, rest." P.

LIPPINCOTT.—On Third month 20th, 1906, Susan W. Lippincott, in her 72d year. Funeral services were held at her late residence, Cinnaminson, N. J., on Fifth-day, the 22d, at 11.30 a.m.

REYNOLDS.—At her home in Rayville, Columbia County, N. Y., on Third-day, the 20th of Third month, 1906, Mary M. Reynolds, widow of George M. Reynolds, aged 88 years; a valued member and elder of Hudson and Chatham Executive Meeting. This beloved Friend possessed a gentle Christian spirit, ever thoughtful of the welfare of others, anxious to render a service. Her bodily presence has passed from us, but her memory will long be cherished, and how much brighter this world would be if from every one there could flow out such uprightness and purity of thought as emanated from this dear one. J. C. S.

THOMAS.—On Third month 19th, 1906, of consumption, Edgar H. Thomas, son of Reuben and Rosalie H. Thomas, of Newman, Ill., and grandson of the late Lukens Thomas, of Lumberville, Bucks County, Pa., and the late Daniel M. and Esther M. Hibbs, of Newtown, Pa.

WOODWARD.—At his home in Mill Creek Hundred, Del., on the 6th of Third month, 1906, Frederick H. Woodward, in the 74th year of his age. Although not a member with us, his quiet devotion to duty and sympathy for the afflicted won the esteem of all who knew him.

NOTES AND ANNOUNCEMENTS.

Sarah T. Linvill attended Fairhill Meeting last First-day, and spoke with much force, taking her thought from "A little child shall lead them," and discoursing on the divinity of Christ.

Dr. Jesse H. Holmes, of Swarthmore College, will be at Westfield Friends' Meeting House, near Riverton, N. J., on First-day afternoons during Fourth month, to give a course of lectures on "Jesus the Messiah." The first lecture will be on Fourth month 1st, at 3 p.m. All who are interested are cordially invited to attend.

Dr. Anna M. Longshore Potts writes us from San Diego, Cal., as follows: "After reading my INTELLIGENCERS I take great pleasure in passing them over to others, many of whom know nothing of the principles and views of Friends; and many are surprised at the liberality of thoughts there expressed, and are glad to be informed." This is in accord with our oft-expressed belief that there are hundreds, yes, thousands who would gladly be members of the Society of Friends if they only knew about what it stands for.

At the Yearly Meeting of the "Friends' Church," Ohio, held in August last, the question of printing the General Epistle from London Yearly Meeting along with the other minutes was referred to a committee, which reported thus:

"Ohio Yearly Meeting has hitherto welcomed the London General Epistle, and has found it instructive and strengthening. This year, however, the tone of the Epistle, we regret to say, is so much in accord with the teachings of some Friends in this country who are leading away from evangelical truth, that we cannot regard it as expressing, at least to us, the real thought of the body of English Friends. We therefore recommend that it be not printed with our minutes this year."

What the phrase "at least to us" means in the above pronouncement, we do not know; but if these Friends in Ohio knew the stages through which our General Epistle passes before it is finally adopted by the Yearly Meeting, they would understand that it is practically impossible for anything to appear in it which is objected to by any considerable body of Friends. Last year the Epistle was adopted with quite unusual unanimity; the most ardently evangelical Friends spoke of it with the greatest thankfulness; and there can be no doubt that it expresses the mind of London Yearly Meeting. The hard, suspicious and unbrotherly spirit shown by these critics is, to say the least, unfortunate.—*British Friend.*

CONFERENCE NOTES.

[Friends' General Conference, 1906, to be held at Mountain Lake Park, Md., Eighth month 31st to Ninth month 6th.]

The program for the Conference is nearing completion, and will be published before long. As a rule, there will be but one address or paper at a session, the remainder of the time being given to discussion. Ours is not a school, or a course of lectures, but a conference, where all meet on a Friendly basis to counsel concerning various matters of interest.

In order to give a correct idea of Mountain Lake Park and its surroundings, and to convey much information in a concise form, an illustrated booklet is in course of publication, intended for distribution in each Friendly neighborhood.

It is the intention to publish a list of cottages and hotels, with a brief description of each one, so that all who wish to do so may write to the proprietor and make their own arrangements for staying during Conference week. Persons residing in a locality may wish to secure a cottage for themselves, and this is quite possible. It is desirable, however, that this plan should not be carried into effect too generally, as the intermingling of Friends from different localities, and the forming of new acquaintances, has always been one of the charming features of our Conferences.

Very probably many who intend to be present will not care to make their own selection of an abiding place at Mountain Lake Park. The Committee of Arrangements will be glad to take care of all these on application, and have reserved a number of excellent houses for their accommodation.

As the resort does not open until Sixth month, there is abundance of time to make arrangements, but it is important that as many Friends as possible shall so plan their holiday this summer as to include attendance at the Conference.

BENJ. H. MILLER,
Chairman, Committee of Arrangements,
837 North Eutaw Street, Baltimore.

FRIENDS' ACADEMY, LOCUST VALLEY.

On Fourth-day afternoon, Third month 21st, Prof. C. S. Schmucker, of West Chester, Pa., gave a most interesting lecture on the "Toad and His Cousin." Dr. Schmucker told in his easy and informal way many of the interesting habits and characteristics of the toads and frogs.

The next entertainment in the course will be given on Fourth month 2d. Charles F. Underhill will give impersonations from "Rip Van Winkle."

The first basket ball team to represent Friends' Academy was organized in January, and played seven games with teams representing Oyster Bay High School, Jamaica High School second team, the Diamond Five of St. Paul's School, and other local teams. These games, with one exception, were won by Friends' Academy. A schedule of base-ball games is being arranged, and practice has begun.

The attendance at Friends' Academy this year is good, and an unusually satisfactory class of boys and girls is enrolled. One of the graduating class is preparing for Cornell, another for Swarthmore.

A number of new reference books have recently been added to the school library.

The spring recess will be from Fourth month 6th to 16th.

When a man knows anything worth knowing other people will find it out. When a man pretends to know what he does not know, other people will soon find *him* out.—*Christian Register.*

GEORGE SCHOOL NOTES.

A meeting of the Penn Literary Society was held Third month 10th. Shakespeare was the subject of the meeting. The president, Richard Street, gave the poet's life, while other members gave characteristics of his work and selections from a few of them,—Hamlet's "Advice to the Players," Shepherd Cleaver; the lyrics of Shakespeare, Helen Wetherald; a musical selection, by Morrell Thompson and Russell Tylor; selection from "The Merchant of Venice," Helen Pearson; "Seven Ages of Man," Alice Stover, assisted by various members from the Penn Society; Mark Antony's speech from "Julius Cæsar," Louis Walton; "Who is Sylvia?" a musical piece, the words of which were written by Shakespeare, rendered by Alice Stover and Helen Wetherald; "A Monument to Shakespeare," by Victor Hugo, was given by Harry Ridge; a scene from "Twelfth Night."

Sixth-day evening, the 16th, the third-year annual oratorical contest was given. The judges, Dr. Walton, Prof. Nutt and Anne Russell, decided that of the twelve participants, Mary Hannum, whose oration was entitled "The Bastile," should be given first place; that the second place should be awarded to Corinne Hibberd, whose subject was "The Negro and the Home," and that Lydia Lippincott's oration, "John Bright," was deserving of honorable mention. The others who took part were: Emma Kinsey, "Child Labor"; Richard Walton, "Our Duty toward the American Indian"; Edward Keever, "The Slums of To-day"; Russell Tylor, "Heroes of Science"; Alice Stover, "The Destruction of American Beauty"; Anna Butcher, "The Hero of the Quaker City"; Anne Metlar, "The Prospector"; Katharine Eves, "Master and Slave," and Marguerite Hibbs, "Scientific Temperance Instruction."

On Seventh-day evening, Third month 17th, Henry Wilbur spoke to the members of the Students' Christian Association, in the library on "The Man Jesus." He was also with us at our Fourth-day evening meeting on the 7th.

The annual gymnastic demonstration was given Seventh-day evening, the 24th. Both the boys and girls took part; the general program for the evening being: Marching and wand drill by the boys; Swedish day's order by the girls; flying rings and horizontal bar by the gymnastic team; rope climbing contest by the boys; gymnastic games by the girls, and mat work by the gymnastic team.

The excavations for "Recitation Hall" are about completed. The new building is to be two stories high and 85 feet long by 58 feet wide. It is to be built of brick to correspond with the main building, and is located a little to the southeast of it, west of the drive which runs south of Drayton Hall. The entire first floor will be given up to classrooms, while the laboratories will occupy the second story. Our lack of classrooms compelled us to add a new building; and, when this is completed—it is to be finished and ready for use in Ninth month—George School will have an equipment such as few secondary schools can boast.

On Second-day evening, Third month 12th, Theodore C. Search, of Newtown, delivered a very interesting lecture before the Science Club on the manufacture of woolen goods from the fleece to the cloth.

The winter term of George School closes Sixth-day, the 30th, at noon. The school will open again on the 9th of Fourth month.

L. E. L.

SWARTHMORE COLLEGE NOTES.

On Second-day eve, the 19th, the regular meeting of the Literary Circle was held.

The young ladies of the senior class gave a farce on Third-day evening entitled "An Agony" ('twas but a dream). It consisted in a take-off on the students and faculty, and was much appreciated by those present.

The extemporaneous speaking contest for young women was held on Fifth-day evening. First place was awarded to Marie Sabovitch, second to Nellie Gray Davidson, and third to Lizzie James.

On Sixth-day eve the musical clubs gave their annual concert in Parrish Hall. They shared the program with the Lafayette College clubs, and the combined performance was much appreciated by the many present.

The regular college reception was given by the students on the 27th instant.

At meeting on First-day Dean Bond read a very able paper on "Susan B. Anthony."

R. C. T.

FRIENDS' ASSOCIATIONS.

FAIRHILL.—The regular monthly meeting of the Fairhill Friends' Association took place at the meeting house, Germantown Avenue and Cambria Street, on Second-day evening, the 26th inst. The meeting was opened by scripture reading by Edward Morris. After the transaction of routine business a recess was declared, during which nineteen new members were admitted, making a total membership to date of one hundred and seven.

A message was quoted from Evan T. Worthington, of Newtown, in which he promised to address that Association in the near future. Communications were received from Eleanor Wood in reference to the work of visitation, and from the Samaritan Hospital acknowledging the donation of cake made to the nurses on Third month 10th. Spencer Graves recited "Patrick Dolan's Love Letter," with some surprising variations. Current events were reviewed by Elizabeth Morris and Ellwood Comly. Stuart S. Graves read his paper on "The Psychology of Conversion," which was discussed by Burdsall F. Johnson, William S. Emley, S. S. Graves, Frank Emley and Lukens Webster.

A social gathering of the Association will be held at the home of Evan W. Michener, 3722 North Broad Street, on the evening of Fourth month 18th.

The next regular meeting of the Association will be held at the meeting house on Second-day evening, Fourth month 23d.

LANGHORNE, PA.—The regular meeting of the Young Friends' Association was held in the Sorosis Club Rooms on Third month 16th. The subject for the evening was "How Shall We Study the Bible Intelligently?" which was answered in a paper by Henry C. Walhey. He said: "The vast so-called Christian people are deficient in the study of the Holy Book. Our study should be systematic, and as that formulation first, study to suit certain classes or persons; second, biographically; third, historically, and fourth, study the book as a whole and as topics."

Remarks by several followed. Marshall Wildman read "Put Your Conscience in It," and Jane W. Taylor read "We Are Seven." A paper entitled, "The Simple Death," by Samuel C. Eastburn, then followed, and was much enjoyed. "The Christian example of a simple death should be that our lives should be our monuments and not the costly marble piles in the graveyard." He read the "Burial of Moses" in connection with his paper. William K. Reeder read "Sandalphon." The program for the evening was concluded with a piano solo by Anna B. Appleton and S. Belle Pryor entitled, "Jesus Leads." After the announcement of the program for the next meeting and a period of silence, the meeting adjourned.

MARIAN N. OSMOND, Secretary.

NORRISTOWN, PA.—A well-attended session of Norristown Friends' Association was held yesterday afternoon at the meeting house, Swede and Jacoby Streets, Isaac Richards presiding, and Alice R. Roberts, secretary. The president opened the meeting with a scripture selection. Anna Simpson gave a reading, "The Secret of a Happy Day."

Susan J. Sheppard read a sketch of the life of Isaac T. Hopper, giving the principal incidents of his long and useful career. The paper dealt especially with his strong advocacy of the abolition movement, with which he was prominently identified from the time of his marriage, in 1795, until his death in 1852, at the age of 81 years. The paper gave rise to an interesting discussion, in the course of which many additional facts were brought to light, Joseph B. Simpson contributing many points of interest.

Hettie Taggart gave a reading, "Once in a While." Another reading by Edward C. Shoemaker, "Meditations," appropriate to the occasion, followed. Under the head of current topics, Martha Platt read extracts in reference to the new dean at Swarthmore College, the death of Susan B. Anthony, and other matters of current interest. Ellwood Roberts gave a recitation, "My Birthday," supplying the place of an appointee who was absent.

The session closed with an interesting discussion of the question. "Is competence or poverty most conducive to right living?" the opening paper being read by Freas Styer, who took the ground that competence was more favorable to the proper performance of all the duties of life. Emma B. Conrow followed in a somewhat similar vein. Ellwood Roberts advanced the opinion that poverty is due to the organization of society on a wrong basis, and that the means which will provide for

children and adults an abundance of nourishing food will go far towards the prevention of crime. Charles Platt and Joseph B. Simpson and others participated in the discussion.

CINCINNATI, O.—The regular meeting of the Friends' Association was held on Second month 25th, 1906, at the home of Dora C. Gallagher. The meeting was opened by the reading of the 95th Psalm. The subject for the afternoon was "The Gods of Greece and Rome," the reading given by Mabel L. Johnson. The discussion which followed was one of more than usual interest. One of our members, Dr. Harry, of the University of Cincinnati, gave a most interesting and instructive talk on the personality of the ancient Greeks, and descriptions of places he visited during his tour of Greece a year ago.

One of Whittier's poems was read by Dora C. Gallagher, and the meeting closed in silence.

M. L. J., Assistant Clerk.

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held at the home of John Griest, Second month 25th. The meeting was opened by the reading of the third chapter of Malachi. Lesson X was read and discussed. Lesson XI, on the Anabaptists, was read. Edward Coale spoke of the spirit of Jesus, which did not pass away with his physical life, but continues to live on and influence the world. Mary Kirk opened a discussion on the purposes of disownments, which she said were for the protection of those within and the upholding of our doctrines to those without. Thomas Bacon maintained that, to protect the church, a man who has been dealt with and still continues to live contrary to our discipline should be disowned that he may not misrepresent the church before the world. Edward Coale spoke of the practice of Illinois Yearly Meeting never to disown a member. Anna Vaughan said that if the purpose of a religious organization is to teach and elevate, we can gain nothing by disownments. The question, "What has been the practice of Friends in reference to birthright membership?" was asked. Thomas Bacon said that in England, in the early days, when the parents were thrown into prison, the church adopted their children as birthright members. Mary Marotz answered the question, "Is the church vitalized or weakened by a membership not concerned with convincement?" A membership should be prized and given only to those who truly believe. The church is for those who are unsaved, but it should not enlist any into membership until they have been led into the light. One who has no light cannot vitalize the church. A large membership is weakened by those not concerned. Charles Lewis said in regard to the question, "Can Friends enter into politics and remain consistent members?" that he not only believed that they could, but that it was their duty as loyal American citizens to take part in politics; that there can be honesty in politics as in every other business in life.

The memorial for Willet Hazard was read and adopted by the Association. It was decided to send a copy to the family and a copy to the INTELLIGENCER. Sentiments were given, and after a brief silence the meeting adjourned.

MARY S. HOWELL, Assistant Clerk.

WOODLAWN, VA.—The Young Friends' Association met at the home of Sarah E. Anthony, Second month 11th, 1906. The meeting was opened by the president reading the fifty-eighth chapter of Isaiah, following which the secretary read the minutes of last meeting.

Anna M. Wilkinson read from Friends' Discipline regarding "General Advices and Treating with Delinquents."

Sarah E. Anthony chose the Friends' First-day School Lesson on Love and Unity, and drew from it an excellent lesson.

At roll call quotations were given. Lida Gillingham, instead of giving a sketch of some Bible character, read a letter and a selection, both of which gave some account of the work being done at the Woodbrooke School in England. This evoked much interest.

Lewetta Cox and Dorothy Walton rendered good recitations. Edward Walton read for Louise M. Walton a well-chosen selection from the *Youths' Companion*. There was an unusually good attendance at this meeting.

After a short silence we adjourned to hold our next meeting at the home of Anna M. Wilkinson, Fourth month 8th, 1906.

SARAH E. WALTON.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

(Continued on page iii.)

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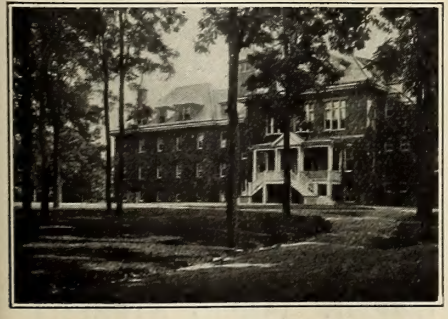
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EDUCATIONAL INTERESTS

Philadelphia Yearly Meeting

R. BARCLAY SPICER, A. B, Swarthmore, Superintendent

Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 N. 15th Street, Philadelphia,



FRIENDS' ACADEMY,
Locust Valley, Long Island, N. Y.
A. DAVIS JACKSON, B. S., Principal.

CALENDAR OF MEETINGS.

(Continued from page 208.)

Washington City.—
1811 I Street, Northwest, 11 a.m.

Chicago.—
Athenæum Building (26 Van Buren Street, near Wabash Avenue), 11 a.m. Adult class at 10.30 a.m.

4th mo. 1st (1st-day).—After-meeting conference at Race Street, at 11.45 a.m.; B. C. Marsh, secretary of the Pennsylvania Society to Protect Children from Cruelty, will attend and open the discussion.

4th mo. 1st (1st-day).—In meeting house at Riverton, N. J. (Westfield Meeting). First of four addresses by Jesse H. Holmes, on "Jesus the Messiah," at 3 p.m. Lecture at the same hour each First-day in Fourth month.

4th mo. 1st (1st-day).—New Garden, Pa., Young Friends' Association, at the home of Taylor and Eva S. Richards, at 2.30 p.m.

4th mo. 1st (1st-day).—At Providence, near Media, Pa., at 3 p.m., a circular meeting under the care of a committee of Concord Quarterly Meeting. All interested are invited to attend. Walnut Street cars, Philadelphia, via Angora, for Providence Avenue, two blocks from meeting house.

4th mo. 1st (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m. All interested in religious education invited to attend.

4th mo. 4th (4th-day).—Newtown, Pa., Friends' Association, at the Friends' Home.

4th mo. 7th (7th-day).—Mansfield, N. J., Young Friends' Association, at the home of William L. Biddle.

4th mo. 8th (1st-day).—Reading meeting attended at 11 a.m. by the quarterly meeting's committee. An appointed meeting in the afternoon at 3 o'clock.

4th mo. 8th (1st-day).—New York and Brooklyn Young Friends' Association at Brooklyn Meeting House, Schermerhorn Street, at 8 p.m. In the course on "The Awakening of the Nineteenth Century," the subject for the evening will be "Music."

4th mo. 8th (1st-day).—Woodlawn, Va., Young Friends' Association, at the home of Anna M. Wilkinson.

4th mo. 8th (1st-day).—Plymouth Meeting, Pa., Friends' Association.

4th mo. 8th (1st-day).—A circular meeting, at Kennett Square, Pa., at 3 p.m., under the care of a committee of Western Quarterly Meeting.

4th mo. 8th (1st-day).—Meeting of Friends at White Plains, N. Y., at the home of Mary A. Carpenter, No. 35 Greenridge Avenue, at 11 a.m.

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4th mo. 9th (2d-day).—Young Friends' Association of Philadelphia. Regular meeting for Fourth month. Presentation of a portrait of Louisa J. Roberts. Papers on her life and work, especially her connection with the First-day school movement in the early days, by Friends associated with her and by others.

NO SOCIAL DISCRIMINATION.

Max O'Rell relates that while he was teaching in an English school a lady wrote to the head master:

Dear Sir—It is our intention to place our boy under your care, but before we do so we should like to know what "the social standard" of your school is.

To which the head master replied:

Dear Madam—So long as your boy behaves well and his fees are paid regularly no inquiry will be made about his antecedents.

The above reminds us of the man who, after booking his name at a seashore hotel, informed the landlord that he was the lieutenant governor of a state he named, to which the landlord replied, "Well, it's no matter, we'll treat you just as well."

"Public Squares in City and Village," is an essay on the possibilities of municipal landscape gardening, by Sylvester Baxter, in the Fourth month *Century Magazine*. Every student of civic art, everyone interested in the problems involved in the treatment of minor open spaces, will find this article helpful. The illustrations by Jules Guérin show a number of model squares and open spaces.

The Queen of Denmark is called "the mother of her people." The Baltimore *American* says: "In this connection it may be noticed that, while the most independent nations resent any attempt at paternalism in the government, they are willing to accept any amount of 'mothering.' That is something for which a man never entirely outgrows the desire or the need."

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Alexander's Magazine for Third month commends the merging of the Congregational, Methodist Protestant and United Brethren churches, and makes a strong plea for a similar merging of the four colored Methodist churches. These are the African Methodist Episcopal, with 786,125 communicants; the African M. E. Zion, with 560,790 members; the Colored Methodist Episcopal, with 209,654 members, and the Union American M. E., with 17,500 members. These have practically the same creed, and the maintenance of three or four struggling congregations in one town when so many communities are starving for spiritual food is, in the words of the writer, "a frightful waste of energy."

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FOURTH MONTH 7, 1906.

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We are hoping that every cottage in the settlement will be opened early in Sixth month, that the rush in mid-summer may be avoided to some extent, and our guests more evenly distributed over the whole month.

The time for which "Sunset" cottage is for rent, as given in the slip mailed to friends of Buck Hill, has been changed, and it is now available for all of Seventh month. It and the cottage mentioned above would practically cover the whole season.

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CONTENTS OF THIS ISSUE.

Good Words.—XIV. 209
To Jesus the Nazarene (Verse) 209
Plainfield Meeting 209
Planning for Definite Church Union . 211
The Higher Education of Women .. 212
Stories of the Birth of Jesus 213
The Churches and Working People . 214
The Influence of Women Needed in Every Problem of Life 215
Anarchy on the Other Side 215
Editorial:
What Do Friends Believe? 216
Note and Comment 216
Marriage and Divorce 218
Lloyd C. Griscom's Address on Japan 218
English Friends' First-day School Association 219
Passive Resistance 220
The World's Fifth Sunday School Convention 220
The New Library at Swarthmore .. 220
Mary M. Reynolds 221
A Golden Wedding at Fanwood 221
A Child of Spring (Verse) 222
Births, Deaths 222
Notes and Announcements 222
The First-day School Unions 223
Program of the Educational Conference 223
Swarthmore College Notes 223
Friends' Associations 223
Communications:
The Picket Fence at Schofield School 224
Calendar of Meetings 224

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, FOURTH MONTH 7, 1906.

Volume LXIII. Number 14.

GOOD WORDS.—XIV.

We no longer need to fortify our faith in a future life upon evidence that is open to criticism or admits of doubt or denial. "The truth as it is in Jesus," as he taught and lived it, has nothing to fear from the most critical examination. It can well afford to part with all that is legendary and traditional, with all that allies it to the marvellous. LOUISA J. ROBERTS.

(From an essay read at a conference, Fifteenth and Race Streets, 1890.)

TO JESUS THE NAZARENE.

This poem was published in the *Century* for Twelfth month, 1905, three months after the death of the author, Frederic Lawrence Knowles.

Closest to men, thou pitying Son of Man,
And thrilled from crown to foot with fellowship,
Yet most apart and strange, lonely as God—
Dwell in my heart, remote and intimate One!
Brother of all the world, I come to thee!

Gentle as she who nursed thee at her breast
(Yet what a lash of lightnings once thy tongue
To scourge the hypocrite and Pharisee!)—
Nerve thou mine arm, O meek, O mighty One!
Champion of all who fail, I fly to thee!

O man of sorrows, with the wounded hands—
For chaplet, thorns; for throne, a pagan cross;
Bowed with the woe and agony of time,
Yet loved by children and the feasting guests—
I bring my suffering, joyful heart to thee.

Chaste as the virginal lily on her stem,
Yet in each hot, full pulse, each tropic vein,
More filled with feeling than the flow'r with sun;
No anchorite—hale, sinewy, warm with love—
I come in youth's high tide of bliss to thee.

O Christ of contrasts, infinite paradox,
Yet life's explainer, solvent harmony,
Frail strength, pure passion, meek austerity,
And the white splendor of these darken'd years—
I lean my wondering, wayward heart on thine.

PLAINFIELD MEETING.

One link in the chain of meetings on the road from the Water Gap to the sea, the two extremes of which, Hardwick and Shrewsbury, were seventy miles apart, was Plainfield. This, now a residential city of 25,000 people, in 1721 was simply a farming settlement along two streams known as Greenbrook and Cedarbrook, and was called Short Hills, and here, at the home of John Laing, a Friends' meeting was held from the year named to 1731. Then the Monthly Meeting at Woodbridge, five miles away, to which these Friends belonged, granted them permission to build a meeting house on lands given by John Laing, which was afterwards known as "Plainfield Meeting House in the Woods." The size was given as "24 foot Square and 14 foot between joynts;" that is, high. This was torn down in 1757-8, at a time when the village named from it contained 200 people. This meeting, in connection with Rahway, ten miles away, became prosperous, so that just before and after the year 1800, Friends dominated this section of the country. Woodbridge, the parent meeting, diminished, and in 1769 went out of existence. Isaac Vail, who afterwards rebuilt Rahway meeting house, built the one now standing at Plainfield in 1788, enlarging it to about 30 by 40 feet. He is remembered by one of its aged members.

The erection of these old-time structures was a serious matter, and required much official ceremony. Sometimes the minutes referring to the granting of them indicate impatience, occasioned from non-agreement as to site, and sometimes perhaps from reluctance of the head meeting to losing members for the benefit of the new settlement, which in the case of Woodbridge proved fatal, as the old meeting was called on for financial aid, besides losing members. The literature in connection with these minutes is consistent with the lack of education peculiar to the times, not only among Friends, but the more pretentious English colonies, whether of Puritan or of Cavalier promotion, the spelling being often poor, the sentences involved somewhat, and the capital letters, while plentifully used, according to the then custom, sometimes omitted from local names, while the terms were quaint. When the new meeting house was decided upon, committees were named to acquire title, "Size the building, Compute the Cost, Promote Subscriptions, and Gather them in." The cost, of course, varied, from that of Randolph, 24 feet square, which was seventy-three pounds, to that of Rahway, which was 30 by 40 feet, and cost one hundred and sixty-three pounds. They were built without cellars, and in the original ones sometimes without mortar in the foundation walls. The frame stuff, from sills to rafters, was hewn, and when of wood, shingles or clap boards were used, according to nearness of material. The nails, of course, were hand-made in those days, making necessary the boring of both shingles and siding, while in the primitive structures the floors were sometimes fastened to the joists with wooden pins, as in the case of Randolph meeting, which condition is yet shown.

As stated, Plainfield meeting was built by Isaac Vail, who was to use all the old material available. So when the building was "Sized," there came felling

of trees, squaring of logs and sawing of boards, while in the distant cedar swamps, shingles for weather-boarding and roofing must be got out and hauled. These for the first were fine specimens, for in those early days builders could have their pick from timber which is almost extinct, being three feet long and from seven to eight inches wide and clear of twist, and of which it took three or four thousand. These were laid 14 inches " to the weather," and were fastened with hand-made nails with large heads, which stand prominently out from the shingles. Boring holes for these to prevent splitting, as well as for the shingles in the roof, furnished work for Isaac's boys to try their 'prentice hands upon.

The out-doors are fastened with wooden locks, while the inner door in the partition has the old-time latch of wood. The framing of the shutters is lapped instead of tennoned and mortised. The windows have 20 lights of 7 by 9 glass. The posts and ties of the frame work were not made to conform in size to the studding, so project beyond the plastering. The axe marks are left on the timbers visible, showing where Isaac and his small-clothed, leather-aproned, journeymen and apprentices hewed to the line, caring not as to how flew the chips. The sides are wainscoted well towards the ceiling. The partitions are now removed, as all the meetings are held in joint session. The seats are taken from the second story and the floor leveled, a part being used for kitchen at the Half-Years' meetings and other business gatherings, and the remainder for the meetings of the Young Friends' Associations held here monthly. While the outside is kept well preserved with paint (although from the corrugations in the shingles from the weather they must have gone a century without this application), the interior is as it was 117 years ago when the finishing touches were put on. The sittings are of the conventional patterns, although an innovation from modern forms is seen in the row of pegs behind the gallery seats, indicating that the wearing of hats in meeting was optional, or that they were used for hanging cloaks or " sur-touts " on. The old-fashioned wood stove is here in evidence, and takes us further back to the times when open fire-places preceded these. Glass vestibules have been lately introduced for warmth in winter, and deadening the noise at all times made by the almost ceaseless roar and clang of steam and trolley cars rushing by. The rooms are neatly carpeted, and, on the whole, quaintness and comfort are the predominating traits of this ancient place of worship.

A row of sheds in the rear refers to the time when the country people from the farms along Green and Cedar brooks came driving in their quaint vehicles or riding on horseback to help fill up the seats. Back of these sheds is the graveyard. Three-fourths of those buried here seem to have been of the Vail family, which in 1678 came here from Westchester, N. Y., and afterward spread along the line of meetings established from Shrewsbury to Hardwick, and thence south to Quakertown. Considering the number of that name left this predominance is remarkable. The other principal names are Shotwell, Moore, Laing, Thorn, Willson, Fields, Brotherton, Pound and Marsh. The graves of Fitz-Randolph, Bogert, and Vermeule, the first with knightly sound, the last two reminiscent of the Holland settlers of New York, are also seen. A curiosity among these was where five tall birch trees, eight inches in diameter, have surrounded a monument, and, lifting it from the ground, hold it securely locked in their embrace. All but the last letter, " l," have been grown over. From the surroundings, the name " Vail " would make known the hidden letters.

Up to and during the latter half of the eighteenth century, the Friends of this section and on to Hardwick and back to Shrewsbury, belonged to Philadelphia Yearly Meeting, but now they are attached to that of New York. The once several monthly meetings are reduced to two, Plainfield and Shrewsbury, the latter having a constituent called Manasquan, the whole numbering less than 200 members. By far the larger number belong to Plainfield, which has a First-day School and Young Friends' Association connected with it.

The rush and roar of the Bound Brook trains which pass by one side of the house, and trolley cars on the other, have brought up the matter among Plainfield Friends of moving the meeting house to the farther side of the grounds and selling off the larger portion, which from its location will bring a large price. The noise and consequent interruption of business during the late conference showed action towards this advisable. The sentiment connected with the ancient meeting house has heretofore militated against this movement.

The Orthodox branch of our Society which formerly had a holding in Plainfield is now extinct. The last families were those of Underwood and Esterbrook, the head of the latter being Richard Esterbrook, manufacturer of the steel pen bearing his name. Some twenty-five years ago the meeting house built after the " Separation " was replaced by a large and substantial two-story brick structure, surrounded by a tall-columned portico, probably costing $10,000. This is a matter of comment, as the meeting was laid down five years ago. Efforts are now being made to sell this building.

I pity those so void of sentiment and veneration that they can see nothing but sticks and stones, and the mechanism that shaped them into buildings, in these ancient places of worship. Those vested in such attributes, and knowing the events and customs connected with the rise of Plainfield meeting, could not help but be affected with its sight, particularly when there are those yet in membership with it, and whom it was my pleasure to interview, who were part of the times when a series of Friends' settlements were scattered from the Delaware Water Gap southeast to the ocean, and when the attendance of the quarterly meetings connected with them were events to look forward to in both social and business ways; for noted speakers like John Woolman and Job Scott, here went their rounds, and there were chances for friends and relations to meet, for there was kinship scattered along the whole seventy miles of the

road which was once the trail of the Minsi Indians, and over which they annually went to the sea. Of course, those living were but children then, but old enough to receive lasting impressions of those good old times when religion meant service, and its participants well deserved its accompanying social pleasures. The quarterly meetings then occupied three days, and those visiting from extreme points required a week to make the round, Plainfield being a halfway station for stay over night for traveling Friends from Hardwick or Shrewsbury. Wagon load after wagon load of these, through the pines of the low lands and over the hills of the upper country followed one another on these pleasant pilgrimages. Children went with their parents, and it is no wonder that to meet the requirements for such numbers, one of the hospitable homes at Hardwick had seven bedrooms set apart for the quarterly meetings annually held there, as its turn came around, which was in the Eleventh month. It goes without saying that these were seasons of great pleasure in those times of limited social opportunities, and that the hospitalities were gladly returned when the meetings were held elsewhere in their turn.

But a spirit of emigration seized upon the minds of the Friends towards the upper Delaware, and in time the places which once knew them, knew them no more, forever. But those towards the sea still "kept their Meetings," and yet hold them, and we hope in prosperous perpetuity their unpretending places of worship will be the religious homes of the descendants of those who, in living up to their principles one hundred and fifty years ago, made the wilderness blossom for the coming fruitage.

T. S. K.

PLANNING FOR DEFINITE CHURCH UNION.

In recent years the religious world has indulged in not a little discussion of the possibility of denominational union and church federation, but in Second month last three denominations met in conference in Dayton, Ohio, and did more than talk about union. The interested organizations are quite dissimilar in some respects in polity, although they may have substantially agreed in doctrine. The Congregational, the United Brethren and the Methodist Protestant Churches are interested and involved in the contemplated union. It should be said in passing that the Churches in question have been discussing the union problem for some time, and the Dayton conference was made up of duly accredited delegates from the different organizations.

The largest and oldest of these Churches is the Congregational. This body is as venerable as the Puritans, and at the beginning was theologically the most Calvinistic and conservative of the three. But its distinctive feature was the absolute independence of each individual or local church organization. This has resulted in the years in the development of a good deal of theological independence in the church, until it may be said in truth, that no admittedly evangelical organization contains as wide a diversity of theological belief as may be found among the Congregationalists.

The United Brethren in Christ was organized in Maryland in 1800, and is really a branch of the German Reformed Church. At the time of its organization it was the most evangelical of the German bodies. Its plan of organization is the most centralized of the three churches now contemplating union, having a system of bishops, local and national conferences, the holdings of its property being vested in the national organization.

In 1828, just a year after the Quaker "separation," in Philadelphia, there was a split in the Methodist Episcopal Church. As a result the Methodist Protestant Church was organized in Baltimore. The cause of this separation was polity and not doctrine. There had been a considerable demand for lay representation in the local and general conferences, but the majority insisted on vesting the government of the Church in the clergy. The Methodist Protestants admit both lay and clerical delegates. The government of this Church is quite similar to the United Brethren, except it has no bishops.

One of the first steps toward a union of the three denominations was the adoption of a common "Declaration of Faith." This deliverance, a sort of condensed creed, was adopted with substantial unanimity by the Dayton Conference. While there is reference and acknowledgment of the "grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit," there is no statement that these are three distinct persons composing a united Godhead. But the various omissions in this declaration may all be covered by the statement that consent is given "to the teaching of the ancient symbols of the undivided church, and to the substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past." Yet it is confessed that these creeds are not the last word or all the words which may express religious truth, for it is declared: "But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into *all* truth." While the phraseology of this declaration is in the main of the popular orthodox type, it is of a kind which in its entirety would have been accepted by the old-school Universalists, who were considerably more modern than John Murray, for the fourth article of the declaration is as follows:

> We believe that those of the sons of men, who, hearing God's call of divine love, do heartily put their trust in the Saviour whom his love provided, are assured by his word of his most fatherly forgiveness, of his free and perfect favor, of the presence of his spirit in their hearts and of a blessed immortality.

The declaration nowhere limits this saving experience to the present life, and to that extent is at least liberal and humane.

The purpose to be accomplished in this union is outlined in the brief plan adopted at the beginning of the conference. It will practically leave the bodies in their local arrangements much as they are now, the aim being to promote a closer fellowship; to

secure the co-ordination and unification of the three bodies in evangelistic, educational and missionary work; to provide for more active organic union; to prevent the unnecessary multiplication of churches, to unite weak churches, and invite affiliation with other Christian bodies of kindred faith and purpose.

The annual conferences of the different denominations are to elect delegates to the national conference, and apparently the work of this conference while in session, and the labor which it shall plan between sessions, is to constitute the really active point of union. It is also provided that the president of the national conference shall hold his office until the next conference assembles, and during the interim shall give his whole time to the work of the united Churches. This National Conference shall meet every three or four years. The Dayton Conference adjourned to meet next year, and at that session the work of the union provided for in the plan already adopted will be perfected. As we understand it the union is not to be actually binding until passed upon by next year's conference.

This article is compiled from an article in the *Bibliotheca Sacra*, for Fourth month, 1906, by Lucien C. Warren, M.D. There is no hint in the article as to what will be the name of the united Churches, assuming that any distinct name is to be adopted. There also seems to be some doubt as to whether this union is to be completely organic, or whether it is simply a union of convenience for experimental purposes. The plan, however, is interesting, as showing the drift of desire for fewer denominational fences in Christendom. H. W. W.

THE HIGHER EDUCATION OF WOMEN.

[Address of Dr. M. Carey Thomas, president of Bryn Mawr College, delivered on the College Women's Evening of the National Woman Suffrage Convention, held in Baltimore, Second month 8th, 1906.]

In the year 1903 there were in the United States, according to the report of the Commissioner of Education, 6,474 women studying in women's colleges and 24,863 women studying in co-educational colleges. If the annual rate of increase has continued the same, as it undoubtedly has, during the past three years, there are in college at the present time 38,268 women students. Although there are in the United States nearly 1,800,000 less women than men, women already constitute considerably over one-third of the entire student body, and are steadily gaining on men. This means that in another generation or two, one-half of all the people who have been to college in the United States will be women; and, just as surely as the seasons of the year succeed one another, or the law of gravitation works, just so surely will this great body of educated women wish to use their trained intelligence in making the towns, cities and States of their native country better places for themselves and their children to live in; just so surely will the men with whom they have worked side by side in college classes claim and receive their aid in political as well as in home life. The logic of events does not lie. It is unthinkable that women who have learned to act for themselves in college and have become awakened there to civic duties should not care for the ballot to enforce their wishes. The same is true of every woman's club and every individual woman who tries to obtain laws to save little children from working cruel hours in cotton mills, or to open summer gardens for homeless little waifs on the streets of a great city. These women, too, are being irresistibly driven to desire equal suffrage for the sake of the wrongs they try to right. Many of the women's clubs of Chicago only the other day united to send delegates to ask the Legislature to give women municipal suffrage in the new Chicago charter.

In the early seventies my mother was profoundly stirred by the terrible fate of poor girls in Baltimore, arrested, perhaps, on false charges, confined over night in police stations, and subjected to the brutalities of policemen and men prisoners. She begged in vain through many months for women matrons. One day, when she was being driven fruitlessly about from one politician to another, she had to stop at a polling booth to let her ignorant negro coachman, who could neither read nor write, vote for these very men whom she had implored in vain. She often told me that from that moment of bitter humiliation, in which she, a woman who could not vote, held the reins for the ignorant man who could, she never again doubted that women must vote to protect the interests of other women. Sooner or later every sensitive woman finds herself face to face with conditions like these, that degrade her womanhood. It is in truth as degrading, though perhaps less grotesque, for an ignorant white coachman to decide by his vote how his mistress shall be taxed, or how much or how little she and her children shall be protected from disease and crime.

In all matters of social welfare we must argue not so much from abstract right and justice as from observed facts. It seems very clear that, on the whole, universal manhood suffrage, unsatisfactory as it is, works the least injustice to the enfranchised multitudes of men, and that the trend of modern civilization is setting itself irresistibly in this direction. Experience also proves that women as well as men need the ballot to protect them in their special interests and in their power to gain a livelihood. Our new reform school board of Philadelphia contains not one woman among its twenty-five members to represent the interests of women. No woman teacher receives the same salary as men teachers for the same work, and no women, however successful, are appointed to the best paid and most influential positions in the schools. Yet more than one-half of the children in the schools of Philadelphia are girls; more than nine-tenths of all the teachers in the schools of Philadelphia are women; and it is the mothers and not the fathers who care most profoundly for the education of the children of Philadelphia. What is true of Philadelphia is true, in the main, of the public schools of every town and city in forty-one States of the United States. But it is not true in the four equal suffrage States of the United States, nor in any part

of the great equal suffrage Australian commonwealth.

If, then, women need the ballot to protect their labor—and they do need it, beyond the shadow of a doubt—it seems to me in the highest degree ungenerous for women like the women in this audience, who are cared for and protected in every way, not to desire equal suffrage for the sake of other less fortunate women. And it is not only ungenerous but short-sighted of such women not to desire it for their own sakes. There is nothing dearer to women than the respect and reverence of their children and of the men they love. Yet every son who has grown up reverencing his mother's opinion must realize, when he reaches the age of twenty-one, with a shock from which he can never wholly recover, that in the most important civic and national affairs, her opinion is not considered equal to his own. . . .

I confidently believe that equal suffrage is coming far more swiftly than most of us suspect. Educated, public-spirited women will soon refuse to be subjected to such humiliating conditions. Educated men will recoil in their turn from the sheer unreason of the position that the opinions and wishes of their wives and mothers are to be consulted upon every other question except the laws and government under which they and their husbands and children must live and die.

Equal suffrage thus seems to me to be an inevitable and logical consequence of the higher education of women. And the higher education of women is, if possible, a still more inevitable result of the agitation of the early woman suffragists.

The education of girls, controlled as it is by the densest conservatism, is intimately affected by everything that liberalizes public opinion. The first Woman's Rights Convention was held in 1848, and during the twenty years until 1868, when women's college education may be said really to begin, the woman suffragists, including also some of the ablest and most eloquent men, completely altered public opinion in regard to women. . . .

We who are guiding this movement to-day owe the profoundest debt of gratitude to those early pioneers —Elizabeth Cady Stanton, Lucy Stone, Julia Ward Howe, and, above all and beyond all, to Susan B. Anthony. Other women reformers, like other men reformers, have given part of their time and energy. She has given to the cause of women every year, every month, every day, every hour and every moment of her whole life, and every dollar she could beg or earn, and she has earned thousands and begged thousands more.

To most women it is given to have returned to them in double measure the love of the children they have nurtured. To you, Miss Anthony, belongs by right, as to no other woman in the world's history, the love and gratitude of all women in every country of the civilized globe. We, your daughters in the spirit, rise up to-day and call you blessed.

In those far-off days when our mothers' mothers sat contented in the darkness, you, our champion, sprang forth to battle for us, equipped and shining, inspired by a prophetic vision of the future, like that of the apostles and martyrs, and the heat of your battle has lasted more than fifty years. Two generations of men lie between the time when, in the early fifties, you and Mrs. Cady Stanton sat together in New York State, writing over the cradles of her babies those trumpet calls to freedom that began and carried forward the emancipation of women, and the day, eighteen months ago, when that great audience in Berlin rose to do you honor, thousands of women from every country in the civilized world, silent, with full eyes and lumps in their throats, because of what they owed you. Of such as you were the lines of the poet Yeats written:

> "They shall be remembered forever,
> They shall be alive forever,
> They shall be speaking forever,
> The people shall hear them forever."

STORIES OF THE BIRTH OF JESUS.

[From the Bible notes on the Life of Christ now running in the *British Friend*. These notes, which would prove particularly helpful to those following our present series of First-day school lessons, on the life of Jesus, may be had in reprint by addressing Edward Grubb, Devonshire Chambers, Bishopsgate Without, E. C., London (1s. per doz.)]

The miraculous character of these stories in Matthew and Luke has caused them to be freely discredited as mythical. Many Christians fancy that the doctrine of the Incarnation depends upon their truth; to which it is enough to reply that Paul and John certainly believed in the Incarnation, but appear to have known nothing of any miraculous birth. (Gal., iv, 4; Rom., i, 3; John, i, 45; vi, 42.)

It is also supposed that the sinlessness of Jesus requires that he should not have inherited a sinful nature; if this were a valid argument, he should have had no human parent at all. On the other hand, it is argued that the idea of a miraculous conception separates Christ from common humanity, and destroys the reality of his identification with the race. The answer to this is that his human fellowship with us is proved by his words and deeds, whatever his birth may have been.

Leaving such *a priori* considerations, note the following evidential points:

Against: (1) That the idea developed late, not being found in Mark's Gospel nor in the writings of Paul or John.

(2) That myths of divine parentage grew up round many other distinguished characters: Buddha, Plato, Augustus.

(3) That the genealogies in Matt., i, and Luke, iii, trace the descent of Jesus through Joseph; that the text of Matt., i, 16, shows signs of alteration, and that some MSS. contain the words, "Joseph begat Jesus";* that the common Synoptic tradition, like the Gospel of John, contains allusions to Joseph as the father. (See Matt., xiii, 55; Mark, vi, 3; Luke, iv, 22; and compare Luke, ii, 33, 41, 48.)

(4) That the idea of a virgin-birth would cer-

* See "Hibbert Journal," October, 1902, pp. 96-102.

tainly come to be attached to the Messiah because of Is., vii, 14.

For: On the other side it may be urged:

(1) That the late appearance of the story is not inconsistent with its truth, for it would for obvious reasons be kept secret during Mary's lifetime; and that the differing accounts in Matthew and Luke are such as might have come from the only two first-hand authorities—Joseph and Mary respectively.

(2) That the archaic and decidedly pre-Christian quality of the "songs" in Luke, i, is difficult to account for if they are not original and genuine.

(3) That the restraint and delicacy of both narratives is in striking contrast with the grossness of the apocryphal stories, and with pagan myths.

(4) That current Jewish conceptions were not at all likely to yield such mythical creations as came from Greek and Oriental minds.*

(5) That Is., vii, 14, is incorrectly translated "virgin"; that no one before Matthew ever understood the prophecy to refer to the Messiah†; and that in fact a virgin-birth was not expected.

Where evidences are thus balanced, belief will naturally be influenced by general considerations, and suspense of judgment may be reasonable. Those who feel the transcendence of Jesus, and believe that he left this world in a way that was "supernormal," will not find much difficulty in believing that "supernormal" circumstances may also have attended his entry into human flesh. Happily, there is nothing in the New Testament to suggest that any particular belief on this matter is vital to Christian discipleship.

THE CHURCHES AND WORKING PEOPLE.

Perhaps the most significant incident of the recent meetings of the National Free Church Council in Birmingham [Eng.] was the public hand-grip of the President with Will Crooks, M.P., the delegates standing as Alderman Scott Lidgett addressed to the Labor M. P. words of cordial sympathy and encouragement. Year after year recently, the great Church meetings—e.g., the Church Congress, the Congregational Union, our own yearly meeting, and the body just alluded to—have evinced a deepening sympathy with the cause of the workers. On the other hand we must place the evidence of religious censuses, taken in London and other large centers during the last few years, proving beyond denial that the people of England are to a large extent outside the influence of organized Christianity. Yet the Church exists for the people. Without the definite purpose of influencing and winning men, its *raison d' être* is gone. There is every reason, therefore, for earnest endeavor to discover and understand the underlying motives and sentiments on each side which account for the separation between the Churches of Christ and the mass of the population. The question may be asked, Are the people against Christianity itself, or only holding aloof from its organized expression? A small book recently published by Macmillan & Co.* is an attempt to answer the question. The subject is here approached from both points of view. Men like Dean Kitchin, Canon Barnett, Dr. Horton and Ensor Walters represent the Churches, while Will Crooks, M.P., Arthur Henderson, M.P., and George Lansbury stand for the working class point of view. Every one of these and the other writers, however, expresses more or less dissatisfaction with the present attitude of the Church. No one can suppose that had the Church been alive to her duties, and sympathetic towards the just aspirations of men, the position of alienation would have been what it is to-day.

That the people are not opposed to genuine Christianity is obvious. As George Lansbury says: "I have heard working men say more than once that if Christ were to come again he would be found living, not in Park Lane, but in West Ham. . . . He would still be the Friend of sinners, and his message would be as of old: He who would gain his life must lose it." The difficulty is that the Churches have failed in the life which should express the religion they profess. The class spirit within, stiffness, selfishness and an unwillingness to invite the co-operation of others, are some of the reasons why the bulk of the people are found outside the Churches. Yet they long for some outward expression of the religious sentiment, and thus Labor Churches are founded. "The working classes feel that, as a class, they are completely shut out from all share in the administration of the older Churches." The Salvation Army, indeed, sets its converts to work at once; but this is the exception rather than the rule. The people are willing to work, but the work is not put in their way. The editor of *Christianity and the Working Classes* tells how, at the Garden City of Letchworth, he recently saw workmen erecting a church building. They were devoting the hours of their Saturday afternoon to voluntary labor for their religion; and he learned that not only on the half-holiday, but every evening, they were lending their service in building a house of worship. Our Adult Schools provide for the utilization of this spirit of helpfulness and service; and because, more and more, they are finding a place of service for each, they are succeeding and gripping where the Churches have failed.

Dean Kitchin declares that much of our failure to attract the working man arises from a lack of emphasis on "the humane side" of religion, "a side as prominent in the Bible as that of any doctrine." Theology unquickened by the humane side is dry indeed; doctrine untouched by practice is lifeless. Hence in many cases the spiritual atmosphere of the Church becomes cold, and men and women who are longing for brightness and sympathy and warmth of feeling have been repelled by the correctness and primness and restraint of the ordinary Church service. They have been won by men who have gone amongst them,

* See Fairbairn, "Studies in the Life of Christ," pp. 38-42.

† David Smith, "The Days of His Flesh," p. 528. "The Jewish common people never expected the Messiah to be born of a virgin; and no trace is to be found among the Jews of any Messianic application of Isaiah's words (vii. 15) concerning the virgin's son." Dalman, "The Words of Jesus," p. 276.

* "Christianity and the Working Classes." Edited by George Haw. (Macmillan & Co. 3s. 6d. net.)

met them on their own platform, lived in their midst, known their daily temptations and sorrows. Settlements of young men in poor neighborhoods, or the settlement of a single family, have touched the people as they are never touched by the occasional visitor. "There are strength and life enough in the Christian Churches to-day," says T. Edmund Harvey, of Toynbee Hall, "to do this work [of bringing the separated classes together] if only their congregations could be broken up and scattered broadcast amongst their fellows with the determination to share their lives as friends and neighbors. If those who were really in earnest to prove themselves Christians were willing to do this, would not they draw to the Church not only the estranged workers, but many among the cultured men of leisure in whose hearts is unrest, and who feel no attraction to the Churches as they see them to-day?"

The fault is not, of course, all on one side. There is selfishness in every class. There are deadness and lack of vision among the poor as well as among the well-to-do. But to whom most is given, of him is most required. The members of the Churches have a great heritage, which they hold in trust, and respecting the use of which they will have to render an account. The record of failure is sorrowful reading; but there is hope for those who recognize disease and are willing to follow the advice of the Physician. In the book from which we have quoted, there are many helpful suggestions towards a correct diagnosis.—*The Friend (London) Editorial, 3d mo. 23d.*

THE INFLUENCE OF WOMEN NEEDED IN EVERY PROBLEM OF LIFE.

[From a sermon by J. S. Thomas, pastor of the Howard Presbyterian Church in San Francisco.]

Man and woman should work together in every department of life, in the home, in the Church and in the State. The influence of woman is needed in every problem of life. Commercial and social life in this city need the woman. If there was ever a city that needed a mother it is San Francisco. The truth is, the home is not circumscribed by the four walls of the kitchen and the living room. The children are not in the house all the day. They are in the schools and in the streets. We need the woman, the mother, to aid in the management of the schools and the government of the streets. They are a part of the home in the larger sense. What right have they to say that she shall remain within the four walls?

If it is woman's duty to see that beautiful pictures are hung on the walls of the parlor, why is it not her duty to see that the pictures on billboards and in the store windows of this city shall be sweet and uplifting, too? Her children have to look at them. If it is a woman's duty to keep the children and the home clean, why is it not her duty to keep the streets clean? San Francisco needs a mother to keep it clean. Life in all its undertakings is a problem for the solution of men and women working together. There is too much separation. We have separated the mission work in the church, and given a special part of it to the women, and we have made a mistake. The men and the women in the church should work together. Dowie said lately that the curse of the temperance question in the United States was that it had been made a woman's question. There is no sex in the problems of life.

I sometimes feel very tired about the way members of my own sex talk about the sphere of woman. If home is the place for woman, then home is the place for man. They are co-partners for life to work together.

ANARCHY ON THE OTHER SIDE.

On a street car, in the capital city, a business man said to a monopolist: "Well, I see the labor unions are going into politics. They may make things interesting. They have great power." "Yes," said the monopolist, "they have too much power. Force is the only thing they will respect." "But force is out of the question," said the business man; "that will not work in this country." "Bah!" said the monopolist; "it worked in Colorado; it worked in Idaho." "Then you are an anarchist," exclaimed the business man. "Yes," answered the monopolist, "I am an anarchist on the other side."

Grattan declared in Parliament a century ago that the "treason of a minister against the liberties of the people was infinitely worse than the insurrection of the people against the minister."

Hunger, talking revolution, is bad enough, but Privilege, defiant and bloodthirsty, is infinitely worse. It was the stubbornness of the princes of the old regime more than the Marats and the Robespierres who were responsible for the reign of terror.

A man becomes a revolutionist when he sees no lawful means of protecting life and property. The surest check upon the growth of anarchy is that labor should find some plan of action through which the forward movement may find expression. If it is intelligently directed, it may lead a successful fight upon Privilege. If badly led, disappointment and exasperation may result and revolution come as with hurrying foot.

HERBERT S. BIGELOW.
Vine Street Congregational Church, Cincinnati, Ohio.

The reveries even of the wise man will make him stronger for his work; his dreaming as well as his thinking will render him sorry for past failure and hopeful for future success.—*George MacDonald.*

Doing the duty near at hand we become helpful and therefore hopeful day by day, working toward the creation and realization of ideals of unselfishness. Human nature is good, always and everywhere. It has been good and more responsive to good than to evil. Slowly but with accelerating motion and with the added momentum of growing democracy it is saving itself. It is the reward and the excuse for living that we are privileged to help and therefore to hope. —*William Kent, in Unity.*

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WHAT DO FRIENDS BELIEVE?

ONE who has been for a long time a constant attender of a Friends' meeting asks, How is one to tell what Friends believe, and whether our Society is the religious organization with which he would want to unite? There is only the smallest bit of creed in the Discipline (in most of the Disciplines none whatever), and the recent unsuccessful effort in Philadelphia to have a full and free discussion as to whether this remnant should stand or should be changed has brought out the fact that it is not generally supposed that any one is to be disowned or in any way discredited in the meeting, though he may be utterly unable to accept it. Such being the state of affairs, how is any one to know whether he would join with Friends or some other denomination?

This brings out the fact that we have failed to make clear that the basis of our organization is not some fine spun theory, some utopian plan of salvation, some scheme of the origin, constitution and future of the universe. The best reason for not using the word "Quakerism" is that there is no such thing. "Quakerism" is not an ism. The basis of our joining and meeting together is fellowship, life. We are, if we understand ourselves, and work out the real genius of our heritage, a society of friends, in just the plain, simple sense of the words. It is in the lives and thoughts of men and women that divine life expresses itself. Some are good conductors, some are still better; and any one may become a better conductor and his life become more full of divine light and leading. No two of us are alike; and so we want to meet together. Were we all alike then we need not meet together; each one's own experience of divine life would suffice. If we would know the greater fullness and the varied significance of the divine life expressed through human lives we must mingle with others on the higher plane of the meeting for worship. We must share with one another our lives. We learn from others; our own life is better understood and comes to mean more to us when we have tried to express our thoughts and experiences to others and have seen as it were the reflection of ourselves as shown by contact with others.

We meet together and join ourselves in religious societies that we may contribute each the individual share toward the human experience of and communion with God, which no other individual can contribute; which means also that we receive many fold more than we contribute, though it is not so profitable to dwell on that part of it. Such a fellowship means growth in the life with God, with one another. It is not for us to decide beforehand what theory of life we are to grow toward, what system of theology, or what fragments of a system we are to come to a comprehension of. We are to put ourselves to school in God's school and to learn of him, and not only to learn the lessons, but to become trained in doing the deeds and filling the place that each of us alone can fill. Each member of such a fellowship will have his views on all the things that are touched on in the creeds, for the creeds deal with the great thoughts of the ages; but these views will not all be alike. Our knowledge is different, our temperaments are different, our experiences are different. Each one from his own point of view, and from his own personal contact with the divine life, will make his contribution to the common life of his religious associates. The more varied the experiences, and the truer each one is to his real convictions, the larger will be the life of the fellowship to which he contributes his life.

If any one wishes to consider whether he would join with Friends he should not go to the Discipline and con over the very meager fragments of a great theology still to be found there. The point for him is to become well enough acquainted with the members and attenders of the meeting most accessible to him to judge whether he would be spiritually at home among the Friends. He would find no statement of their belief as a body; he would find them sincerely believing and thinking many things. If they were true to the purpose of their organization he would find them interested first of all to be true to the best in themselves, and the best that they could get by true fellowship with others with like purpose of life, not neglecting the testimony of the Scriptures of the ages.

During the past year the Christian League of Philadelphia has undertaken to purify the billboard advertisements of the city, which are often so harmful to the boys and girls passing to and from school. They have secured the privilege of examining these before they are posted, and a number of managers are exercising a keener discrimination than heretofore as to what shall go upon the boards. Now the League is planning to go further and reach the source of the evil. The posters are furnished by publishing and distributing centers whose addresses have been obtained. The bills for the next theatrical season will be prepared during the coming summer. In order to make the strongest impression upon the publishers the League asks civic, religious, business and professional associations to lend their support. Special effort will be made against two kinds of posters—those representing half-clad women and those portraying attitudes of violence and crime. This is a work with which Friends will heartily sympathize, and resolutions adopted by monthly meetings and

philanthropic committees would add to the influence of the League. Such resolutions or protests should be sent to the Christian League of Philadelphia, Room 28, northeast corner Chestnut and Seventh Streets.

Many papers spoke of the recent session of the Pennsylvania Legislature as having broken the records for reform legislation, but this was a special session called by the Governor to do special things. The Legislature of Ohio has just concluded its regular session, and backed by the wave of reform sentiment that swept the State last fall, has enacted reform measures that should be as far-reaching as those enacted in Pennsylvania. Among these may be noted the laws providing for two-cent regular fares, creating a State railway commission and providing for the regulation of freight rates, wiping out the fee system for the payment of county officers and putting them on a salary basis, abolishing prison contract labor and repealing the inheritance tax law. The saloon tax has been increased from $350 to $1,000; local municipal option by petition instead of election has been provided, and a search and seizure law enacted to aid the enforcement of the local option laws. Another law prohibits, under severe penalties, the posting of indecent or offensive pictures on billboards.

Samuel Pierpont Langley, who died last month, was one of America's most eminent men of science. At the age of thirty-three he was appointed director of the Allegheny Observatory, Pennsylvania, and while there inaugurated the first "time service" on a great scale, furnishing the signals that served to operate eight thousand miles of railway, and laying the foundation of the present time system used throughout the continent. Since 1887 he had been, as secretary of the Smithsonian Institution, at the head of the great Government center for the "increase and diffusion of knowledge." He gave much of his time to the study of the sun's disk, and invented the bolometer, which can detect a change of one-millionth of a degree in temperature. The public is familiar with the so-called failure of his aeroplane, which was really only a failure of the launching apparatus of the larger machine, after the smaller models had worked successfully. The Chicago *Inter-Ocean* says of him: "In scientific circles he will be remembered and honored because of his investigations and discoveries in solar physics. Among the people at large, however, he will be chiefly remembered because of his experiments that led to the successful development of the aeroplane, or flying machine." Should flying machines come into general use, Professor Langley will stand in the same relation to them that Robert Fulton does to the steamboat.

The Pennsylvania State Board of Pardons met on the 28th of last month. Among the business completed was the commutation of the death sentence of George P. Hossey to life imprisonment. This is the aged colored man whose case was mentioned in the INTELLIGENCER a few weeks ago.

Philadelphia is taking the lead in establishing school gardens. It is announced that ten gardens, with a combined area of nine acres, will be opened by the Board of Education about the middle of next month. Three of these plots are held by the city as school sites; the other seven have been placed at the disposal of the Board by private citizens. It is expected that these will provide two thousand children with individual garden plots, in addition to larger plots for classes. The moral uplift that will come to the children through this delightful work cannot be estimated.

The Labor party gained a victory in the English House of Commons, when a bill containing the following provision passed second reading by 458 to 66 votes:

"No action shall be brought against a trade union for the recovery of damages sustained by any person or persons by reason of the action of any member or members of such union."

This bill is in the line of fair play, as it would be quite as unjust to compel a union to pay damages because of the disorderly conduct of a member as it would be to compel a corporation to pay damages because one of its members committed an act of violence. Premier Campbell-Bannerman explained that the object of the Government was "to place the rival powers of capital and labor on an equality, so that in the event of a fight it should be a fair one." The present situation was created by a judge-made law, which defeated the intentions of Parliament.

In an impressive meeting in the tabernacle of Zion City, last First-day, at which five thousand residents were present, John Alexander Dowie was repudiated without a dissenting voice, and legal steps will be taken at once to oust him from all control. The following message has been wired him at Jalisco, Mexico:

"You are hereby suspended from office and membership for polygamous teaching and other grave charges. Quietly retire. Further opposition will precipitate complete exposure, rebellion, legal proceedings. Your statement of stupendously magnificent financial outlook is extremely foolish, in view of thousands suffering through your shameful mismanagement. Zion and creditors will be protected at all costs."

The active revolt against the leadership of Dowie was foreshadowed when Overseer Voliva, who had been placed by Dowie in charge of the church while he sought health in Jamaica and Mexico, announced that he would no longer accept the orders of Dowie, who had, he declared, grossly mismanaged the affairs of the Church. The members of the Church, includ-

ing the wife and son of Dowie, agreed to stand with Voliva.

The spelling reform Board has renewed its activities since its endowment by Andrew Carnegie. This board points out that there is a very gradual tendency toward a more simplified spelling, and in order to haste this process it has made a list of three hundred words, of which different spellings are authorized by leading dictionaries, and individuals and publishers are asked to use the simpler form of spelling. Any one wishing to become a member of the association and receive all its documents has simply to agree to spell these three hundred words as recommended. The list will be sent on application to the Simplified Spelling Board, No. 1 Madison Avenue, New York City.

MARRIAGE AND DIVORCE.

I desire to make a few remarks on this subject which has become of prominent interest lately. Our Society has been depleted in past years by disownments for many causes, some of them involving no departure from rectitude or a high moral standard of living; thus we have often disowned our best members for doing (as my dear father said when I was a boy) perhaps the best thing they ever did. We have been learning from sad experience. When our Discipline was revised, some twelve years ago, most of these causes of disownment were evicted and the excellent advice adopted now on page 105 of our revised Discipline, "That no judgment be placed hastily or in the spirit of condemnation, but that all offenders be labored with lovingly, patiently, etc.; that no one be disowned except when his retention would be to weaken our testimony for the truth," etc.

Again: "Do you take due care to treat with offenders in the spirit of meekness and love," etc. Now if this was followed in the spirit of it how many disownments would occur. Can we deal with offenders in the spirit of meekness when we are in the spirit of condemnation and judgment. This spirit so magnifies the faults and failings of our fellow creatures, that our own greater faults are hidden from our sight. The whole spirit of Christianity and the spirit of our Discipline is forgiveness and restoration, not judgment and condemnation.

The great evils of divorce have lately been placed before the public in such strong light that some have come to think that a poor victim should submit to be tortured to death rather than to seek release by divorce. I do not think so, nor did Jesus. There are good and holy marriages, and there are wicked and unholy ones, and there are wrong and wicked divorces and there are right and justifiable ones. I believe there may also be justifiable remarriages after a wrong unholy marriage. Each case should be examined impartially and charitably on its merits and decided on the authority of truth in love. One Friend said, "When we made the letter of Discipline an unyielding standard of judgment we had an 'iron creed.' . . . We cannot afford to set aside the high standard of our Discipline which is love and unity and the spirit of forgiveness, and be guided by the low standard of the letter which killeth instead of the Spirit which giveth life." Perhaps our zeal against divorce causes some of us to forget or neglect other testimonies quite as important. Suppose a person who, in an extreme case, had procured a divorce and afterward married one really loved and congenial, and that they were living happily in true unity, that their lives were upright and true, who would think it right to disown such? I believe not one in ten of the meeting I belong to. . . . The spirit of Christianity and the spirit of our Discipline would unite us in harmony. The spirit of judgment and condemnation will divide and scatter. DAVID FERRIS.

Wilmington, Del.

LLOYD C. GRISCOM'S ADDRESS ON JAPAN.

A memorable meeting was held in Race Street Meeting House, on the evening of Third month 27th, under the care of the Best Interests Committee of Philadelphia Monthly Meeting. On the invitation of the committee, Lloyd Carpenter Griscom, American Ambassador to Brazil, and former Minister to Japan, had consented to deliver an address concerning Japan as he saw it. A large audience assembled to hear him, filling the floor of the house and half filling the galleries.

Isaac H. Clothier presided over the meeting. He said by way of introduction that when a member of the Society of Friends had distinguished himself by his public efforts to promote the cause of peace, it was eminently fitting that the meeting to which he belonged should show its appreciation of these efforts. Minister Griscom, while in Turkey, had succeeded in ameliorating the condition of the Armenians; he had served with distinction in Persia; he had played an important part in bringing about peace between Russia and Japan. It was therefore a pleasure to inform the audience that the one who had done these things was a son of Clement A. Griscom, and a grandson of two staunch Friends of a former generation, Dr. John B. Griscom and William Canby Biddle.

Lloyd C. Griscom began by saying that although most of his life had been spent far away from Friends and Friends' meetings, he counted his birthright membership in the Society as one of his proudest possessions. Wherever his work had called him he had used his influence to promote peace among nations, and he counted it a happy circumstance that it was a member of the Society of Friends who had been the humble instrument of the President of the United States in bringing to an end the great war between Russia and Japan.

After these introductory remarks he read a paper describing some of his experiences in Japan. In company with his wife he landed at Yokohama, and both were taken in jinrikishas to the home of the Consul General, where all the Americans in the city had gathered to welcome them. The ride of eighteen

miles by rail from Yokohama to Tokio was delightful, for the green and fertile fields of the island empire were in striking contrast to the deserts of Persia from which they had come. On reaching the capital he was formally received by the Emperor, while his wife was presented to the Empress. He was later given an audience by the Empress and found her a delightful personality. Though she is a little woman she has great influence for good throughout the empire.

The Government of Japan is quite complicated. There is a formal constitution, a parliament and a cabinet; but in addition to these there is a body whose powers are great and are not limited by the constitution. This body is known as the Elder Statesmen. It consists of four men appointed by the Emperor, of whom Marquis Ito is the best known. None of these are under seventy years of age. The Emperor is the descendant of a line of sovereigns so long that its beginning is not recorded, and is regarded by the people as the Son of Heaven. In addition to ruling his Empire, the Emperor finds time to write five hundred poems a month, some of which are said to be very beautiful. As the length of each poem is generally just thirty-one syllables, this is not so large a literary labor as it sounds.

Although the people have much less share in the Government than in England or America the institution of a parliament to which they elect their own representatives has made them much better satisfied. They are willing to pay taxes when they have a voice in levying them. The intense loyalty of the people made the victory over Russia possible.

Every preparation for the late war was carefully made beforehand. It was even planned just what places were to be attacked by each general, so that no one should get more than his fair share of glory.

The popular hero of the war is Admiral Togo. When he was awaiting the Russian fleet in the inner channel he received orders from the Government to sail north and intercept the ships, which they believed would come in from outside through the northern passage. Togo was so sure that the fleet would come by the inner route that he disregarded these orders and the entreaties of his subordinate officers. The event proved that Togo was right. He was sure of his position because he knew just how much coal the enemy's ships carried, and that they could not choose the longer and safer route. When the terms of peace were announced the dissatisfaction was natural, but the rioting was only momentary, the people generally having faith in the Emperor. There is still some dissatisfaction because of the spirit of militarism that always follows war. The people of Japan are naturally peaceful, and the streets of Tokio are safer than the streets of many American cities.

The seat of war was so far distant that those living in Tokio hardly realized its existence except for the wounded soldiers that came back from time to time, and for the work of the Red Cross Society. When the war was declared this society in Japan had one million members and $8,000,000 in its treasury. The women of the land, including the Empress, the princesses, and the ladies of the legations, rolled bandages, and provided in other ways for the soldiers' needs. Nurses and their aids met the bands of wounded as they arrived, and took them to private homes if the hospitals were full.

Although longing for home it was with real regret that he and his wife left Japan. As they sailed out of the harbor they were followed by a tug with many Americans on board. When the fifteen guns were fired which constitute the usual salute to a Foreign Minister, fifteen bombs went up in the air; as they burst a balloon arose from each, and from the bottom of each balloon there floated an American flag. They looked upon this beautiful farewell as an omen of the good influence the United States will exert in the East.

At the close of the address Joseph Wharton expressed his pleasure that this Friend had not felt it his duty to keep out of politics. He told how William Penn had worked to secure the election of Algernon Sidney to the British Parliament, and urged Friends of to-day to go into politics and help to purify the government.

Lloyd Griscom then stated that he was a graduate of the Wharton School of Finance at the University of Pennsylvania, and said that what he learned there had been of much value to him. While in Japan he had had the pleasure of meeting a dozen young Japanese who were graduates of the same school.

After some words of appreciation by President Swain, Isaac H. Clothier extended the thanks of the committee and the audience to the speaker of the evening for his interesting address, and the meeting concluded. E. L.

ENGLISH FRIENDS' FIRST-DAY SCHOOL ASSOCIATION.

This week the annual meeting of the Friends' First-day School Association has been held at Darlington, and for the fifth successive year the delegates have had the joy of hearing a report of splendid progress. A year ago the increase shown in the membership of the Adult Schools connected with Friends was 4,803; this year the figures are up another 2,221. This makes a total increase of 18,522 in the past five years, from 28,444 in 1900 to 46,996 in 1905, a rise of 65 per cent. in the quinquennium. In the Children's Schools, too, a satisfactory growth is shown, the number of children (and teachers) being now 24,895, an increase of 1,711 on the year, and of 5,672 since 1900. In the latter, therefore, the rise is at the rate of nearly 30 per cent. in the five years. In the Adult Schools much the heaviest increase in 1905 took place in the Yorkshire District, in which there are now nearly 12,000 scholars in 107 Adult Schools. Next in order stands the Midland, with 8,730, and third, Bristol and Somerset, with 3,312. The Children's Schools are strongest in the Midlands, with 6,414 names. London District standing second, with 5,124. It would thus seem that the extension movement within the Society is keeping pace with that outside. Much as we rejoice in the spread of Adult School work among the members of other de-

nominations, it would be regrettable if the pioneers were now to become slack and leave their own special work to others. Of this, however, there is no sign at present. Next week a report of the meetings at Darlington may be expected.—*The Friend (London)*, *3d mo.* 23*d.*

PASSIVE RESISTANCE.

"Passive Resistance Day" followed the meetings of the National Council of Free Churches in Birmingham [Eng.]. The statistics of the movement were there given by James Everett, the secretary, who reported that since the commencement there had been 70,880 summonses, 2,643 sales, and upwards of 600 leagues had been formed, and of the passive resisters who had gone to prison, 188 had done so once, 40 twice, 10 three times, 5 four times, one five times, and two six times. They were classified as follows: 54 Primitive Methodists, 42 Baptists, 37 Congregationalists, 16 Wesleyans, 7 United Methodist Free Church, 5 Bible Christians, 3 Church of Christ, 2 Plymouth Brethren, 1 Presbyterian, 1 Salvationist, and 1 Methodist New Connexion. No account is here rendered of the one or two Friends who have suffered in this way.

The chairman, F. B. Meyer, said that they were not going to dissolve their ranks or relax their attitude. Their protest was never against a political party, but against a piece of legislation. And as long as that legislation remained on the statute book they would pursue the course they had been following, and be prepared to go to prison under a Liberal Government.—*The Friend (London)*.

THE WORLD'S FIFTH SUNDAY SCHOOL CONVENTION.

OFFICIAL CALL.

To all who are interested in the work of the Sunday School throughout the world.

Greeting:

In the Acts of the Apostles we read that Paul, with his vision of a world-opportunity, having determined to visit Jerusalem, said, "After I have been there, I must also see Rome."

In these later days, when that world of Paul's day has grown into a limitless opportunity for the followers of his Master and ours, it is most fitting that the World's Sunday School Convention, having met in Jerusalem, the birthplace of the Christian Church, should gather now in Rome, that world-center where the Christian Church fought and won its most notable triumphs.

Imperial Rome—with its laws, its customs, its rulers, soldiers and citizens—made up the environment within which the members of that early company of Christians gave themselves unsparingly, at any cost, to the cause of him whom they loved with a devotion not less than that of the great apostle. The Appian Way knew their footsteps; the Mamertine prison could not shut from heaven their fervent pleadings; the Colosseum ran with their blood and sounded with their dying songs of triumph; the Catacombs closed in upon them with a thick darkness which could not quench the flame of their Christian hope; and the Roman Forum daunted them not at all in its formidable publicity, when they must stand fearlessly for the rejected King whose willing bond-slaves they were.

Everywhere in the City of the Seven Hills are memorials of that early struggle for the supremacy of Christ, a warfare waged by men and women to whom our debt is immeasurable. And there on every hand, in its ancient ruins, in its public buildings, in its cathedrals and treasures of art, Rome holds for any sojourner within its gates a revelation of world-history, incomparably fascinating in its breadth and significance.

Even as an earnest religious sentiment drew the World's Fourth Sunday School Convention to Jerusalem, so now it has seemed good to us—under the guidance, we believe, of the Holy Spirit—to accept the cordial and unanimous invitation of the Italian National Sunday School Committee to hold the World's Fifth Sunday School Convention in Rome.

Your Executive Committee, therefore, officially announces that the World's Fifth Sunday School Convention will be held in the City of Rome, May 20th to 23d, inclusive, in the year 1907, and invites all who are interested in the work and progress of the Sunday School to be present.

For Great Britain—F. F. Belsey, Edward Towers, Frank Johnson, Wm. MacDonald Sinclair, J. Monro Gibson, W. H. Groser, Charles Waters, J. E. Balmer, Frank Clements, G. Shipway, C. J. Cuthbertson.

For Germany—Count Bernstorff.

For Sweden—Prince Bernadotte.

For Italy—Henry J. Piggott.

For Switzerland—William Burt.

For Mexico—John W. Butler.

For Canada—S. P. Leet, J. W. Flavelle, Henry L. Lovering.

For the United States—Edward K. Warren, Wm. N. Hartshorn, H. J. Heinz, John Wanamaker, F. A. Wells, Marion Lawrance, Lucy A. Winston, H. H. Bell, A. B. McCrillis, W. J. Semelroth, J. D. Haskell.

GEO. W. BAILEY, Chairman,
North American Building,
Philadelphia, Pa., U. S. A.

26th March, 1906.

THE NEW LIBRARY AT SWARTHMORE.

President Swain announces the completion of the subscriptions for the new endowment fund of fifty thousand dollars for the maintenance of the proposed library for Swarthmore. This makes available the gift of a like sum from Andrew Carnegie.

It will be remembered that Morris L. Clothier, class of '90, assumed some weeks ago the responsibility of securing the subscriptions necessary to complete the endowment by Fourth mo. 1st. He now sub-

scribes himself ten thousand dollars, which is the fourth contribution of this amount. No general canvass has been made, the remaining ten thousand dollars having been subscribed in smaller amounts by a few generous and much interested friends of the college, several of whom promptly responded to this call.

The completion of this fund is unusually gratifying to the supporters of Swarthmore, in view of the fact that notwithstanding the strenuous efforts made for subscriptions to complete the general endowment fund, which has been in process of collection during the past three years, and which was completed last June, they have been able to complete this new endowment fund in less than two months after the receipt of the letter from Andrew Carnegie making his conditional offer, and are now able to assure him that his conditions have been met.

The Library Committee has employed as architect Edward L. Tilton, of New York, who has planned numerous library buildings which have been the gifts of Mr. Carnegie to various cities and institutions.

It is now believed that the ground can be broken for the new Swarthmore Library building this spring, and there will probably be some suitable ceremony in the laying of the corner-stone at the next commencement.

The excavations are now being made for the new Engineering Building, which is located near to and northwest of Science Hall. The contract of this new structure calls for its completion by Ninth month first, in order that it may be ready for use at the opening of college next fall.

MARY M. REYNOLDS.

"That which is excellent, as God lives, is permanent," is a thought which we feel may well be attached to the loving tribute for our dear and worthy friend, Mary M. Reynolds. The beautiful memories of her well-spent life are a monument sufficient, more lasting even than words. We feel that we have lost a counselor, a kind and sympathizing friend in her who has passed suddenly, but not unexpectedly, to her heavenly rest. She was a valued elder in her little meeting at Chatham, where she and her husband faithfully attended as long as health permitted. Her daily walk in life was an example of what may be obtained by living in nearness to the divine light in the soul. She was devoted to the best interests of our Society and the welfare of numerous Friends, who could truly say: "None knew her but to love her, none named her but to praise." Her gentle, quiet profession of her faith and trust gave evidence of the happiness that comes from this into a plain and simple life. Seldom do we find combined so many noble, Christian virtues, the outcome of which was her sweet and gentle influence, which as a shining light grows brighter and brighter unto the perfect day, helpful to all upon whom its beams may fall.

She was fond of nature and its works, appreciative of God's presence in it all and everywhere. Through her long and active life, when able she worked among her plants and flowers, which with her kind hospitality added so much to the hapipness of her friends. She was a gentle disciplinarian, with a fine educated mind, and at one time conducted a Friends' School at Jericho, Long Island. No doubt many a young heart among her pupils has been made thankful to have been under her judgment and teaching and can join her later friends in feeling that it was a blessing to have known and loved her.

She was the widow of George M. Reynolds. The funeral was held at their late home in Rayville, N. Y. It may interest many of her friends, who, like myself, were unable to be present, to hear that the funeral was, as I learn, well attended, not only by her neighbors, but by those from a distance, and that to her beautiful life and character James Stringham bore loving and fitting words. S. M. H.

A GOLDEN WEDDING AT FANWOOD.

Rounding out fifty years of happy married life, Thomas S. and Cornelia T. Young, of Fanwood, N. J., observed the event by holding a golden wedding anniversary at their home on the 17th of last month. In the early part of the evening there was a renewal of their marriage ceremony, after which the groom was given a handsome loving cup by some of his fellow members of the New York Produce Exchange. The only guests in attendance who were at the wedding were a brother and sister of the bride. She was a daughter of Thomas Wilbur, who lived in Albany at the time of her marriage.

On the day following the anniversary the happy couple started to take their wedding trip over again, stopping at New York, Philadelphia, Washington, and other places, though owing to the present facilities of travel, the second trip took much less time than the first.

The Youngs settled in Fanwood in 1872, and have been closely identified with its interests ever since. Thomas was the first mayor of the borough, has held several other offices, and is now a member of the common council. Cornelia Young is an interested member of Plainfield Meeting, and an active worker in social affairs and in the cause of temperance.

We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—*Dean Farrar.*

In the night of distress, feel after somewhat which may quiet and stay thy heart till the next springing of the day. The sun will arise, which will scatter the clouds. And in the day of his power thou wilt find strength to walk with him; yea, in the day of thy weakness his grace will be sufficient for thee.—*Isaac Penington.*

A CHILD OF SPRING.

Stern winter lingers, loath to leave us yet:
Only to-day in the bare woods I found
His frozen banners white upon the ground,
And in the trees his shining lances set.
The wind song was a murmur of regret
For all the joy departed, and a sound
Of sorrow filled the frosty air around
With melancholy whispers of *Forget.*

But I beheld, behind a curled leaf,
Hiding in vain her loveliness and grace,
A timid flower intently listening
In this deserted world worn gray with grief,—
Arbutus, with her fresh and fragrant face,
Impatient for the mother-call of Spring.

—*Frank Dempster Sherman, in Scribner's.*

BIRTHS.

HAINES.—At West Chester, Pa., on First month 19th, 1906, to Harry G. and Laura Lynch Haines, a daughter, who is named Harriett Haines.

TOMLINSON.—To Ruth A. and A. C. Tomlinson, First month 30th, 1906, a son, who is named Curtis Paul.

DEATHS.

CLAYTON.—At his home, near Buckingham Valley, on Seventh-day, Third month 10th, 1906, of consumption, William B. Clayton, son of the late Amos K. and Elizabeth B. Clayton, in the 43d year of his age.

CLOUD.—At her home at Clifton Farms, Kennett Township, Pa., Twelfth month 20th, 1905, after a brief illness, Amanda H. Cloud, wife of William J. Cloud, in her 51st year. Interment at Old Kennett Friends' Burial Ground.

FULTON.—At the home of her son-in-law, William J. Cloud, Clifton Farms, Kennett Township, Pa., Twelfth month 21st, 1905, Sarah Fulton, in her 90th year, widow of Thomas Fulton and mother of Amanda H. Cloud, deceased. Interment at Longwood, Pa. Sarah Fulton was the last of her family, having survived her husband and twelve children. On First-day, Twelfth month 24th, 1905, a large circle of loving friends and relatives gathered at this home of great bereavement to pay the last tribute of love and respect. Mary Heald Way, of Oxford, appeared in testimony and prayer. Samuel Jones, of Philadelphia, also spoke words of comfort and consolation, testifying to the respect in which the departed ones were held.

GARRETT.—In West Chester, Pa., on Third month 26th, 1906, Joshua L. Garrett, in the 81st year of his age; an esteemed member of Goshen Monthly Meeting. Interment at Willistown Friends' Burial Grounds.

GRIEST.—At his home, in Unionville, Centre County, Pa., on Third month 27th, 1906, Charles Ellwood, son of William P. and Anna Griest, in his 25th year. To his mother, widowed when her three children were very young, he has ever since he was able, been a devoted and willing helper. For several years his home has been with his uncle, T. E. Griest, with whom he was a faithful business partner, and in whose family he filled the place of loving and loved son and brother. His cheery, sunny nature, and entire unselfishness endeared him to a large circle of friends who mourn the early passing of this earth-life.

MASON.—At her home in Doylestown, Pa., Third month 21st, 1906, after a lingering illness, Sarah B., widow of Charles Mason, aged 71 years; a member of Buckingham Monthly Meeting. At her funeral fitting words, bearing testimony to her worth and faithfulness, were spoken by Sarah B. Flitcraft, Frank Ball and Elizabeth Lloyd. She was interred in Doylestown Cemetery.

SHARPLESS.—In West Chester, Pa., on Third month 26th, 1906, Clarence J., son of Abbie T. and the late Harry R. Sharpless, in the 20th year of his age; a grandson of Granville Williams (deceased), of Willistown, Pa. His was the promise of a very valuable life, greatly interested in good works, and a loyal son to a widowed mother.

SMITH.—At Richmond, Ind., Third month 20th, 1906, Letitia Smith, daughter of Seth and Mary (Taylor-Janney) Smith, both deceased, in the 79th year of her age. She was born in Loudoun County, Va., where her early life was spent. In 1855 with her parents she moved to Richmond, Ind. She was a birthright member of Friends. Her life was devoted to charitable work and temperance reform. Her temperance work dates back to the days of the "crusade" against the saloon.

NOTES AND ANNOUNCEMENTS.

Headley Brothers have just issued the third edition of "A Dynamic Faith," by Rufus M. Jones.

Henry W. Wilbur expects to attend Race Street Meeting, Philadelphia, next First-day, the 8th, at 10.30 a.m.

Abby D. Munro, in acknowledging a contribution sent by a Friend to the Laing School at Mt. Pleasant, S. C., writes that it was especially acceptable, as funds have been coming in very slowly.

The first to attend Woodbrooke Settlement of Friends for Religious and Social Study as representatives of the General Conference of Friends' Association will be Edith M. Winder, of Richmond, Ind., and Sarah Scott Buffington, of Rising Sun, Md. They will sail for England on the 14th from Philadelphia on the "Merion."

Fairhill Meeting and First-day School were favored with a somewhat larger attendance than usual on last First-day. Lukens Webster spoke on "Christ's Prayer for the Church." A friend from his seat holding a little child in his arms felt moved to testify to his realization of the divine immanence.

Prof. Holmes' lecture at Westfield Meeting on First-day last, at 3 p.m., was attended by some 200 persons, Friends and others. A close interest was manifested throughout the hour. The topic of the talk was "The Messianic Prophecy," dealing with the prophets of the Old Testament. The 53d chapter of Isaiah was especially emphasized. The topic next First-day, the 8th inst., will be "The Personality of Jesus." All are cordially invited to be present.

On First-day, Fourth month 1st, the meeting house at Thirty-fifth and Lancaster Avenue, was well filled, but few seats being vacant. The message to this people was delivered by Sidney Yarnall, Margaret Howard, William Webster, Jr., and Samuel Jones. God's great love for man seemed to be the keynote of the concerted messages—a feeling of "religious" seeking seems to prevail. J.

At Race Street ("Hicksite") meeting house, Philadelphia, a meeting was recently held to consider the outrages in the Congo. William P. Bancroft presided, and John H. Harris was present, with a letter of recommendation from a number of Friends of London Yearly Meeting. He gave an appalling account, from personal experience, of the cruelties practiced on the natives. The report we have seen does not state the conclusion reached by the meeting; but we believe that many influential Friends on the other side are cordially in favor of America joining with England in asking for another Conference of the Signatory Powers on this matter. John H. Harris expects to be back in England on the 17th inst., and will be pleased to address meetings when desired.—*British Friend.*

The First-day School Union of Concord Quarterly Meeting will hold its spring meeting in the meeting house at Darby, Pa., Fourth month 21st, at 10 a.m. Reports will be read from the thirteen First-day schools, opportunity being given for practical discussion of points coming up in them. At the morning session Henry W. Wilbur, of Swarthmore, will speak on "Developing of Friends as Leaders." At the afternoon session the subject for general discussion will be "The imperative need of teaching more impressively the practical application of our Christian principles in the pursuance of our business."

Dr. Alfred Salter has been elected as a Progressive to the vacancy in the London County Council, caused by the retirement of Dr. Cooper, M.P. for Bermondsey. Dr. Salter is a member of the Society of Friends, and has six times suffered imprisonment as a Passive Resister.—*The Friend* (London).

The committee [in England] is arranging four settlements at Easter, the object of which, as in the case of the "Tramp" last autumn, will be to associate a holiday with service among the meetings of Friends. The four centres are Ackworth (from

which it is hoped to attend meetings and schools in Pontefract, Wakefield, Castleford, and Normanton, as well as in Ackworth); Skipton, Ulverston, and Cockermouth. Still other "settlements" are in prospect for later in the year.—*The Friend* (London).

Penn College [Oskaloosa, Ia., under care of those Friends who correspond with London Yearly Meeting] celebrated Washington's Birthday by giving a peace program at the regular chapel exercises. Leroy Jones, a student, spoke on "America's Open Door," which he maintained was a great open door for the promoting of peace among nations. Alice Coleman, a student, gave a most interesting description of Lake Mohonk and the work of Albert Smiley on behalf of the Indians, and of the peace movement. Ellison R. Purdy spoke of the two wonders. The wonder considering the efforts that are made to inculcate the spirit of war, that any peace sentiment remains; and the wonder, considering the advance of civilization and the abnormal existence of war, that the peace sentiment is so slight.—*American Friend.*

Martha Schofield writes to thank the INTELLIGENCER for telling of the need of a new fence. She says that many have sent thirty cents or more for "a picket" whose names were new to her. She speaks of the pleasure of having Marianna Jenkins at Aiken for the close of the winter, and then adds:

"Many write to us that they read all we put in the INTELLIGENCER. I am so devoted to the paper that I seldom retire on First-day evening without having read it through. We have just rejoiced at the editorial on 'Keeping Swarthmore Friendly,' and training teachers for Friends' Schools.

"While I live my principles must decide things here, and no amount of persuasion can induce me to let the boys have a drum or anything that can make war attractive. Neither have I ever paid out one dollar to have the pupils taught music. They have fine voices and an organ was given us many years ago, but as long as I spend missionary money I will not spend it for the ornamental part of an education. They can earn money for music, if they chose, but we must do all the good we can in this generation."

FIRST-DAY SCHOOL UNIONS.

Abington First-day School Union, at Norristown Meeting House, Seventh-day, Fourth month 21st, at 10.30 a.m. and 2 p.m. Subject for discussion, "Do our First-day school methods increase our spiritual growth?"

The spring meeting of Bucks Union will be held in Doylestown Meeting House, Fourth month 28th, at 10.30 a.m. and 1.30 p.m.

The First-day School Organization of Philadelphia Quarterly Meeting will hold its spring meeting in Race Street Meeting House on Fourth-day, the 25th, at 8 p.m.

Western First-day School Union meets at West Grove, Chester County, Pa., Fourth month 28th, morning and afternoon session.

Concord First-day School Union holds its spring meeting at Darby, Delaware County, Pa., Seventh-day, Fourth month 21st, at 10 a.m. and 1.45 p.m.

Haddonfield Union will meet at Moorestown, N. J., on Seventh-day, the 21st, at 10 a.m. Dr. Joseph S. Walton will be the speaker.

PROGRAM OF THE EDUCATIONAL CONFERENCE.

The Executive Committee of the Association of Friends' Schools announces the following program for the Educational Conference to be held at Swarthmore College on Seventh-day, Fourth month 28th:

Morning session at 10.30. Discussion on "Professional Training of Friends as Teachers for Friends' and Other Schools." Opening address by Edward B. Rawson, principal of Friends' Seminary, New York City. Discussion by Susan W. Janney, of Philadelphia; Edward Clarkson Wilson, principal of Friends' School, Baltimore; Dr. Mary Nicholls Cou, cipal of Friends' School, Baltimore; Dr. Mary Nicholls Cox, Sidwell, principal Friends' School, Washington, D. C.; A. Davis Jackson, principal of Friends' Academy, Locust Valley, Long Island, N. Y.; Emma J. Broomell, principal West Philadelphia Friends' School; Hershel A. Norris, principal of Wilmington Friends' School; Dr. Joseph S. Walton, principal of George School; Louis B. Ambler, principal of Abington Friends' Boarding School; John G. Embree, principal of Moorestown Friends' School; J. Eugene Baker, principal of Friends' Central School, Philadelphia.

Lunch will be served at 1.30.

At the afternoon session the address will be by President Charles F. Thwing, of the Northwestern University, Cleveland, O.

SWARTHMORE COLLEGE NOTES.

On Second-day evening, the 26th, Miss Lillian M. Phelps, of St. Catherine's, Ontario, gave a very interesting lecture. Her subject was "St. George and the Dragon."

The regular meeting of the Historico-Political Conference was held on Third-day evening. Dr. Brooks read a very instructive paper on "The Literature of Exposure."

On Sixth-day, at 4 p.m., college work closed for the spring recess. Students are to return on Fourth month 9th.

Dudley Perkins, manager of the lacrosse and track teams, announces the following schedule:

LACROSSE.

Fourth month 12th—Pennsylvania, at Franklin Field.
Fourth month 18th—Harvard, at Swarthmore.
Fourth month 21st—Crescent A. C., at New York.
Fourth month 23d—Cornell, at Swarthmore.
Fourth month 28th—Stevens, at Swarthmore.
Fifth month 2d—C. C. of New York, at Swarthmore.
Fifth month 5th—Preparatory School relay races and Lehigh, at Swarthmore.
Fifth month 12th—Johns Hopkins, at Baltimore.
Fifth month 26th—Mt. Washington Club, at Mt. Washington, Md.
Sixth month 2d—University of Toronto, at Swarthmore.
Sixth month 12th—Philadelphia Lacrosse Club, at Swarthmore.

TRACK.

Fifth month 12th—New York University, at New York.
Fifth month 16th—Lehigh University, at South Bethlehem.
Fifth month 19th—Lafayette College, at Swarthmore.
Fifth month 23d—Phœnix Cup sports at Swarthmore.

Saturday lacrosse games, at 3.30 p.m.; Saturday track sports, 2.00 p.m.; other games at 4.15 p.m.

FRIENDS' ASSOCIATIONS.

NEW YORK AND BROOKLYN.—The New York Young Friends' Association met at the Brooklyn Meeting House, Third month 25th, 1906. The minutes of the previous meeting were read and approved. The Woodbrooke Scholarship was considered, and the Association decided to contribute to the expenses of a representative of Young Friends' Association at Woodbrooke. Henry M. Haviland reported that a joint meeting of this Association with the Quakerism Class of Twentieth Street Friends was held on the 9th inst. at the home of Alfred and Harriet Busselle; that a presentation was made of various Friendly activities, and a joint committee was appointed to consider what might be done by joint effort to advance Friendly thought, to provide for further meetings, and to promote a wider fellowship among those who are called Friends. A paper on "Medical Advance in the Nineteenth Century" was read by Dr. Henry Russell, of Baltimore. The study of bacteria in connection with disease, and the development of antisepticism and ascepticism, under the impulse given by Dr. Joseph Lister, have been great factors in medical advance in the past half century. By the introduction of aseptic surgery gangrenous results from amputations were reduced from 60 per cent. to about 2 per cent., and fatalities in abdominal operations from 80 per cent. to about 10 or 12 per cent. But the unity of nature should be remembered; if bacteria affect the body, so also is the condition of the body a factor in the ability of bacteria to effect a pathological result. Bacteria are not the sole cause of disease, not all bacteria cause disease, nor are disease germs always able to cause disease. We are swallowing and inhaling various bacteria every day, but the body contains resources for fighting and resisting such as are maleficent.

In the discussion which followed mention was made of the value of good, clean food, good nursing and "clean air," and credit for drawing attention to these was given to a woman, Florence Nightingale. Reference was also made to the part taken by mental suggestion as promotive of recoveries; while acknowledgment was made of the good results of such suggestion by emotionally diverting the mind from illnesses, yet such suggestion need not be held to have very large place, as seven out of ten diseases would run their course and cure themselves without regard to the mental attitude. H.

CORNWALL, N. Y.—The Friends' Association met at the home of J. Q. Brown, Third month 18th, 1906. In the absence of the president, the meeting was called to order by Marianna Seaman, who opened the exercises by reading the 24th Psalm. Gilbert T. Cocks read a letter from the Woodbrooke Committee. This was freely discussed, and the secretary directed to forward a contribution to said committee.

The reading from the autobiography of George Fox was continued, and Edmund Cocks read a selection entitled, "Is Peace Practical?" After sentiments were given and the usual silence, the meeting adjourned to meet Fourth month 15th.

E. K. S., cor. Sec.

TRENTON, N. J.—The Friends' Association held its regular meeting Third month 26th. The evening was devoted to a paper given by Joseph Willets, subject, "The Conflict between Theology and Science." A careful research had been made. The difficulties and persecutions that those in the early centuries suffered for proclaiming and upholding the truths which they had discovered were dwelt upon. The eclipses, comets and other changes of the heavenly bodies were thought to be forerunners of evil. Science has gained the victory, and at the present time there is no conflict, as science teaches us the laws of nature. This paper will be continued at the next meeting. The feeling of all present was that it was most interesting and instructive. After a few moments' silence, meeting adjourned.

M. ELLEN LONGSHORE, Sec.

PENDLETON, IND.—On account of the severe snowstorm which prevailed on the evening of Third month 11th, our Young Friends' Association was postponed till First-day evening, Third month 25th, at which time nearly thirty of us met at Ella Fussell's home. Chester Anderson opened the meeting by reading that familiar lesson on charity found in I. Cor. xiii. Hariett Cooper was appointed secretary pro tem. Elizabeth Darlington read a comprehensive statement on the "Early Views of Friends Compared with the Popular Theology on the Original and Present State of Man." Their views of the so-called "original sin," etc., sin as the transgression of a known law was clearly demonstrated. Caroline Anderson read a paper, "The Homes of a Nation Are Its Strongest Forts," the leading thought being, if the environments and training of a child from infancy to manhood be in accord with the golden rule, and that holy anthem of peace on earth and good-will to all mankind, there would be little need of any other fortifications. Some fitting remarks followed both papers. After a few minutes of silent thought, then adjourned to meet with George and Marietta Kinnard, Fourth month 1st, 1906.

C. H. A.

COMMUNICATIONS.

THE PICKET FENCE AT SCHOFIELD SCHOOL.

We desire to thank the many kind Friends who have helped us with the fence. The gentleman from Indianapolis who was to furnish it was so interested he "felt like having a paper to help get it." His thought made us print little slips which we put in all out-going letters, especially when we sent checks to pay for goods used in shops. The first slip returned from Atlanta pinned to a check for three dollars; another from Augusta with five attached. Both from houses where we have bought for years.

One of the teachers took a paper with a slip on, and nearly every business firm in Aiken gave one (35 cents) or more pickets until we have nearly one hundred dollars from the slips.

Elma Sidwell, a dear Friend of St. Clairsville, O., left us $500 in her will, which came to us this term, and we felt that a good fence was our greatest need and a memorial to her.

We wanted a $1,100 one (freight, $200), but always make our wants fit our means, and we hope this will do just as well as a higher one, and costs $700.77. It came yesterday, and our blacksmith will soon have it up. Thanks again.

We are in the east side of the city and near the colored churches. We now get $300 a year from the State. One of the city trustees brought some Northern visitors, and remarked if the people of Aiken would only come and see your school! It awakened a thought that was carried out last week. The general and business managers rode in a buggy (about two miles), and nearly 300 pupils marched through the main streets of Aiken. Over fifty boarding girls in their dark blue uniforms, and boys in caps, with S. N. I. S. on the front.

When nearing the building where trustees were, president of the bank of Aiken on our Board, they sang one of their own hymns, "Moving on the Way; We're Moving on the Way."

From up-stairs, offices and all sides people flocked to see them, and carriages and teams waited at the crossings.

It had never been done before, made much talk and brought us numerous visitors since.

We have enrolled 377, and over a hundred were from five to ten years old, but kept the line, and were all well behaved.

About forty of our large boys and girls have gone home to farm. One girl went and ploughed for two weeks and then returned.

MARTHA SCHOFIELD.

Third month 25th, 1906.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

(Continued on page iii.)

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NOTE.—Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.

CALENDAR OF MEETINGS.

(Continued from page 224.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), 11 a.m. Adult class at 10.30 a.m.

4th mo. 7th (7th-day).—Mansfield, N. J., Young Friends' Association, at the home of William L. Biddle.

4th mo. 8th (1st-day).—Reading meeting attended at 11 a.m. by the quarterly meeting's committee. An appointed meeting in the afternoon at 3 o'clock.

4th mo. 8th (1st-day).—New York and Brooklyn Young Friends' Association at Brooklyn Meeting House, Schermerhorn Street, at 8 p.m. In the course on "The Awakening of the Nineteenth Century," the subject for the evening will be "Music," presented by Anna Carpenter.

4th mo. 8th (1st-day).—Woodlawn, Va., Young Friends' Association, at the home of Anna M. Wilkinson.

4th mo. 8th (1st-day).—Plymouth Meeting, Pa., Friends' Association.

4th mo. 8th (1st-day).—A circular meeting, at Kennett Square, Pa., at 3 p.m., under the care of a committee of Western Quarterly Meeting.

4th mo. 8th (1st-day).—Meeting of Friends at White Plains, N. Y., at the home of Mary A. Carpenter, No. 35 Greenridge Avenue, at 11 a.m.

4th mo. 8th (1st-day).—After-meeting conference at Race Street, Philadelphia, at 11.45. "Institutional Care for Criminal Classes." Martha P. Faulkner, superintendent, Girls' Department, House of Refuge.

4th mo. 8th (1st-day).—At Riverton, N. J. (Westfield Meeting House), at 3 p.m., second address by Jesse H. Holmes on "Jesus the Messiah."

4th mo. 8th (1st-day).—Henry W. Wilbur expects to attend Race Street Meeting at 10.30 a.m.

4th mo. 9th (2d-day).—Young Friends' Association of Philadelphia. Regular meeting for Fourth month. Presentation of a portrait of Louisa J. Roberts. Papers on her life and work, especially her connection with the First-day school movement in the early days, by Friends associated with her and by others.

4th mo. 14th (7th-day).—New York Monthly Meeting, at Schermerhorn St., Brooklyn, at 2.30 p.m. Meeting in evening on "Race Problems Due to Immigrants: Industrial Competition: Colored People."

4th mo. 15th (1st-day).—Next conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Lansdowne, Pa., at 2.30 p.m.

4th mo. 15th (1st-day).—Cornwall Friends' Association, at the Seaman Homestead, at 3 p.m.

4th mo. 21st (7th-day).—Concord First-day School Union, at Darby, Delaware County, Pa., at 10 a.m. and 1.45 p.m. Henry W. Wilbur will, in the morning, open a discussion on "Development of Friends as Leaders." Subject for discussion in afternoon, "The imperative need of teaching more impressively the practical application of our Christian principles in the pursuance of our business."

5th mo. 5th (7th-day).—Week-end conference at George School and Newtown, Bucks County, Pa.

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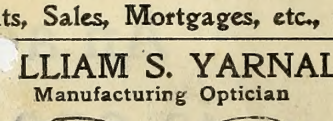
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In *St. Nicholas* for this month Charles C. Johnson tells why manual training should have a prominent place in public school work. His article on "Training with Head and Hand" is illustrated from photographs, and the aim of text and pictures is to give a better understanding of the value of this all-around instruction.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

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WHEN MEN WERE SOLD

The Underground Railroad in Bucks Co., Pa. An address by Edward H. Magill, delivered before the Bucks County Historical Society.

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CONTENTS OF THIS ISSUE.

Good Words.—XV. 225
A Woman's Easter (Verse) 225
Religion in the Public Schools 225
The Religious Opportunity at Our State Universities 226
The Friendly Leaven 227
Editorial:
Getting Ready for Yearly Meeting 230
Note and Comment 230
Notes by the Way 232
A Fellowship Movement 232
Concerning Disownment 233
The Place of Football at Swarthmore 234
Williamson School of Trades 234
Friendly Unity in Lansdowne 236
Louisa J. Roberts Memorial Meeting 236
Books and Reading 237
Again the Spring (Verse) 237
Births, Deaths 237
Notes and Announcements 237
Friends in Toronto 238
Friends' Associations 238
Meteorological Summary for Third month, 1906 239
Calendar of Meetings 240

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The *Atlantic* for Fourth month has a thoughtful paper on "Making Education Hit the Mark," which speaks in somewhat uncomplimentary terms of college lecturers. George W. Alger, in "Criminal Law Reform," points out the source of trouble in criminal procedure from which lynchings spring, and proposes a remedy. Charles M. Harger shows what an important part the lodge plays in the social and intellectual life of the American people.

It is an amazing fact that although the cost of food makes up so large a part of the cost of living and plays so important a part in economic and sociological problems, the most intelligent people know less concerning the elementary facts of food, its composition, sources, preparation for market, nutritive value, adulteration, misbranding, etc., than of almost any other necessity of life.—From "Food Science and the Pure Food Question," by R. O. Brooks, in the *Review of Reviews.*

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Volume LXIII. Number 15.

GOOD WORDS.—XV.

Take care of the youth and they will take care of themselves, when they reach manhood. Start them right, and they will learn to love and choose it. Children can be taught to feel the importance of religious living.

THOMAS W. SIDWELL.

A WOMAN'S EASTER.

His strength the vested preacher spent
In honest-hearted argument
To prove, by folded napkin laid,
By stone dislodged, and guard afraid,
The father's words, the martyrs' woes,
That Jesus from the dead arose.
A window open to the sky
Allured a woman's wand'ring eye.
She heard the blessed day bestirred
By many a sweet returning bird.
The sermon she forgot to heed;
She cared not much for proof, indeed.
In place of what the fathers taught
She thought her own unlicensed thought.
For her 'twas Easter by a trust
That nothing good can turn to dust;
That life means life inviolate—
No passing toy of mocking fate.
This Easter glow—whence cometh it
For all who in the shadow sit?
This "great light" from the far-away
That shines increasingly to-day?
Is it the halo of a soul
For centuries in death's control?
Our spirits quick? His spirit dead?
Oh, foolish quest! (The woman said.)

Dexter, Me. FANNIE B. DAMON.

RELIGION IN THE PUBLIC SCHOOLS.

[By a Friend who is teaching in a public school and in a Friends' First-day School.]

Can and should religion be taught in the public schools? This is a most vital question, and I feel impelled to give expression to a few thoughts which have occurred to me many times, and which came afresh upon reading the article published in the INTELLIGENCER of Third month 31st.

The public school is an institution for the uplifting of the human race. I do not wish to claim too much for it, but it seems to me it is the most potent factor in the life of our nation. Considering it from all standpoints, and in all its phases—from the kindergarten to the high school, inclusive—does it not, more than any other institution, shape the lives of our people? I am not sure that it *does*, but if our public schools were all rightly taught, I believe that it then *would*.

Of course, the home should rank first as an influence upon human lives, and in many cases it does; but if we take an aggregate of all the homes in all our cities, and all the children in these homes, then weigh in the balance the influence upon these children for *good*, for manliness and for godliness, received in the home and in the school, I believe we shall find it in favor of the school. Each separate public school consists of a collection of forty or fifty children from homes of every grade of intelligence, culture and refinement; children whose parents represent Baptist, Methodist, Presbyterian, Catholic, Friend, or, perhaps, nothing at all; children, some of whom never see a First-day school or church, and never hear the name of God except in profane use; children, some of whom must receive in the *public school* their sole preparation for life's living by reason of a lack of proper home influence and non-acquaintance with a First-day school. These children come to us to gain knowledge, and look to us for guidance; and that teacher's work must indeed be a failure who gives to them nothing but bare facts, nothing but the husks of knowledge, and who cannot stir to life a little light within their souls to guide them. Do we, then, need to ask the question, "Shall religion be taught in the public schools?"

Before answering this, let us consider another question. What is religion? Religion is a belief in God, in Jesus Christ, and in God's manifestation of his will to us, his children, united to a life of obedience to that will. But a life of perfect obedience to God's will means more than most of us are able to accomplish, I think. It means not only a life of moral righteousness, of earnestness of purpose, of high aim, of self-sacrifice, and of love for our fellowmen; but it embraces a perfect *recognition* of God's will as supreme, a full and ever ready *submission* to that will, even when to our mortal vision, it seemeth wrong. The religion of a life, then, must be weak or strong in proportion to the measure of fulfillment of these conditions.

One may *say*, and even think, perhaps, that he believes in a Divine Father, but if he really *does* believe, will it not constantly show itself in his life, even in such little things as his walk, his manner of speech, his attitude toward others, and the thousand and one little unmentionables of every day's existence?

And there is not one religion for the Baptist, another for the Friend, etc. Religion is religion, the world over, call it by whatever name you please; and the little differences in the forms of belief or doctrine, count nothing, I believe, to the Father who seeth the hearts.

Now, is there anything about this which should not be taught in the public schools? To teach these things seems to me to be the most important thing in the whole work of a teacher.

In the article before referred to it was mentioned that three things were necessary before this work could be done in the school room. First, that some one should "organize the religious truth" to be taught; second, "discover or develop a method of instruction," and, third, "qualify teachers" for the work.

I do not wish to dispute any of these statements, but merely to give my thought under these heads; and neither do I consider myself at all capable of organizing the truth for others to teach. But since to teach religion in no way necessitates teaching creed or dogma, may we not take the great fundamental truths and all that naturally follows in their wake, and teach to the children?

May we not teach to all denominations alike that this universe, and the laws governing it, and all nature and all life are but manifestations of an all-powerful, all-wise and all-righteous God? Can there be any objection to teaching that to be a Christian means not to become allied to this or that church, not to accept any particular set of doctrines, consists not in preaching and praying, but imposes upon us the necessity of *living*, as nearly as we can, *as Christ lived;* of being, as Christ was, so imbued with the spirit of God that his will shall become ours? May we not lead our children to feel that there is no religion apart from the moral virtues, and that politeness, gentleness and consideration for others are but parts of religion? Should they not know that our lives are but the expression of our religion?

Yes, let us teach the children these things, and that it matters not to what denomination one may belong, so long as he recognizes the great fundamental truth—the existence and power and goodness of God, and sees the necessity of following the example set forth in the life of Christ as fully as it may be given him light to do.

As to the *method* of teaching religion, in the hands of the real teacher, that question becomes as naught; she will teach it one way to-day and another to-morrow. As each teacher will have her own distinct personality, so it must follow that she will have her own way of presenting such a subject, or of avoiding it and all things pertaining to it. And I believe the best teacher will want no cut-and-dried method. She will teach religion first, by her life; then what day ever passes in a schoolroom without at least one opportunity to drop a seed, which shall bear fruit in the form of a religious thought or act?

Who can teach nature—as we are required by law to do—without teaching God? The flowers, the trees, the grass, the birds, are but the expression of God's thought for us. Surely no teacher could teach anything about these things without speaking of God's greatness and goodness. And is not this teaching religion?

How can any class take up the study of such a poem as "The Vision of Sir Launfal" and get no religion out of it? The field of literature offers wonderful opportunities for teaching religion. Read "Lars," by Bayard Taylor; does not the character of Ruth Mendenhall itself silently teach religion? And can any teacher fail to make the wise suggestion or ask the quiet question which shall bring out the proper thought on the part of the pupil?

Tennyson, Whittier, Longfellow, and many others, have given us very beautiful things to teach in our schools, and I maintain that they cannot be properly taught without giving to the pupil fresh food for religious thought, fresh inspiration, and higher and nobler aim.

I cannot agree with the statement that "the public schools will not and ought not, attempt to teach religion until the questions of what and how have been at least partially answered."

I believe that many earnest teachers in the public schools to-day *are* teaching religion, and if they *are not* they *should be.*

As to preparation of teachers. Can we prepare teachers of religion? Must not each teacher prepare himself or herself? It is possible to prepare teachers to teach theology, to teach a certain set of principles, as, for instance, those of the Society of Friends; but it somehow seems to me that the teacher of religion must prepare himself—for as the writer of the previous article said, "to teach religion the teacher must be religious."

Since we must all agree that the future *life* of our nation depends largely upon the character of the teaching done in the public schools, surely we must agree that it is essential in the highest degree that religion be taught there, and not the forms of religion, not the husks of religion, but *life-giving religion.*

It then behooves every teacher to think afresh of the wonderful responsibility of her position, and to strive anew to become a more faithful servant of the Master.

Emma Lippincott Higgins.

West Chester, Pa.

THE RELIGIOUS OPPORTUNITY AT OUR STATE UNIVERSITIES.

The Christian Church has always been a leader in education. Even during the Dark Ages the lamp of learning was kept burning in the cells of the monasteries. The first colleges and higher institutions of learning planted in this country came as the product of the religious inspiration. The Church has not learned, however, to adjust itself to changed conditions. With the establishment of the public school system culminating in the State University much of the responsibility for education has been taken from the Church and is now cared for by the State. These institutions, particularly in the West, have come to be the greatest universities in the world. More than fifteen thousand students are to be found, to-day, in the universities of Wisconsin, Michigan, Illinois, Iowa and Minnesota. The State furnishes the finest equipment, makes an annual appropriation of what

moneys are needed for running expenses, and on the whole it is vastly better to have such institutions supported by a direct tax on all the property of the State than to be dependent on a few rich men, many of whom have secured their money by questionable methods.

There is little political meddling with these universities, and they are the pride of the States in which they are located.

There is one important thing, however, which the State cannot do, and ought not to be asked to do. It cannot care for the religious life of its students. Most of the professors in these institutions are Christian men, and there is not a suggestion of anti-Christian teaching, but there is still an important element in the student's education not provided for, and that is the development of his religious life.

The responsibility is therefore placed upon the churches to care for this work, and there is not the slightest reason why this responsibility should not be assumed at once, and the work undertaken with great earnestness. It is not a theory but a condition that confronts us. It is not a question of whether the Church should still retain control of higher education, but what can be done for the religious life of the young men and women who are now in our State Universities? It would seem to be the better policy for the future, for the Church that believes in Christian education to put her money where the students are and where they can be influenced, rather than where they are not.

Any denomination will find on examination that there are at least twice as many of its own young men and women in the State Universities as in its own church colleges in the same territory. It will also find that all of its money has been put into these church schools, and that it has been doing nothing for its students who are in other institutions of learning.

There is no thought of discrediting the work of the church schools. They have a magnificent record, and there is room for most of them at the present time, but it is a poor kind of Christian statesmanship which turns away from fifteen thousand students and does practically nothing for their religious life.

As a general principle the Church should do nothing it can get outside agencies to do. If the State is willing to put its hundreds of millions into higher education the Church should rejoice, and then project its life into this work of the State and make it Christian. We do not need a union of Church and State in order that religion may permeate the commonwealth. We do not want the State to teach religion, but we want the State religious, and a Church that cannot send its life beyond its own organization is not doing its duty. There are times, indeed, when the Church should lose itself in order that it may find itself again in the home, the school, the municipality, in the industrial movements of the day, and in all the wider relations of life.

There is now the greatest opportunity for the religious training of the young men and women who are to be the leaders of the future, and it is amazing that the Church does not see this opportunity. In almost every case, by nearly all the denominations this work is left at these State University centers to the local churches. They are not able to do it except in the most superficial way. In my own parish, with a membership of over 800 and a student body of 600 or 700 who come to church with more or less regularity, I find the work beyond the reach of any one man. The local churches should not be asked to do this work alone. The student element is largely non-contributing, and yet the most important part of the congregation. It is a work for the whole State, and aid should come from every man who believes that our leaders for the future should be trained religiously as well as intellectually.

Each denomination should place at every State University center a man who is well equipped to work among students. He should be a man intellectually who would take rank with the best men in the faculty. He might work in co-operation with his local church, not in a sectarian way, but as a pastor and spiritual adviser of students. He should be a man qualified to teach philosophy from the standpoint of the religious thinker, and to give courses in the study of the Bible as literature. Such work, if it were thoroughly done, would receive credit from university authorities. A few such men working with the local churches at these educational centers would exercise the profoundest influence. The Christian Association is doing a splendid work at our State Universities, but it is only one of the many agencies needed. Who will see this, the greatest opportunity of the century in religious education and furnish the endowment for the support of at least one such worker.—*E. G. Updike, in Unity (Chicago).*

THE FRIENDLY LEAVEN.

[Read by Florence Conrad Griscom at a meeting of the Young Friends' Association at Horsham, Montgomery County, Pa.]

. . . . . .

Do you remember George Eliot's story of Stradivarius, the maker of those marvelous violins, who lived over in Germany some two hundred years ago? In speaking of the famed musicians who played upon his violins, she says:

> "While God gives them skill
> I give them instruments to play upon,
> God choosing me to help them."

In referring to a rival violin maker, these glorious words are uttered:

> "But were his best, he could not work for two!
> My work is mine; and heresy or not,
> If my hand slacked,
> I should rob God—since He is fullest good—
> Leaving a blank instead of violins,—
> I say not God Himself can make man's best
> Without best men to help Him!
> He could not make Antonio Stradivari's violins
> Without Antonio!"

. . . . . .

We are so prone to excuse our own selves, feeling conscious, we say, that the little we can do is too small to be counted, too poor to be missed, too weak

to be of help! Once, in the very midst of a rehearsal by a noted band of musicians, the musical conductor suddenly threw up his baton, stopping the performance by exclaiming: "Flute! Flute!" The trained ear of the leader missed the apparently minor note amid the music of that large orchestra; the vast chorus of instruments was incomplete because of the silence of one! We, too, need to be faithful else our part in life's chorus may be missed. Our failure to realize the necessity for even the seemingly weak and insignificant note that we may be able to utter may leave a "blank" instead of full, rich harmony! There is a present-day message in the old saying:

"Great without small
Makes a bad wall."

The widow's mite counted more than the rich man's bountiful contribution. She had so little to give! Indeed, she had so little it seemed there was nothing to give; but her wistful longing to have some share in God's work, and her consecrated sacrifice, made the small gift most precious. I think she could not have stood, hestitating, attempting to excuse herself from this duty, this privilege, by either saying or thinking: "Some one more capable than I should do this." "So and So is better fitted for this work; he should do it." "Such a friend has greater ability than I; let her attend to this." Had she so questioned and parleyed she might have lost that opportunity for doing the best she could, and we might not have had the added cheer and blessing that come from the Master's words in recognition of her act.

"Too small!"—how short our vision is. The grain of mustard seed is very wee—"too small" almost—yet it grows, blossoms, bears fruit. "Too poor!" No word or act of ours need be "poor" unless we so desire. We may make it rich by simply putting into it the best of ourselves. "Too weak!" The vine is frail and clinging, but its clinging tendrils strengthen the dying tree and add a wealth of beauty to its branches. None of us are "too small," "too poor," "too weak" to do the best we can; the "least" of us can be a true, manly boy, or a sweet, womanly girl—a loyal, pure man, or a tender, lovely woman. In Farrar's words: "It may not be ours to utter convincing truths, but it may be ours to live holy lives. It may not be ours to be subtle, or learned, or logical, but it may be ours to be noble and sweet and pure."

Perhaps you boys and girls think the message in these words is for only those of us who have reached the full growth of physical manhood and womanhood. Let me drop into your young hearts once more the pith of the story, time-worn, perhaps, but with an unfading lesson—"The Leak in the Dyke." You all know it. How the lad on his way home from carrying food and comfort to an old man found a tiny trickle breaking through the great walls that keep the seas from overflowing Holland. Only a wee break, but he knew well that unhindered it would widen—widen until the force of the sea would pour through, the land be flooded, lives lost, homes ruined. He was only a boy, perhaps but a small boy, not necessarily one who had a mastering influence over his comrades because of his muscular strength, or his skill at playing games, but one who knew a duty when he saw it, and without flinching did the best he could. Alone on the great dyke, with the angry sea hurling against the wall not far away, the night chill and damp, closing in about him, this loyal boy, a braver soldier than he who leads armies to war, all unconsciously repeated Stradivari's words: "God choosing me to help him." All night long God and he—for God himself could not have saved Holland that night without some hand or voice to aid—God and he stopped the leak in the dyke.

Very rare are there such opportunities for thus proving a boy's manhood and courage, a girl's womanhood and bravery, in obedience to duty. Perhaps so, and yet daily lives, however uneventful, hold golden moments for like deeds. At home, in the field, at school, on the road, in the store, everywhere, are open doors, through which you may pass into nobler manliness and womanliness. Every nook and corner of a day's work and play holds its gifts of beauty and of strength for body, mind and soul.

. . . . . .

The little Hollander did not stop to pass resolutions condemning the "town fathers," nor even the sentinels whose duty it was to patrol the sea wall. He did not stop to argue as to whether any one might come to his aid soon, nor even to calculate whether his puny strength could hold till help should come. He knew that darkness was falling on the earth, that ere long the gathering shadows would close in about him, shutting out the probability of human comradeship and cheer and strength—that he must stay alone. He was not old enough to have delved deep into scientific and theological problems; but this thing he knew, that human life and human happiness would be destroyed unless some hand checked the wee flow that would slowly but surely gather into a mighty, overwhelming force. There was no hand so near as his. The duty was plain. The duty was his.

Perhaps during the long night watches the boyish heart quivered as he thought of the home, warm and bright; the family circle, gathered close about the fire, wondering, questioning, because of the vacant place; the anxious mother, looking wistfully into the dark and storm, with fear clutching at her heart. Perhaps the heavy yet ever-open eyes were sometimes filled to the overflow with weary tears—he was so alone, and the dawning seemed far away. Perhaps the close-pressed hand grew tired, and he longed for just a little rest. Still, not all the power of darkness, the knowledge of weakness, the fear of loneliness, the ache of weariness, could make him fail God and man in the time of need. Can this be the meaning of those words of Paul: "And having done all"—all ye can do, the best ye can do, not all that could be done were there a host of ready hands and responsive hearts, but all *ye* can do—"And having done *all, stand*"?

You may have seen the somewhat startling "death notice" of the Society of Friends that was published in Philadelphia papers not many weeks ago. A cer-

tain pastor, who addressed a Ministerial Association on "The Work of George Fox and Our Debt to the Quakers," is quoted as tolling the funeral knell of Quakerism in these words: "There is no future for Quakerism. They accomplished their great work in the seventeenth century, and to-day they are a dead force. In this respect they resemble a lump of sugar that has sweetened the community, the strength of which has dissolved in the process. They are an honest, truthful, straightforward people, and their religion has rendered the world a great service."

Before any of us shall even in slight measure breathe a thought of condemnation on such utterances, let us face the statements fairly; let us look at ourselves as "in a glass," "face to face," and endeavor to "know ourselves as we are known."

Is there a fragment of truth in the words: "They accomplished their great work in the seventeenth century and to-day they are a dead force?" Is this then the closing chapter? Does there remain to us naught but the shining memory of past days, when there was a nook wherein a Quaker might "live and move and have his being," and do his full share toward lifting the old world heavenward?

The work of the seventeenth century may have been "accomplished," the work of the eighteenth century may have been finished, the work of the nineteenth century may have been completed; but we are living in the twentieth century. Is there now no work which needs those same loyal, faithful, conscientious lives—nothing wherein is needed that selfsame devotion to duty, that unflinching obedience to the conscious light in the individual soul, that characterized those seventeenth century Friends? Can it be that the wondrous growth, development and enlargement of man's understanding of science, the almost miraculous inventions that have so multiplied on every side, the wonderful improvements along almost every line of labor, all those truly marvelous strides the world has made since the seventeenth century, together with the stress and strain that have accumulated in men's lives somewhat like barnacles on a ship's side—can it be that these have done away entirely with the need of the quiet, patient, waiting, silence, wherein may come the Still Small Voice to teach and to lead aright as in other days? Can it be that now, just beyond the border of the twentieth century, we must needs fold our hands, rest on our oars, live only in reviewing the services our forefathers have rendered the world, "wrap the drapery of our couch about us, and lie down to pleasant dreams?" Oh must we, in order to save ourselves from this living death, cast aside the principles lived and taught by him whose disciples we claim to be, principles for which those seventeenth century Friends were willing to lay down their lives if need be, principles which even those who see the near end of Quakerism, acknowledge to have been of "great service" to the world? Has the time come when we must say that the power of the Inner Light—the conscience—has dwindled until it no longer can be as "a guide to our feet," "a lamp to our lives"? Must we say that the tumult and conflict of these hurrying days, so full of business and social affairs, utterly overwhelm "the Still Small Voice," so that it no longer may be depended upon as a faithful Counselor, an unfailing Leader?

. . . . . .

"They resemble a lump of sugar that has sweetened the community, the strength of which has dissolved in the process." True it is that the lump of sugar does dissolve in the process of sweetening that into which it is put; but there are usually more lumps of the self-same sugar, and the rest of the lumps are just as full of potent sweetening power as the ones already used. Has the last lump been dissolved? Have we really reached the condition warned against by Jesus in the Sermon on the Mount: "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men."

"They are an honest, truthful, straightforward people." Are we? Is there then no further use in this world for "honest people"? Has there been something discovered or invented that is "just as good" as honesty? Are the business, social and religious affairs now so conducted as to leave no need for honestness? Is that also a part of the seventeenth century, outgrown through the succeeding years, until it should be cast aside in the age?

A "truthful people"! But we have been told from infancy that "truth never dies; the eternal years of God are hers." Loving caution has been almost daily given by those older in years and in experience, that we guard against even the appearance of aught that is not true. Tender advices in our Discipline exhort all, especially the young, to "plainness"—that is truthfulness, "in speech, behavior and apparel." And now we find that there is no place in the world's work for those who have been so taught. Surely, if that be true, we have a right to condemn those who laid the foundation of the Society of Friends. They should have foreseen that even a religious organization based simply upon inherent truth and honesty would close its records, pass out of existence, leaving the then present members without a "home," and sadly unready to cope with the changed conditions.

A "straightforward people." O no, that is not correct! If the Society of Friends has been a force for sweetening and enlightening any community, if the members have been and still are "honest," "truthful," and in spite of this the Society is to-day "dead," we are not a "straightforward people," by any means, but "straight-*backward*."

"Their religion *has* rendered the world a great service," which means that now, this present time, this very day and hour, the meeting wherein you and I are numbered exerts no influence upon the surrounding community. Is that a fact? If it be so, wherein lies the fault? Has the foundation been unwisely laid? Has the building been insecurely erected? Can it be that the present laborers are "unworthy of their hire"?

(To be concluded.)

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 14, 1906.

GETTING READY FOR YEARLY MEETING.

PHILADELPHIA YEARLY MEETING will be held about the middle of next month. New York will follow with but a week between. In Sixth month Genesee will meet in Canada. During Eighth, Ninth and Tenth months the remaining four yearly meetings will be held. It is a good time now for those who are concerned for the spread of Friendly influence, and the effective doing of Friendly work, but who have not been in the habit of taking much part in the actual working of the yearly meeting, to bethink themselves and consider whether there might not be work for them to do in this connection. Suppose some of us should be called to some little part in the coming yearly meeting, how well prepared would we be to do it in the right way and intelligently. The preparation that would be helpful would be in the nature of prayer and of thought, and of informing ourselves of what matters are likely to come up, as well as of the more elementary work of becoming acquainted with the routine of such meetings and the manner of conducting their business. It would also be in the matter of looking forward and arranging business affairs so as to give time and opportunity to attend the sessions. Many of us to whom attendance at yearly meeting has always or usually seemed utterly out of the question, could arrange to attend if we thought the matter over and gave as much attention to arranging for it as we sometimes do to matters we cannot regard as of much importance. Many of those most needed at yearly meeting, and whose presence there would bring renewed life to the meeting and cheer to the hearts of older Friends who look eagerly over the meeting to catch sight of younger ones who may be ready to take up the burdens and carry on the work of the elders; many such are not there largely because they do not realize that they are sorely needed. They think and say to themselves that business will not permit, but in truth if they but felt that there was a place there for them they would find a way to be there.

If not only one here and there should think the matter over and take it up seriously, but if one or two who may be concerned in a meeting should call others together, taking care to invite especially those who have not been "yearly meeting Friends," or if attending have not taken much active part in yearly meeting, and if these would go over the ground together, some might come up to the yearly meeting this year who have not before been seen there, and some might get more out of it and give more to it than they ever have before. A Friends' Association might devote a meeting to this subject. The usual business of a yearly meeting might be taken up, the manner of presenting business and carrying it on, the place of each attender in such meeting and his attitude toward it. Perhaps after having taken it up in this general manner, way might open for one or more further conferences or smaller parlor meetings for careful and thorough and prayerful preparation. Such meetings would be of value not only to those who decide to make the effort and to attend, but also to those who do not go, as they would have more interest in the reports of the meetings. Whatever is done and said will have greater significance for those who have thus taken an interest and prepared themselves beforehand.

The younger portion of our membership sometimes seem to feel that our Discipline is better adapted to the past than the present, better suited for those who have partly or fully withdrawn from the activities of life than for those who are in the midst of life and bearing the brunt of it. The cure for this is for those who are still young and in the vigor of life, and who meet in their daily walk the problems that the Discipline does not seem to take into account, and that the doings of yearly meeting, perhaps, seem to have little relation with—for these to make themselves a part of the yearly meeting and to take their share in shaping the pronouncements of the body with which they are connected and according to which they are judged as consistent or not consistent.

If we are to be a united body and to be not only harmoniously joined together, but also joined together to some present-day purpose, we must meet one another that we may reason among ourselves, and that what we do may be democratically done. Let any of us who have more or less neglected this, begin with the coming yearly meeting. And let us between now and then make some sane and effective preparation.

Baron Rosen, the Russian Ambassador, has presented to Secretary Root a proposal for a reconvening of The Hague Conference early in Seventh month. The Russian program provides that all political questions shall be excluded from the conference, and makes the following suggestions for action:

Amelioration of the provisions of the convention concerning the settlement of international controversies, as far as the Court of Arbitration and the investigation committees are concerned.

Additions to the laws and usages of land warfare, among others the manner of opening hostilities and the rights of neutrals on land.

Compilation of a convention regarding the laws and usages of naval warfare, such as bombardment of forts, change of merchant vessels into warships, rights and duties of neutrals at sea, and rules to which belligerent vessels must submit in neutral ports.

The purpose of the first paragraph is to bring such pressure to bear upon governments involved in difficulties as to lead them to choose arbitration rather than war.

While the mine operators in Pennsylvania are considering whether they will accept the miners' proposition to arbitrate the differences between them, the public is asking whether there are circumstances under which the State has a right to seize and operate the mines in order that there may not be a coal famine. The State must have coal for its own institutions—asylums, penitentiaries, etc., and the authorities by virtue of necessity would confiscate the coal needed. Governor Folk, of Missouri, announces that amicable arrangements have been made with certain mine operators for the State to lease the mines if the strike becomes effective in Missouri. He declares further that if such arangements could not be made the State would be justified in confiscating coal, as railroads have done in times of emergency. It seems clear to the consumer of coal that the State has quite as much right to take temporary possession of the supply of coal for the benefit of the people as the railroads have to hold back for their own needs coal that has been ordered by retail dealers.

The Governor of New Jersey has signed the trolley freight bill, which authorizes trolley companies to carry freight through such municipalities as by ordinance grant them permission. Several years have elapsed since the Monmouth County farmers first introduced a bill of this tenor; it was then defeated by the railroads corporations. Since that time it is stated that the railroads have secured so much stock in the electric railways that the trolley profits on freight will go largely into the railroad coffers, and therefore opposition to the freight bill has virtually disappeared.

The people of Chicago have at last forged ahead in the struggle with the trolley companies for municipal ownership. Three propositions were submitted to the voters at the recent municipal election.

Shall the city of Chicago proceed to operate street railways?

Shall the city issue street railway certificates, in amount not to exceed $75,000,000, for the purchase, ownership and maintenance of street railways?

Shall the City Council proceed without delay to secure the municipal ownership and operation of the street railways under the Mueller law, instead of granting franchises to private companies?

The first question required 60 per cent. of the total vote cast in order to become binding, so although a majority voted in its favor it failed to become law. The second and third propositions were carried by a majority vote. Mayor Dunne is confident that by the time the city has secured possession of the street railway lines the people will vote by a large majority to give the city power to operate them.

Dr. Charles S. Minot, professor of embryology at Harvard, recently stated in a lecture that mental growth ceases with physical growth, and that man receives no new ideas after he is twenty-five. Dr. H. E. Meeker, of New York, thinks that possibly the mind does not reach the condition of "permanent fatigue" before forty-five. In entire disregard of these wise young professors, Emily P. Collins, of Hartford, Conn., read a very strong paper, written by herself, in her ninety-second year, at a meeting of the Hartford Equal Rights Club. When she was forty-five years old nobody had even suggested the reforms she advocated.

Susan W. Lippincott, who was one of the Board of Managers of Swarthmore College, has given additional evidence of her interest in that institution and in the cause of education by the provisions of her will. She has left a bequest of $30,000 to Swarthmore College, and has set aside funds for the erection and maintenance of a public library and free reading room in Westfield, near Cinnaminson, N. J., where her home was situated.

The American Academy of Political and Social Science held its annual convention last week in Witherspoon Hall, Philadelphia. The general topic of all the discussions was "The Improvement of Labor Conditions in the United States of America." George H. Ellis, of Boston, made a vigorous attack upon the striking typographers. He said there are but two ways of settling labor disputes—by some form of arbitration or by the strike, and that as the first step to settlement by arbitration the closed shop must be eliminated. William B. Prescott, of Baltimore, denied that trade unionism fosters strikes. He spoke of President Roosevelt's knack of feeling the public pulse, and said that if unions and employers do not find a way to put an end to strikes the people will. Charles P. Neill, the Federal Labor Commissioner, said that he had recently come upon a statement that in a single industry in this country 13,000 men had met with violent death in ten years, and asked if it is not time for students of social science to seek to determine the social as well as the mechanical cost of human production. Denis A. Hayes, president of the Glass Bottle Blowers' Association, said that in many sections those who enter this industry begin work between nine and twelve years of age, and that a glassblower does his best work between the ages of twenty and thirty. A glassblower now produces three times as much as he did fifteen years ago, while his wages are but 15 per cent. higher. He said the organization had spent more money in the last ten years to raise the age at which a child may be put to work than to obtain shorter hours or higher wages. The paper of Rose Pastor Stokes, on "The Status of the Working Woman," attracted much attention because of the personality of the writer. She is a Jewess, a poetess of merit, and was a cigar maker before she married a very wealthy man. She is now engaged in social work in the East Side of New York. In her

opinion the basic solution of the social problem of the slums of the great cities is the awakening of the conscience of persons who are able to do something to alleviate the existing terrible conditions.

NOTES BY THE WAY.

Several Friendly communites have been visited since the last chapter of "Notes" found its way into the INTELLIGENCER, and silence in this case has not meant idleness. Visits have been made to Kennett, Byberry, George School, Newtown, Chester and Langhorne in Pennsylvania; to Hockessin and Wilmington in Delaware; to Westfield, Mullica Hill and Camden in New Jersey; to New York, Chappaqua and Easton in New York. Young Friends' Associations and meetings have been attended, while in some cases the call has come to mourn with those who mourned.

* * *

In some places we have found the spirit of discouragement creeping is as companion of a sense of loss, as valued workers have gone to the other life. But we know of no spot within our heritage where the field is not ready for a harvest, and where there are not helpful laborers, if they would only take up the cast-off burdens of the gone before. Men and women come and go, but truth, which must be made manifest in daily lives, goes on forever.

* * *

In many places where the Society languishes the interest that can only be born of knowledge is needed. In these cases the adoption of the Reading Course, and following it with fidelity, would give a knowledge of the Friendly system, and would bring a recognition of its value, such as would produce service in behalf of the Society and its principles. We know of no place where the Reading Course is being followed that does not report sustained interest in the course itself, and a corresponding increase of interest in the work of the Society. Information and suggestions regarding the Reading Course can be had for the asking by applying to Henry W. Wilbur, 140 North Fifteenth Street, Philadelphia, Pa.

* * *

A couple of days spent at George School only served to increase the consciousness of the delightful unity of spirit which exists in that institution. Splendid equipment for service in meeting and First-day School, as well as in the busy mart, may be had there. Each year brings its improvements in the school's equipment and environment, to the increased satisfaction of faculty, students and patrons.

H. W. W.

The Social Question is not one of alternative theories of progress, as though one must choose between horses without reins or a driver without steeds. It is a question of controlling the mechanism of the age by the strength of the spirit.—*From Francis G. Peabody's "Jesus Christ and the Christian Character."*

A FELLOWSHIP MOVEMENT.

[The following is from the *Public Ledger* (Philadelphia) for Fourth month 9th. Allowance needs to be made for the enthusiasm of the reporter as regards any move toward "eventually bringing together the young people of both branches." Church unity is in the air, and it seems to be one of the determinations of the newspapers to bring all the smaller sects into all conceivable kinds of conglomerate combinations. While two or three who are members of our body of Friends were present at this meeting by invitation, there was no thought of its being in any sense a joint meeting, nor any intimation that any one present had any thought of "combining forces," except on the part of some from New York, where the conditions are very different from those of Philadelphia or Baltimore, and where a joint fellowship made up indiscriminately of members of both bodies of Friends has been formed. It probably would be the greatest possible hindrance to the distinctive work of the different bodies of Friends if they should on either side or jointly take the first step toward even the loosest of joint organization. There probably are no two religious bodies that have so little reason for thinking of getting together, and so good reason for keeping their organizations and meetings distinct.]

With a view to again making Quakerism a mighty spiritual power in the lives not only of the people in the Society of Friends, but with those outside this branch of the Church universal, a new work, called the "fellowship movement," has recently been undertaken by many of the most zealous and influential young people in the Society in Philadelphia and other large cities where it is strongest. Already strong fellowships have been organized in this city, New York, Baltimore, and in connection with many of the outlying meetings. The work is being rapidly extended.

The Friends who are most active in the promotion of the new movement have several objects in mind, among the most important of which are the education of young people in a knowledge of the real meaning of Quakerism, a genuine revival of spirituality among Friends, a renewed zeal to preach and live the principles of Friends, the encouragement of a warmer fellowship among members of the Society everywhere, and eventually the bringing together of the young people of both branches of Friends.

So far the New York and Baltimore Friends have probably made most progress in carrying out the purposes of the movement. In the former city members of the orthodox and of the liberal branches have met together on several occasions, and the same thing has been done occasionally in other places.

One of the most important steps yet taken in the fellowship movement was the holding of a conference in the meeting house in Twelfth Street last Saturday, at which Friends were present from New England, New York, Philadelphia, Baltimore, North Carolina and Indiana Yearly Meetings. People of both branches in this city were there. In the afternoon Dr. Rufus M. Jones, of Haverford College, made an address on "What is Fellowship?" and papers on "Fellowship Among Early Friends" were read by Julia C. Collins and Elizabeth Blanchard, of Bryn Mawr. L. Hollingsworth Wood, of New York, presented the subject, "What Can Young Friends Do to Promote Quakerism?"

Among those who participated in the discussion that followed were John C. Winston, Morris Carey,

of Baltimore; Dr. George A. Barton, of Bryn Mawr College; Carolena M. Wood, of New York, and Alfred C. Garrett. Hollingsworth Wood urged the adoption of the fellowship idea wherever possible, and when Friends were unable to make any progress within the regularly organized bodies he would give liberty to start a fellowship circle outside and then work into the meeting. This, he said, was being done in New York. He also urged that a more determined effort be made to preach Quakerism to the world, expressing the conviction that if plans were well made and if sufficient publicity were given to an open meeting for the discussion of Quakerism, that a large attendance could be secured in Philadelphia and other large cities.

The practical outcome of the conference was the appointment of committees for planning some means for keeping in touch with isolated Friends and for publishing a series of studies in the history of the Christian Church, and in the development of Quakerism, the literature to be distributed especially among children. It was also stated that it is expected to arrange for the systematic visitation during the coming summer of smaller meetings within the limits of the Philadelphia Yearly Meeting, in the hope of strengthening the spirit of fellowship in them. The hope is to combine forces wherever possible so as to avoid waste of energy. The whole movement is in the nature of a revival in the true sense of the word.

In the evening there was informal discussion of the new work, with accounts of things accomplished and of methods employed in the work in New York, Baltimore, Chappaqua, N. Y., Germantown and Millville, N. J.

CONCERNING DISOWNMENT.

A prominent Friend said, some years ago, that he thought it a striking evidence of the vitality of the principles on which our Society rests, that there is still so large a membership, when for a period of fifty years the greater part of the business recorded on the monthly meeting books was the dealing with and disownment of offenders. During this time any effort to persuade persons to unite themselves with Friends would have been frowned upon, but members who had not violated the moral law were disowned one after another for transgressions of the Discipline. The first step toward an improvement of this condition was the change in the Discipline allowing a Friend to marry, under the care of the meeting, one who was not a Friend, if the latter was willing to be married in this way. Other modifications of the Discipline followed, which materially lessened the number of disownable offences; and meetings, in dealing with offenders, now show a marked tendency to retain them in membership whenever possible.

While some of our Disciplines state quite clearly a number of offences for which members may or should be disowned, this action is in no case made mandatory, monthly meetings being left at liberty to deal with each offender as best wisdom may direct. There are so many modifying circumstances which may arise that great wrong would be done if any arbitrary rule were laid down to direct the action of the meeting.

Perhaps there is no testimony that is stronger, so far as our Disciplines are concerned, than our testimony against war; but when the Civil War broke out Friend after Friend entered the army, and in very few instances were they disowned for so doing. In one of our Western yearly meetings a large proportion of the active male members who were over eighteen when the war began are now wearing the Grand Army button. Would it add to the strength of the meeting to deal with these good and efficient members and tell them that they must drop their membership either in the Grand Army or in the Society of Friends? Is it not better to leave this, as George Fox left William Penn's sword, to the individual conscience?

It must be remembered that Discipline is made in our yearly meetings, and that hundreds of our members who are unable to attend these gatherings have had no voice in their making. These members cannot reach the yearly meeting through the monthly meeting, for the views held by those not in unity with the decision of the monthly meeting, however many they may be, never get to the quarterly and yearly meetings. Thus it is that there are clauses in every Discipline which individual members cannot conscientiously accept. If one who is in other respects a conscientious and convinced Friend violates a clause that he does not accept, is it contrary to good order for the meeting to consider what action will be best for the welfare of the individual as well as of the meeting? If after such consideration the decision is that the member should be retained, the meeting's disapproval of his conduct can be stated very clearly on the minutes; but if the general feeling is that the transgressor should be disowned the meeting should take action accordingly. Because of the responsibility resting upon the monthly meeting the members should attend the sittings whenever possible, and every member present who has a decided opinion on any matter under consideration should let his voice be heard in the meeting before action is taken.

There is a growing feeling among Friends that members should not be disowned for transgressions, but should simply be labored with for their restoration. Those who take this view feel that the weak and sinning members are the very ones who need the care of the meeting most, and that it is more important to help these to become better than it is to try to have a Society composed of members whose lives are a shining example to the sinners outside of the pale. No doubt there are and will continue to be cases where it is better for the meeting to sever its connection with individual members; but wherever a Friend has transgressed or sinned the meeting should first seek to get a clear understanding of the circumstances that led to the transgression or the sin, and should then seek for divine leading before pronouncing judgment.

ELIZABETH LLOYD.

THE PLACE OF FOOTBALL AT SWARTHMORE.

We have no proof that there is any taint of professionalism in football at Swarthmore. Let us hope that charges to that effect are entirely unfounded. But is it not well to consider and decide before another season how we stand on this question which has lately stirred the whole college world?

In the last issue of *The Phœnix* there appears in an editorial the following argument for paid players on the football team: "Professors are not ashamed to go where they are paid the most. Is football to be put on a higher plane than teaching? Even the clergy, whose work is first of all, are not free from it. Where man has a talent it is quite the modern doctrine that he should make it pay, in dollars and cents possibly, in education more profitably." This seems to me a clear statement of the argument most often advanced in favor of professional football. The strength of the argument depends on the view we take of the place of football in the college life. If one function of the college were the entertainment of the public, a function which is confessedly and properly the function of the professional baseball team or of the theater, then it would be the duty of the college, perhaps, to engage the best football players possible, as it should engage the best professors possible. If, again, the highest success of the college depended entirely on numbers, some might think it right to sacrifice the moral tone of the college and secure for advertising purposes a team which could beat the teams of the big colleges. But we want Swarthmore to stand in the college world for something higher than mere numbers; we want her to be something better than a successful showman.

The men who are attracted to a college because she has a successful football team, and who do not care how that team has won its victories, are not men who will bring the highest standards in the intellectual, social or moral life of the college, or who will maintain the high ideals which are the present legacy of the Swarthmore students.

Perhaps the primary and old-fashioned reason for the encouragement of athletics, before the plea of advertising took a foremost place, has been the physical development and well-being of the entire student body. This aim has not been entirely forgotten, fortunately, in winter and spring sports. But football, as often managed, gives no incentive to any but the very strongest of the students to seek physical development on the gridiron. If many of the players have been brought, or are believed by the students to have been brought, to the college to play football, what is the use of any one trying for the team? Surely the logical tendency of professional football is to drive most of the students from the field. The college thus pays a price grossly out of proportion to any advantages gained when it allows itself to sacrifice the general and healthy participation in athletics for football victory.

There is no better school for high principles than an athletic field. Unfortunately it is equally true that there is no place where one's standard may be more quickly lowered. The sense of honor of the player is being terribly lowered where the game is played for victory at any cost. By all means let the players play to win, but let them never forget that a game is worse than lost when it is won by underhand playing, slugging or coaching from the side lines.

May their managers never forget that where a victory is won by professional players the victory brings no glory, and merely shows the enthusiastic loyalty and generosity of some friends of the college, a loyalty and generosity which has expressed itself wrongly and which will defeat its ultimate object.—*Member of Class* '00, *in the Swarthmorean.*

WILLIAMSON SCHOOL OF TRADES.

[Address by Isaac H. Clothier, president of the Board of Trustees, at the commencement exercises of the Williamson Free School of Mechanical Trades, near Media, Delaware County, Pa., Third month 31st, 1906.]

The Board of Trustees welcomes you all on this occasion of the going out into the world of their thirteenth graduating class.

The passing of another year has brought the commencement of life for another body of young men who form the graduating class of to-day; and after three years of training in their respective mechanical trades, now receive their diplomas and go forth to enter upon careers, we trust, of usefulness, and, therefore, of honor and responsibility among their fellowmen.

As this is somewhat in the nature of an annual report, it seems proper to state here, that during the year various improvements have been in progress and are now under way, it being our policy not only to maintain the plant in excellent order, but to secure the best results by keeping abreast of the improvements of the times.

We have under construction a new pumping station and large main direct from it to the reservoirs, where we now have stored 6,000,000 gallons of drinking water. We are putting in various new and improved pumping engines, and replacing all motors by those of more modern type.

We have put additional machinery in the shops, and a refrigerator and ice-making plant, and also an additional silo for our improved head of cattle. The cost of these various improvements is about $13,500.

All this, of course, is tributary to the main purpose and work of the institution, about which the trustees have to report that uniform and steady progress which has been characteristic of the school from its beginning.

Under the immediate and personal care and supervision of President Shrigley, Superintendent Bitting, and their competent staff of assistants, the work of trade instruction goes steadily on, and the boy of seventeen, who entered here three years ago, perhaps deficient in school education, and utterly without qualification for intelligent labor, to-day faces the world with confidence, for he is equipped with a common school education and a trade which will enable

him to command at least a comfortable livelihood, if followed conscientiously and with diligence. He commands this livelihood because he has that which the world needs, a knowledge of a skilled industry.

You have just inspected the workshops, and observed the young men while engaged in their usual daily occupations. The class of young men which now leaves this comfortable home and training school, having passed through their period of trade instruction and practice, numbers forty-five. Of these there are: Bricklayers, 14; carpenters, 10; stationary engineers, 3; machinists, 8; pattern makers, 10. In the twelve classes which have preceded this there have been an aggregate of five hundred and two graduates, making, with the class of to-day, five hundred and forty-seven, divided as follows: Bricklayers, 133; carpenters, 111; stationary engineers, 46; machinists, 156; pattern makers, 101.

The effect of having this body of trained and self-respecting workers in the community, with its yearly additions, instead of an equal number of young men without skill, and only fit for day labor, cannot be computed.

The material development of the last decade has been extraordinary, and the educational advancement in the active and enlarged work of schools, colleges and universities, has perhaps even kept pace therewith, but gratifying as this is, a still more important development of the times is the industrial advance, the increased interest which is being taken in the diffusion of a knowledge of mechanical trades among the young men of the nation through trades schools. The interest referred to is not confined to our own country, but is showing itself abroad, and it may be said throughout the civilized world.

I quoted last year President Eliot's statement, that the apprentice system is an unjust and imperfect method; a slow and wasteful way of learning a trade, liable to great abuses, and that any bright and intelligent youth can learn a deal more in three years at a good trades school than in seven years of apprenticeship.

This striking statement from so eminent an educational authority is supplemented by the largely increased interest which is being taken by employers of skilled labor in endeavors to improve their apprenticeship system, notably by supplementing the work in shops by regulated attendance of their apprentices at industrial night schools, which policy has been somewhat helpful.

The constantly growing interest in the subject is shown also in the numbers of visits of inquiry to this school, which is recognized as the pioneer fully-equipped trades school, and many visits are made here annually by persons interested in the development of the trades school system of education and training. Numbers of such schools have been projected, and a number actually started, and leading educators recognizing the practical and far-reaching effects of such education both on the individual and the community, are showing a desire to have such training made a part of the public school system.

Another evidence of the changed feeling on this subject is shown in the fact that whatever doubts there may have existed early in life of the school as to its practical nature and value of the instruction, have passed away, and the truth is recognized, that it is the most efficient and economical method of acquiring trade instruction, divested of a great deal that must necessarily encumber the time and attention of an apprentice while slowly and somewhat imperfectly acquiring a knowledge of his trade by working in the shops.

When this school began to send out its graduates, considerable effort had to be made to secure positions for the young men, because there existed a decided indisposition on the part of employers to engage them, fearing their training had been more technical than practical as compared with the apprentice system. All this has greatly changed, and now, without solicitation on our part, a demand voluntarily comes to us for the graduates often exceeding our power to supply. Certain it is that the system here of school and shop work combined has produced excellent results, and numbers of our graduates in the building trades—bricklaying and carpentering—are established in business for themselves, some of them most successfully, and graduates in all the five trades are employed by important firms and corporations. Among these are the Pennsylvania Steel Company, the Link Belt Engineering Company, the General Electric Company, the Illinois Steel Company, the Pennsylvania Railroad Company, the Baldwin Locomotive Works, the American Car and Foundry Company, the United Gas Improvement Company, and many others.

Numbers of letters are received from time to time from the graduates, a recent one of which I read as somewhat illustrative. It is addressed to Mr. George, the instructor in bricklaying:

"Altoona, Pa., December 4th, 1905.

"Dear Friend:

"Yesterday was my birthday. I was twenty-four years old. The firm gave me a nice birthday present to-day. They made me head foreman of brickwork. The man that I succeed is from Pittsburg, and he goes to work under me to-morrow morning, or leaves the service of the firm. He has his chance.

"I started a five-story brick hotel this morning. It is to be completed in one hundred days. I feel so good over my advancement, that I thought I would tell you the news. If it would not have been for the instruction at Williamson, I am positive I would not have been placed in the position I have at present.

"Kindly remember me to all my friends at Williamson.

"Hoping to hear from you soon, I remain,

"Your friend,

"H. A. Moore, '02.

"P. S.—I will say this for the benefit of and a warning to the boys, that the man that I succeed lost his position through whiskey."

This homely but forcible letter might well ts. pect of the subject of a lecture, or the text for a

neither of which I shall give. The text of itself is a discourse or a sermon.

Young men of the graduating class, your future is in your own hands, and an honorable independence lies before you if you truly appreciate and faithfully use your portion of the inheritance bequeathed by the wise founder of the Williamson School.

FRIENDLY UNITY IN LANSDOWNE.

In Lansdowne, Pa., there are two growing Friends' meetings. The Orthodox meeting (known as Upper Darby) is an old meeting which has recently increased in membership because many Friends have moved to Lansdowne. The house is a neat building of the old-fashioned type. On the grounds is a new school building containing several rooms. One evening last week the Friends of this meeting invited the Friends of our branch to take tea with them. The invitation was very generally accepted, and a supper that was much enjoyed by those who partook of it was served in the school building. After an hour of pleasant social intercourse all passed to the meeting house, where men and women were not separated, and listened to an address by a prominent Friend of Moorestown, New Jersey, who gave very good reasons why Friends do not use water baptism or administer the sacraments.

The remark was laughingly made at the table that it was very easy for the members of the two branches to unite concerning victuals and drink. There was also a general feeling that they can and should unite in many forms of applied Christianity, though neither branch is yet ready to give up holding its own meetings for worship and discipline.

LOUISA J. ROBERTS MEMORIAL MEETING.

It is the custom of the Philadelphia Young Friends' Association to devote one meeting a year to the life work of some prominent Friend of recent times, whose portrait is then placed permanently in the auditorium of the Association. As Louisa J. Roberts had been one of the pioneers of the First-day school work it was entirely fitting that the young Friends of the present time should be made familiar with the story of her life.

J. Russell Smith presided over the meeting. Ellis W. Bacon brought forward a well-executed photograph of Louisa J. Roberts, of the same size as the pictures of Aaron M. Powell and Isaac H. Hillborn, and placed it on the platform where all could see it; then he spoke of the work done for the young by this Friend, who almost seemed to be present in the flesh so perfect was the likeness.

Lydia H. Hall, who was for many years associated with Louisa J. Roberts as editor of FRIENDS' INTELLIGENCER, had prepared a paper for the occasion, but the one who had expected to read it for her was detained by sickness. This paper will be published in another issue. The first speaker was Samuel who had been a member of Louisa's class in First-day school. He made several interesting extracts from her diary, after saying that she was when a young woman a member of the Baptist Church. Seventh month 12th, 1857, she spoke of having made application to become a member of Friends and of having a religious visit from Jane Johnson. This was the first time that she used the plain language. Eleventh month 22d, 1857, she had a visit from the committee on her application for membership, and was much pleased, but did not harmonize with them as she would desire. Ninth month 29th, 1861, she spoke of as a very important day, as the First-day school was to open in the afternoon. She desired such preparation of heart as would enable her to serve in the important undertaking to her own satisfaction and the acceptance of her Heavenly Father. In this First-day school class there were three who entered upon the ministry—Edgar Smith, a youth of great promise, who died before he was nineteen; Ellwood Conard, who is now a minister of the other branch of Friends, and William Dayton Roberts, an eminent Presbyterian minister of Philadelphia, who still holds his teacher in grateful remembrance.

Samuel Jones then spoke of the gradual broadening of Louisa's faith after she became a member of the Society of Friends, and of her conclusion, as the result of careful study and deliberation, that Jesus was the son of Joseph, and that his body was human, while spiritually he was the Son of God. He closed with a reference to her work in the ministry. In Second month, 1870, it was given her to say in quarterly meeting that the cross is not a cross to the soul whose willing feet make haste to do the Master's will.

Henry W. Wilbur read a biographical sketch of Louisa J. Roberts, which will later be published in full.

S. Raymond Roberts gave some interesting reminiscences of his childhood's days, and of his mother's co-workers, mentioning Jane Johnson, Frances J. Newlin and Emily Atkinson. He said that his mother had not then much influence in the meeting, because she had been so recently received into membership, and that it was through Jane Johnson's influence that permission was finally obtained to transfer the First-day school from a private house to Green Street Meeting House.

Elizabeth Lloyd spoke of the spiritual help she had received from Louisa J. Roberts when they went together to visit some meetings in Southern Quarter, and added: "All of us who heard her know how she grew and developed in the ministry; how her gift increased because of her faithfulness; and how she was enabled to reach many hearts and inspire many lives."

Thomas Bacon spoke of having been a member of her First-day school class, and of her earnestness as a teacher. George B. Cock emphasized the service rendered by her to the younger members of our Society.

Although the attendance was small, owing to the very inclement weather, those who were fortunate enough to be present received a spiritual uplift from this hour spent with one who had lived a consecrated life.

There an athletic

BOOKS AND READING.

In his book of collected verses, "Bird and Bough" (Houghton, Mifflin & Co.), John Burroughs prints his lyrical impressions of some of our friendly American birds and flowers—the partridge, bluebird, bush sparrow, swallow, cuckoo, vesper sparrow, thrush, indigo bird, woodpecker, crow, snowbird, robin, the hepatica, arbutus, cardinal flower, and others.

John Burrough's verse is like the man himself, unpretentious, friendly, quietly musical; in a word, it is Wordsworthian verse of the simpler moods. The little book would make a charming companion for any one going to the country or the mountains, for its close observation and pleasant speech will give precision and vitality to one's own perceptions of all outdoor wonder and beauty.

A typical stanza is this, of the woodpecker:

"We are neighbors well agreed
Of a common lot;
Peace and love our only creed
In this charmèd spot."

AGAIN THE SPRING.

Again the spring! again the Easter Lily!
Again the soft, warm air with odors rife;
Again the tender green on hill and valley;
Again the miracle of risen life!

Again from the dark mould of their entombing,
In all their lovely robes of radiant hue,
The crocus and the violet are blooming,
The self-same flowers our earliest childhood knew.

Again the birds in joyous flocks are winging,
Chirping their notes of love and nestling days;
Again the sound of happy children singing
Along the lanes and in the woodland ways.

And, as I gaze and listen, tears are welling—
Glad, happy tears that in my heart a voice,
Answers the budding trees and blossoms swelling,
And in earth's springtime gladness can rejoice.

For of this lovely life around me springing,
My inmost being feels itself a part;
"This is immortal life" my soul is singing,
"This is immortal hope within the heart."

"Father of Spirits"—thus my soul is saying—
"Because thou livest we shall ever live;
Life and not death thy universe is swaying,
Life thou hast given, and wilt ever give.

"And the dear loved ones, gone beyond our seeing,
Toward whom our hearts still yearn so tenderly,
In thee they live and move and have their being,
Not lost, not changed, they only live in thee.

"What glad new life is theirs, this sweet spring morning,
In that far Heaven of Love that is their home!
Can sweeter flowers bloom for its adorning
Than those which ever with earth's springtime come!

"O Death, thy victory is only seeming!
O Grave, thy sting but ends earth's pain and strife!
Through them all souls at last to Thee are coming,
Who art the Resurrection and the Life."

—Helen E. Starrett, in Unity.

BIRTHS.

JOHNSON.—At their home in West Marlborough, Chester County, Pa., Second month 25th, 1906, to Albert Sidney and Tacie Moore Johnson, a daughter, who is named Dorothy E. Johnson.

PALMER.—At "Hillcrest," Secane Highlands, Pa., on Third month 26th, 1906, to Edwin Lewis and Anna Dora French Palmer, a son, who is named Edwin Lewis Palmer.

DEATHS.

HIATT.—Third month 4th, 1906, near New Burlington, O., Amos Cook Hiatt, aged 78 years and 8 months; a lifelong member of the Society of Friends, and for many years a member of Miami Monthly Meeting.

KELLY.—In Waynesville, O., Second month 19th, 1906, Harriet C., widow of Levi H. Kelly, aged 49 years. Hers was a lingering disease, terminating in dropsy, which she bore patiently; death had no terrors for her; a member of Miami Monthly Meeting.

SMITH.—At Medford, N. J., on Second month 20th, 1906, Kesiah B., widow of the late Lindly M. Smith, aged 75 years; a member of Haddonfield Monthly Meeting.

TONKIN.—Near Mullica Hill, N. J., Third month 30th, 1906, Mary B., wife of George C. Tonkin, aged 56 years. She was a member of Pilesgrove Monthly Meeting. A large gathering of relatives and friends assembled at her late home, Fourth month 2d, where all were encouraged to emulate her life of love and good works. She will be missed not only by her devoted husband and children, but in every activity in which she was engaged. Her words of loving sympathy and her helpful ministrations have brightened the pathway of all with whom she mingled.

WICKERSHAM.—On Third month 16th, at the residence of her sister, Edith W. Cleaver, York, Pa., Mary Ann Wickersham, aged nearly 75 years. The deceased manifested great patience and cheerfulness during her afflictions, and during her whole life was never happier than when doing something for those she loved. E.

NOTES AND ANNOUNCEMENTS.

John J. Cornell, who has been confined to the house for six weeks with rheumatic gout, is now slowly convalescing, but is not yet able to go out doors.

In our issue of Third month 31st, in an article on Blue River Monthly Meeting, Thomas Trueblood's age was given incorrectly as threescore and ten. He was 80 years old the 29th of Third month.

The Literature and Social Section of the Philadelphia Young Friends' Association will hold its regular meeting in the auditorium, Fifteenth and Cherry Streets, Second-day evening, at 8 o'clock. John L. Carver will address the meeting. During a social hour there will be music and recitations.

The First-day School Union of Salem Quarterly Meeting will hold its spring sessions at Mickleton, N. J., Seventh-day, the 14th, at 10 a.m. and 2 p.m. In the morning reports of the schools and exercises on peace and arbitration. Afternoon, a Round Table conference on primary work, under the leadership of Cora H. Carver.

The assembly room of Friends' Academy, Locust Valley, N. Y., was well filled on Second-day evening, Fourth month 2d, with pupils and visitors to hear Charles F. Underhill give impersonations from "Rip Van Winkle." All followed the vivid descriptions and scenes and impersonations of character with the closest interest, and were delighted. The opening and closing numbers were piano solos by Edna B. Downing.

Fourth month 28th, 29th and 30th will be the time of Nebraska Half Yearly Meeting, at Lincoln, Neb. Ministers and Elders meeting will be held on Seventh-day, the 28th, at 2 p.m. The public meeting for worship on First-day will be at 11 a.m. The business session will be held on Second-day morning. All meetings will be held in G. A. R. Hall, Twelfth and N Streets. Announcement of Friends from a distance having a prospect of attending will be made later.

The lecture of Jesse Holmes on "The Personality of Jesus," Fourth month 8th, at Westfield Meeting (Riverton, N. J.), was attended by a large gathering and with even greater interest than the lecture of the previous week. The lectures are deeply appreciated, and it is felt that they are of great benefit to the people of our neighborhood. On Fourth month 15th, at 3 p.m., the topic of the lecture will be "Miracles." All interested are most cordially invited to be present.

The following, which is the kind of letter that is sent out every little while by the Junior Conference of Girard Avenue, Philadelphia, to every young person within the radius of influence of that meeting, gives an idea of the work those young Friends are doing:

"Fourth month 3d we had a most interesting talk on the 'Gospel of Mark.' For the other First-days of this month we have a very interesting outline of discussion, and shall hope to have thee with us, prepared to uphold thy views."

PROGRAM.

"Fourth month 8th.—Discussion of Queries continued. 'Are They Apt?' 'Are They Useful, if Apt?' 'Suggestions for New Ones.'

"Fourth month 15th.—1. 'Our Method of Raising Money. Are Endowments Helpful?'

2. 'For What Does the Society Need Money?' (a) 'Present Uses.' (b) 'Possible Uses.'

"Fourth month 22d.—1. "The Care of Our Own Poor. What Is Our System and Has It Any Effect Upon"—(a) 'Application for Membership.' (b) 'Our Action Upon Applications.'

2. 'Treatment of Criminals.' (a) 'Should the Motive be Punishment or Reformation?' (b) 'Should We Look Upon the Offender with Love, with Fear, with Resentment?' (c) 'Punishments as Deterrents, Retributions, Corrections.'

"Fourth month 29th.—'Days and Times.' (a) 'Is the Observation of Anniversaries Good or Objectionable?' (b) 'Do we Keep the Sabbath for the Sake of God or for the Sake of Man?' 'Should the Whole Day be Taken Up with Religious Exercises?'

"There are but a few more weeks for First-day school work this spring, and the committee is therefore particularly anxious to see thee taking an active part in the work, that they may feel that their winter's work has been beneficial to the membership.

"Hoping to see thee on First-day morning at 9.45 a.m.,

"Very cordially thine,

"THE EXECUTIVE COMMITTEE."

FRIENDS IN TORONTO.

The second annual meeting of Friends' Association will be held on the 14th and 15th of the present month. The program outlined is as follows:

Seventh-day, 14th, at Webb's Parlors, 68 Yonge Street.

5.30 p.m. to 6.30 p.m.—An informal social occasion.

6.30 p.m.—Supper. (Tickets, 50 cents.)

7.15 p.m.—Association reports.

7.45 p.m.—Appointment of officers and members of committees.

8.00 p.m.—Solo, by Miss L. M. Pound.

Address, "Religion and the Modern Needs," by J. H. Macdonald, editor *The Globe*.

Remarks, by members.

9.30 p.m.—The closing.

First-day, 15th, at 141 College Street.

3.00 p.m.—Meeting for worship, followed by examination of "Lord of the Sabbath" (from "The Sovereignty of Character," Dr. Watson), Dr. A. C. Courtice, leading.

FRIENDS' ASSOCIATIONS.

GIRARD AVENUE.—On Seventh-day evening, Fourth month 7th, the vice-president, Herbert S. Conrad, called to order the regular meeting of the Girard Avenue Friends' Association. Anna A. Emley read for us from Mark Twain's works part of "Eve's Diary." An advertising contest, consisting of advertisers' pet phrases, was given by Edna L. Byrd. The main part of our evening was spent in an old-fashioned spelling bee, conducted by Ethel G. Coates.

MARY R. WALTON, Secretary.

NEWTOWN, PA.—There was a good attendance of the Friends' Association in the parlor of the Friends' Home on the evening of the 3d inst. The president, Thomas M. Stapler, opened the meeting by reading the 11th chapter of Proverbs. Sarah J. Reeder gave a bird's-eye view of the beginning of the society, when in great travail of spirit George Fox and his followers went forth among the people to give their message, the central thought of which was that the "Lord had opened to them by His invisible power that every man was enlightened by the divine light of Christ." This at a time when there was no organization, nor one even thought of. Elizabeth G. Stapler supplemented this paper by reading from "The Rise of the Society of Friends," a little book by T. Edmund Harvey, describing the organization of the society that took place later. "The Power of Silence" was treated by Franklin Packer and Ellie B. Janney. Franklin depicted the power of the silent waiting for the voice of God in the soul by reading from a little pamphlet which seemed expressive of the thought. Ellie treated the subject in an original paper—the thought in this busy, restless world, "this quietness which requires a rich Christian culture is not easily reached, and that many a life is nearly or quite spent without knowing much about the 'power of silence.'" A delegation from the Trenton Friends' Association was with us, and one of them gave us a beautiful message on the difference between a living and a dead silence. Mary Bonsall gave a select reading, a poem, "Doubt Not." Lettie W. Eyre read from the Discipline on "Gospel Ministry." Willis G. Worstall read from the FRIENDS' INTELLIGENCER, "The Rightfulness and Reasonableness of Total Abstinence," by Henry W. Wilbur. The subject matter prepared by the Executive Committee for the next meeting of the Association called for a condensed statement of the "Stoics" and their philosophy, and "Should the same standard of right be maintained in business and social relations?" Also, "The changes in Friends' Discipline," which will probably be considered at our next yearly meeting. After roll-call and silence, the Association adjourned to meet at the home of George C. and Lavinia W. Blackfan on the evening of the first Fourth-day in Fifth month.

S. J. R.

PLYMOUTH MEETING, PA.—At the regular meeting of Plymouth Friends' Association, held Fourth month 8th, 1906, the meeting was opened by the reading of the tenth chapter of Proverbs by Lydia C. Webster. Ellen K. Phillips gave us an interesting reading on "What Do Friends Believe?" We then listened to an interesting address on the "Adult Schools in England" by Arthur M. Dewees, who had spent eight months in studying and working amongst them in the past year. He told of the different adult schools which he had attended, one interesting fact being the good influence the Social Club is doing in keeping hundreds of thousands from the saloons, often causing the saloons to be abandoned. Another interesting fact was the starting of "mission meetings," and the great number who had since joined with Friends' meetings. In the discussion which followed, Joseph Willits, of the Sixth and Noble Streets Meeting, Philadelphia, told of their starting the first adult school in America, and of their success, now having successful schools in Camden, N. J., Germantown, and in New York. Remarks were made by William Livezey, Benjamin Smith and others. With a short silence the meeting adjourned, to meet Fifth month 6th, 1906.

ELIZABETH BUCKMAN, Secretary.

SOLEBURY, PA.—Young Friends held the meeting of their Association on Fourth month 8th, at the rise of the religious meeting, as is their custom. The president, Emma A. Fell, read the Scripture lesson, and Walter W. Ely an excellent minute of the former meeting.

Ethel A. Fell read that portion of the Discipline which refers to careful reading of the Scripture. John B. Williams read several very interesting short articles relative to Susan B. Anthony's life, the religious revival and improved civic political conditions in Philadelphia, death of Susan W. Lippincott, etc. The speaker also urged that a committee be immediately appointed to have charge of a suitable memorial meeting to commemorate the anniversary of the Solebury Meeting, it being one hundred years since Friends came from Buckingham and established a meeting here. For this purpose the Association named Eastburn Reeder, Fanny Cunningham, William M. Ely, Edith Michener, Emma A. Fell, W. Wallace Paxson, John S. Williams and Caroline C. Price to confer with a committee from the monthly meeting, and arrange date and program. It is desired that all who have at any period belonged to this meeting, although now living at a distance, may find it possible to be present.

As representatives to attend the First-day School Union of Bucks County at Doylestown on Fourth month 28th, Fanny Cunningham, Carroll B. Price, Ella B. Carter, Walter W. Ely and Emma A. Fell were selected; the two first named to serve on the Business Committee. Martha Ely Claxton and Annie M. Smith were named to attend the executive meetings in Philadelphia in the Fifth and Eleventh months.

William E. Roberts, of George School faculty, a member of the Solebury Association, gave a comprehensive review of the "Babylonian Captivity," mentioning the various books of the Bible wherein this history can be found, and making a most interesting and instructive address. At the last meeting for the season, which occurs in the Fifth month, Anna Palmer will discuss literature; Huldah P. Mattison, history; Rebecca Lownes, Discipline, and John H. Ely, current events.

Byberry, Pa.—The last meeting of the Byberry Friends' Association was held on the 1st, with an attendance of sixty, and this with nothing unusual on the program. Mary C. Wood gave the opening Scripture reading. Arabella Carter reported having paid $10.00 to R. Barclay Spicer for Woodbrooke movement. A report was made by the Fence Committee, showing $168.80 had been received for the new fence around the meeting house grounds, which had been done, leaving a balance of $15.65 on hand. It was finally ordered that this report, together with the balance, be sent to the Preparative Meeting, that the work (painting, etc.) may be finished. This committee had been a self-appointed one to have this work done, and much gratitude was felt that they had successfully accomplished so much.

Another matter of business was introduced—that of endeavoring to form an Old Pupils' Association by Byberry School. This was introduced by Ida R. B. Edgerton, and after expressions of unity the following were appointed to constitute a committee of arrangements: Arabella Carter, Ida R. B. Edgerton, Miriam Tomlinson, Frank Wood, Wm. C. Parry, Anna Richardson, Edwin K. Bonner, Anna Hawkins, Rachel Knight and Hannah W. Comly. The exercises were opened by a reading by James Bonner, Jr., "Lincoln, the Man of the People," after which an original paper by Caroline J. Atkinson was presented entitled, "Sunshine and Shadow." Charles Edgerton gave a paper treating of the "Relations of Capital and Labor." He considered it was really a question of the open shop against the closed shop, and approved of paying men for what they do rather than what they belong to, and letting a man sell his labor for what and where he desires. He thinks the labor unions stand on a more critical ground than ever before, and he holds an abiding faith in "American institutions," and believes they will prevail.

A paper on current events was given by Allen Comly Wildman, which he sub-divided into three sections, viz.: Political, scientific, and news notes. This contained a vast amount of interesting information, and showed an amount of research. The question of holding a meeting jointly with the Philanthropic Committee was discussed at some length, and finally it was decided not to arrange for this at present. After a brief silence the meeting adjourned. A. C.

Lincoln, Va.—The Young Friends' Association met in the meeting house, Third month 25th, 1906, at 1.30 p.m. The day was very inclement, and several who were on the program were absent. After Scripture reading and adoption of minutes the topic for discussion was taken up: "Friends are advised to guard against frivolous and pernicious literature and to supply that which is profitable in its stead. What have we done and what can we do in this direction?" Cornelia Janney, speaking for magazines and similar publications, read at length from the report of the Press Committee of Baltimore Yearly Meeting. This report shows a large amount of effective work done by that committee to discourage and suppress demoralizing publications, and to promote the circulation of wholesome literature. George Hoge, discussing newspapers, spoke of the great power and influence of the press, and regretted that it publishes so much that is objectionable and not suitable to be taken into our homes. Caroline Taylor read from the Discipline, page 55, and claimed that what was there given answered the second part of the question fully. Speaking for books, she gave a bright, instructive discussion of books in general, and concluding, said: "I repeat, let us all try along every line of reading to know the good from the bad, the true from the false, and, abhorring that which is evil, cling to that which is good. A good book must increase the sum of our knowledge, intensify our faith in goodness, and deepen our loving sympathy for mankind." Elma Gregg discussed juvenile literature in a luminous and practical fashion, and gave the following summary of her remarks: "In this little paper I have tried to emphasize three points. First, as a meeting we have not done all we could towards providing a suitable juvenile library. Second, the great importance of having good reading matter within reach of the young people. Third, a plan by which I think we might improve our library."

In the general discussion the Friends' Intelligencer and the *Scattered Seeds* were commended as reading matter of a high class in their respective fields. That the latter, as reading for children, was exceptionally good. The lessons are well adapted to the First-day school work. It was stated that good habits of reading on the part of children tend to broaden their knowledge, and give a large fund of general information which illumines and supplements the brief and technical statements of the text-books in their school studies.

J. H. B.

Columbus, O.—The Friends' Association held its regular meeting at the home of John E. Carpenter, Fourth month 1st. The meeting was opened by the chairman reading the 20th chapter of Exodus. After a period of silence, Charles B. Galbreath read a paper which he prepared for the Ohio State Library entitled, "The Religious Life of Benjamin Russel Hanby," author of "Darling Nelly Gray." The composer of this once popular song spent his life in doing good to others. He received no benefit from the sale of this song. The publisher wrote him, "We have made the money, you the fame, that balances the account." The poem, "Silent Worship," was read by Hannah Davis. After a short silence, the meeting adjourned to meet at Edith Butterworth's. I. E. C.

METEROLOGICAL SUMMARY FOR THIRD MONTH, 1906.

Mean barometer 30.111
Highest barometer during the month, 24th 30.925
Lowest barometer during the month, 9th 29.523
Mean temperature 37.4
Highest temperature during the month, 3d, 4th .....57.
Lowest temperature during the month, 24th .....16.
Mean of maximum temperatures 43.6
Mean of minimum temperatures 31.1
Greatest daily range of temperature, 3d .....22.
Least daily range of temperature, 30th ..... 5.
Mean daily range of temperature 12.5
Mean temperature of the Dew Point 26.5
Mean relative humidity, per cent. 66.9
Total precipitation, inches 6.29
Greatest precipitation in any 24 consecutive hours, 2.40 inches of rain, on the 3d and 4th.
Number of days on which .01 inch or more precipitation, 17.
Number of clear days 9, fair days 8, cloudy days 14.
Prevailing direction of the wind from northwest.
Thunder storm on the 3d.
Solar halo on 24th.
Lunar halo on 6th.
Sleet on 15th and 19th.
Snow fell on the 5th, 10th, 13th, 14th, 15th, 16th, 19th, 22d, 31st. Total snowfall during the month, 8.7 inches, most of which fell on the 15th and 19th. Three and a half inches of snow on the ground on the 15th. None at the end of the month.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 49.5° on 27th.
Minimum of the wet bulb thermometer at 8 a.m., 15° on 24th.
Mean of the wet bulb thermometer at 8 a.m., 32°.
Maximum of the wet bulb thermometer at 8 p.m., 55° on 3d.
Minimum of the wet bulb thermometer at 8 p.m., 21.5° on 23d.
Mean of the wet bulb thermometer at 8 p.m., 33.4°.
Mean of the wet bulb thermometer for this month, 32.7°.

Note.—The means of the daily maximum and minimum temperatures, 43.6° and 31.1°, respectively, give a monthly mean of 37.4°, which is 4.6° below the normal, and 5.8° cooler than during the corresponding month in 1905.

The total amount of precipitation for the month, 6.29 inches, is 2.28 inches more than the normal, and 2.04 inches more than fell during Third month, 1905.

John Comly, Co-operating Observer.
Centennial Avenue, Phila., Third month 31st.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), 11 a.m. Adult class at 10.30 a.m.

4th mo. 14th (7th-day).—Salem First-day School Union, at Mickleton, N. J., at 10 a.m. and 2 p.m. In the morning reports of schools and exercises on peace and arbitration. Afternoon, Round Table conference on primary work, under leadership of Cora H. Carver.

4th mo. 14th (7th-day).—New York Monthly Meeting, at Schermerhorn St., Brooklyn, at 2.30 p.m. Meeting in evening on "Race Problems Due to Immigrants: Industrial Competition: Colored People."

4th mo. 15th (1st-day).—Next conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Lansdowne, Pa., announced for this date, has been postponed to the 22d, q. v.

4th mo. 15th (1st-day).—Cornwall Friends' Association, at the Seaman Homestead, at 3 p.m.

4th mo. 15th (1st-day).—Conference under care of Western Quarterly Meeting's Committee on Temperance and Other Philanthropic Labor, in Watson's Hall, Avondale, Pa., at 2.30 p.m. Subject, "Our Attitude Towards Crime and Criminals." Henry W. Wilbur will address the meeting.

4th mo. 15th (1st-day).—After meeting conference at Race Street, Philadelphia, on "Institutional Care of the Indigent." Discussion opened by H. K. Estabrook, of the Wayfarers' Lodge, Philadelphia.

4th mo. 15th (1st-day).—At Westfield Meeting House, Riverton, N. J., at 3 p.m., third of series of addresses by Jesse H. Holmes on "Jesus, the Messiah." Subject of the day, "Miracles."

4th mo. 15th (1st-day).—Visiting Committee of Salem Quarterly Meeting will attend the meeting at Mullica Hill, N. J., at 10 o'clock.

4th mo. 15th (1st-day).—Girard Avenue, Philadelphia, Junior Conference at 9.45 a.m. "Our Method of Raising Money. Are Endowments Helpful? For What Does a Society Need Money—Present Uses. Possible Uses."

4th mo. 16th (2d-day).—Social meeting, Philadelphia Young Friends' Association, under care Literature and Social Section, at 8 p.m., in the auditorium. Address by Dr. John L. Carver. Social hour, music, recitations.

4th mo. 18th (4th-day).—Harvard and Swarthmore play lacrosse on Whittier Field at Swarthmore, at 4.15 p.m.

4th mo. 18th (4th-day).—Monthly Meeting of Friends of Philadelphia, at Race Street, at 7.30 p.m.

4th mo. 18th (4th-day).—Southern Half Yearly Meeting, at Camden, Del., at 10 a.m. Ministers and elders, at 9.15 a.m. Public meeting for worship, on the 19th, at 10 a.m.

4th mo. 19th (5th-day).—Monthly Meeting of Friends at Green Street (corner of Fourth Street), Philadelphia, at 7.30 p.m.

4th mo. 21st (7th-day).—Concord First-day School Union, at Darby, Delaware County, Pa., at 10 a.m. and 1.45 p.m. Henry W. Wilbur will, in the morning, open a discussion on "Development of Friends as Leaders." Subject for discussion in afternoon, "The imperative need of teaching more impressively the practical application of our Christian principles in the pursuance of our business."

4th mo. 21st (7th-day).—Abington First-day School Union, at Norristown Meeting House, at 10.30 a.m. and 2 p.m. Subject for discussion, "Do our First-day school methods increase our spiritual growth?"

4th mo. 21st (7th-day).—Haddonfield First-day School Union, at Moorestown, N. J., at 10 a.m. Dr. Joseph S. Walton will speak.

4th mo. 22d (1st-day).—Young Friends' Association of Hopewell, Va., at 3 p.m.

4th mo. 22d (1st-day).—Young Friends' Association, New York and Brooklyn, at Schermerhorn Street Meeting House, Brooklyn, at 8 p.m. "The Nineteenth Century Awakening—Evolution." Discussion opened by George Howard Parker.

4th mo. 22d (1st-day).—Friends' Association, London Grove, Chester County,

(Continued on page iii.)

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This month's *Century* offers as its leading feature Lady De Lancey's remarkable narrative of scenes during and after the battle of Waterloo. The manuscript of this was submitted privately to Sir Walter Scott, who wrote that he considered it "one of the most valuable and important documents which could be published as illustrative of the throes of war." Charles Dickens said that the reading of this most astonishing and tremendous account constituted an epoch in his life.

This month's *Scribner's* tells the interesting story of what has been accomplished and what is yet to be done before the Pan-American Railway is completed. The scheme of a great railway along the backbone of the two Americas has been the dream of such men as James G. Blaine, Andrew Carnegie and A. J. Cassatt. Many links in the chain have already been built, and it is probable that before many years one may take a continuous railway ride from New York to Buenos Ayres.

This month's *McClure's* has an attractive table of contents. Carl Schurz, in his "Reminiscences," contributes a hair-raising chapter of adventure, which is all the more thrilling because it is true; Dr. Wood Hutchinson advances the comforting theory that the stomach can and should be trained to digest whatever we feel like eating; Perceval Gibbon gives a character sketch of Count Witte; Ray Stannard Baker, in an editorial, explains why his railroad articles have caused E. L. Philipp, of Milwaukee, to bring suit against *McClure's*.

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CALENDAR OF MEETINGS.

(Continued from page 240.)

Pa. "Elias Hicks—Life and Doctrines," by Francis W. Hicks. "Is There Any Atoning Power in Sacrifice," by Robert Pyle.

4th mo. 22d (1st-day).—Conference on literature, addressed by Dean Elizabeth Powell Bond, of Swarthmore, at Lansdowne, in the meeting house, at 2.30 p.m., under care of Concord Quarterly Meeting's Philanthropic Committee. Postponed from the 15th to this date.

4th mo. 22d (1st-day).—Schuylkill Meeting (near Phœnixville, Montgomery County, Pa.), attended by Philadelphia Quarterly Meeting's Committee, at 10.30 a.m.

4th mo. 23d (2d-day).—Fairhill Friends' Association, at the meeting house, Germantown Avenue and Cambria Street, Philadelphia.

4th mo. 24th (3d-day).—Western Quarterly Meeting, at London Grove, Chester County, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

4th mo. 25th (4th-day).—The First-day School Organization of Philadelphia Quarterly Meeting will hold its spring meeting in Race Street Meeting House, at 8 p.m.

4th mo. 26th (5th-day).—Caln Quarterly Meeting, at Sadsbury Meeting House (in Christiana, Pa.), at 11 a.m.; ministers and elders, same day, at 10 a.m.

4th mo. 28th (7th-day).—The spring meeting of Bucks Union will be held in Doylestown Meeting House, at 10.30 a.m. and 1.30 p.m.

4th mo. 28th (7th-day).—Western First-day School Union, at West Grove, Chester County, Pa., morning and afternoon session.

4th mo. 28th (7th-day).—Conference of Friends' Schools (New York, Philadelphia, Baltimore Yearly Meetings), at Swarthmore College. Morning session, 10.30 a.m. General discussion on "Professional Training of Friends as Teachers for Friends' and Other Schools," opened by Edward B. Rawson, of New York. Afternoon, address by President Charles L. Thwing, of Northwestern University, Cleveland, O.

4th mo. 28th (7th-day).—Westbury Quarterly Meeting, at Brooklyn, N. Y., at 10.30 a.m.; ministers and elders, day before, at 3 p.m.

4th mo. 28th (7th-day).—Scipio Quarterly Meeting, at Scipio (four miles from Aurora on L. V. R. R.), N. Y.; ministers and elders, day before, at 2 p.m.

4th mo. 30th (2d-day).—Nebraska Half Yearly Meeting, in G. A. R. Hall, Lincoln, Neb.; ministers and elders, 7th-day before, at 2 p.m. Public meeting on 1st-day, at 11 a.m.

5th mo. 5th (7th-day).—Week-end conference at George School and Newtown, Bucks County, Pa.

HELPS TO AGREEABLENESS.

When needed, say the encouraging word which, like hot water on the tea, brings out the strength.

Never correct a speaker who makes some trifling mistake of date or place.

Chatter about anything you will but personalities.

Don't preach on the playground. Society does not want your opinions foisted upon it.

Give your little talents generously, when asked.

Don't claim to know what you do not; the sham will soon be detected.

Do not forget your "bread and butter" letter after a visit; write the letter of congratulation to a happy friend; write the letter of kindly sympathy to the friend in sorrow.

This month's *North American Review* will be in demand among Philadelphians, for Henry James contributes a paper in which he cordially approves of the Quaker City. He says Philadelphia has arrived at a state of consanguinity, "with nothing in the world left to bristle for, or against." Quotations will not do justice to this enjoyable essay; it should be read entire.

The Lyman D. Morse Advertising Agency, which has sent many advertisements to FRIENDS' INTELLIGENCER, was founded in 1849, and claims to be the oldest in the United States. It will hereafter be known as the **Morse International Agency**, with its office at No. 38 Park Row, New York.

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APRIL.

Oh, what's the time o' year?
Green—green things are growing
Far and near;
Violets are blowing
Without fear;
Rivulets are flowing,
Of icy thralldom clear,
Say, what's the time o' year?

Oh, what's the time o' year?
You, robin, singing so,
You, swallow, winging so,
You, grasses, springing so.
Say, what's the time o' year?
Is April, April, merry April—
Is April really here?

—*Impressions Quarterly.*

The *Bibliotheca Sacra* for Fourth month has an article on "United Mine Workers and Christian Ethics" by Rev. Peter Roberts, of Mahanoy City, Pa., in which the writer defends in the main the United Mine Workers' Union, but warns the laborers against the abuse of their power. John Bascom describes the condition of the unemployed of London. Herbert A. Miller, having studied the race problem from the side of psychology, concludes that "there is nothing in kind to differentiate the Negro particularly as a different psychic being from the Caucasian."

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PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FOURTH MONTH 21, 1906.

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*** TELEPHONE, SPRUCE 33-55

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CONTENTS OF THIS ISSUE.

Good Words.—XVI. 241
Serving (Verse) 241
Louisa Jewett Roberts 241
Memories of Louisa J. Roberts 244
The Friendly Leaven (Concluded) .. 245
The Literature of the Bible.—I. 247
The Mastery of Jesus 247
Editorial:
Certain Factors in the Coal Situation 248
Note and Comment 248
Joseph T. Moore, Jr. 250
Susan W. Lippincott's Interest in Swarthmore 251
Successor to Susan J. Cunningham at Swarthmore 251
The Miltonian Theology 252
Books and Reading 252
Birds in Spring (Verse) 252
Births, Marriages, Deaths 252
Notes and Announcements 253
Meetings at Lincoln, Neb. 254
Educational Conference at Swarthmore 254
Conference of Friends' Associations 254
National Conference of Charities in Philadelphia 254
Annual Meeting American Peace Society 254
Swarthmore College Notes 254
Friends' Associations 254
To Henry Jones (Verse) 255
Calendar of Meetings 256

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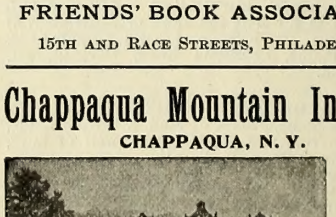
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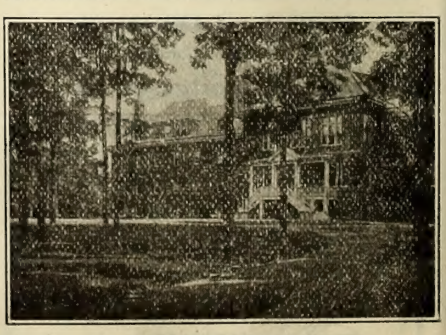
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PHILADELPHIA, FOURTH MONTH 21, 1906.

Volume LXIII. Number 16.

GOOD WORDS.—XVI.

A warm and generous philanthropy demands faith. There must be for its foundation a faith of man in man.

HOWARD M. JENKINS.

In INTELLIGENCER, 1890.

SERVING.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The book of life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad.
A sick man helped by thee shall make thee strong.
Thou shalt be served thyself by every sense
Of service which thou renderest.

—Elizabeth Barrett Browning.

LOUISA JEWETT ROBERTS.

[Read by Henry W. Wilbur at a meeting of the Young Friends' Association of Philadelphia, on the occasion of the placing on the walls of the Association Auditorium a portrait of Louisa J. Roberts.]

Biography is history personified. The life story of forceful and serviceable men and women is but a sectional account of the causes which they served, and the movements which they helped to advance. A biography of Susan B. Anthony would necessarily tell the vital things in the movement for the abolition of slavery from 1840 to 1863, and of the struggle for the equal rights of women from the Rochester Convention in 1848, to the closing scene of her earthly pilgrimage last month.

This imperfect sketch of Louisa J. Roberts will, therefore, follow the line laid down above, and will skip much mere personal detail, that it may deal with the progress of her thought, the character of her service, and the growth of movements and influences which were in fact life of her life.

This involves a study of the development of her thought, the scope of her ministry, and particularly the inception and growth of the First-day School movement, with whose literature and progress she was so actively connected. It may be said in passing that there were others now living, and still others who have gone to the great beyond, who were not less vigorous and consecrated in labor than she, and if they are ignored it is no slight, but for the reason that this paper must revolve around her distinct personality as a pivot, and not because we have forgotten or wish to ignore the splendid array of her fellow servants.

Sussex County is the tip end of the State of Delaware. In that neighborhood Louisa Jewett Raymond was born in 1819. The time was barely the threshold of the forceful period of the nineteenth century. No steam railroad shortened the distance betweeen two points anywhere in our country. When life and memory began with this daughter of Nathaniel Raymond, the electric telegraph had not begun to annihilate time and space, or send out its line to the ends of the earth. Louisa was twelve years old when Garrison's *Liberator* first rang out its uncompromising demand for immediate and unconditional emancipation, and her own family owned slaves. Her father was a seafaring man, but died when his daughter was but three years old.

In 1832 the widow removed her family to Lebanon, Conn., that she might secure better educational advantages for her children. The family was soon back in Delaware, and subsequently removed to Philadelphia, where Louisa, a girl in her teens, started a primary school on Carpenter Street, at the same time pursuing studies in the direction of an advanced education. In 1837 she took charge of the girls' department in a school conducted by Spencer Roberts. On Eighth month 6th, 1840, Spencer and Louisa were married, and the connection and acquaintance which finally led her into the Society of Friends began.

In her early life Louisa united with the Baptist denomination, and was baptized in the Schuylkill, near Gray's Ferry bridge.

The progress of the public school system made the Roberts' School unprofitable, and Spencer learned and followed the profession of a dentist. But the gold fever struck Philadelphia, and he became a "forty-niner," spending two years in the gold fields of California, when he returned to the Quaker City, and resumed the practice of his profession.

After the death of her mother Louisa Roberts united with Friends. This was in 1857. She at once became active in philanthropic work, both inside and outside the Society. In 1862 she lost three little boys from diphtheria. Her great sorrow was borne with phenomenal resignation, and was lightened by love and labor for others. In 1863 we find her working among the refugees on Mason's Island, in the Potomac River, opposite Georgetown. Returning to Philadelphia she went deeper than ever into the work for the unfortunate. She became connected with the FRIENDS' INTELLIGENCER about 1875. In 1890 she and her husband celebrated their golden wedding. She was actively interested in the Southern colored schools, and a multitude of interests and activities evidently beyond her strength.

There are few biographies of our "public Friends" which contain so marked a record of the

progress of religious ideas, and the growth of Biblical criticism, as may be found in the all too brief journal of Louisa Roberts. She gradually grew towards a broader faith and a more simple worship than the church of her childhood afforded, and found her need supplied in the religious society in which her husband was a member. On Eleventh month 22d, 1857, she was visited by the committee from the monthly meeting having the care of her application for membership in the Society. In her Journal she says: "I was much pleased with their visit, and trust I shall ever be enabled to walk worthily with them. I do not harmonize as I would desire, but I trust my Heavenly Father will look with compassion on his unstable handmaid, and give her 'beauty for ashes, the garment of praise for the spirit of heaviness.'" Louisa was thirty-eight years old, and had been seventeen years married, when she united with the Society.

One of the milestones in the path of her progress in thought is listed in her Journal, Third month 22d, 1867, really the tenth anniversary of her membership with Friends. The evening before she had Samuel M. Janney to tea. She says: "The conversation turned on the subject of the antiquity of man. S. M. J. seems to think that but little reliance is to be placed on any of the data at present adduced to prove that the existence of the human race dates back beyond the Mosaic record. The rapid increase of the species, he thinks, accounts for the peopling of the world at so early a day. I confess to a doubt on the subject." Then she adds: "I cannot see why those who are earnestly seeking for the truth are so unwilling to look at this matter in the light of scientific inquiry. The pure principles of our holy religion cannot suffer even if the full blaze of the light is brought to its investigation. We had better let go every tradition contained in the Old Testament than be found caviling at the great truths recorded by the finger of time in God's glorious book of nature." That is less than forty years ago, but it was high and advanced ground at that time, so rapidly have we progressed from a traditional to a spiritual basis for our religion.

On Third month 19th, 1869, we find her concerned over the genealogy of Jesus. After careful study of the Scriptures, she makes this confession: "Now, to my mind, and I here write it with no want of reverence for the blessed Son and Sent of the Father, but that I may put on paper for future reference my honest, deliberate conviction, made up after reading, with an earnest desire to find the truth, both sacred Scripture and ecclesiastical history, that there is no warrant, either from the words of the blessed Jesus himself, or the facts as recorded by the evangelists, for the commonly accepted belief that Joseph was not the human father of the human body in which that birth of the Holy Spirit dwelt."

In 1873 she was led to again refer to the subject, and after having read Blauvelt on the Resurrection, and a re-reading of the gospel narrative, she still maintained her previous conviction. And with broad emphasis she says: "And who is to decide, for it is one of the questions that must forever be mooted, and answered by each individual conscience according to the weight of internal evidence." . . . "My faith in the divinity of the man Jesus does not rest on those statements concerning his turning water into wine, or his having no natural father, or his walking on the water, or his appearing to his disciples after his crucifixion, but on the divine truths he uttered, and the fearlessness with which he proclaimed his divine mission, which were all contrary to the spirit of the times in which the eventful years of his public career were passed." It may be said that in these statements Louisa Roberts simply anticipated the conclusion of more modern scholars, not a few of whom are pronouncedly evangelical, or have continued connection with evangelical denominations, among them being Edward Grubb, English Friend, of London, and Dr. George A. Barton, Orthodox Friend, of America.

Her Journal does not tell us the exact date when she began to speak in the religious meetings. Under date of Second month 8th, 1870, she says: "I have been slow in recognizing it to be my duty to speak before the assembly gathered in public worship, but the words of the Master which bade men not to be ashamed to own him, warn me to be faithful, lest in the judgment he declare he never knew me."

Eleventh month 26th, 1882, she wrote this in her Journal: "'I have had a dispensation of the work of the Gospel ministry laid upon me, not recognized by my brethren, but owned by the great Head of the Church, at times to my own peace of mind, and with a clearness of a call to the work that I have no reason to question. Yet there are times when I would fain be excused, and throw my burden on the meeting."

Her ministry was not acknowledged by the meeting until 1886, yet, as in a multitude of other cases there is no evidence that this formal recognition of the brethren made any difference whatever with the spiritual quality of her ministry, or her conduct and conversation in the church.

Louisa Roberts, with her husband, visited every yearly meeting connected with our branch of the Society. She also visited the Indians in the West, and was a sample of constant spiritual industry and concern.

Louisa Roberts wrote much and well. Of course a considerable part of her literary efforts were hidden under the impersonal service of an editor. She wrote not a little verse, and wrote creditably. Her contribution to the literature of the First-day School movement was large, both as to contributions which appeared in *Scattered Seeds* and other periodical publications, but also in the preparation of lesson leaves. This brings us to her connection with First-day school work, and opens the way for a review of that movement in the Society, as part of her life history.

The First-day school in America was organized in the city of Philadelphia, First month 11th, 1791. On Twelfth month, 1796, this organization was incorporated by the Legislature, with the following title: "'The Society for the Institution and Support of First-day or Sunday Schools in the city of Philadelphia and the districts of Southwark and Northern Liberties." Friends were actively engaged in this

work, but they do not seem to have grasped the idea that these schools had any special value in teaching Friends' children. The course of instruction included "reading and writing from the Bible, and such other moral and religious books as the Society may from time to time direct." It appears that during the years from 1791 to 1800, the Society spent $3,968.56 in its educational work, and gave instruction to 2,127 children. When the American Sunday School Union was formed it overshadowed and absorbed the parent organization, and Friends for more than half a century disappeared from any First-day school activity.

According to the FRIENDS' INTELLIGENCER of Second month 9th, 1861, there was a First-day school organized in the meeting house at Birmingham, with the consent of the preparative meeting, on Eleventh month, 1860. In the INTELLIGENCER of First month 26th, 1861, in a communication heartily approving the then infant movement, Samuel M. Janney said: "There have probably been many instances of First-day schools kept by our members. The writer of this article remembers with satisfaction that more than thirty years ago he engaged with other Friends in establishing a First-day school for colored children, which was kept in a Friends' meeting house."

Jane Johnson may not inaptly be called the spiritual mother of Louisa J. Roberts. At just what time Jane began having a First-day school in her house, near the Green Street meeting house, cannot now be stated. At all events, Ninth month 29th, 1861, Jane Johnson and Louisa Roberts began a First-day school in the Green Street meeting house. It was attended by thirty-eight pupils, who in the main came without invitation or effort. They just "flocked in," as a report in the INTELLIGENCER puts it. On Seventh month 5th, 1862, the attendance had increased to about eighty. The movement grew apace, and practically grew as an individual concern, for it was a long time before the yearly meeting acknowledged or approved the work in an official way. In fact, this would seem to be the way all of our Friendly activities had their beginning. The philanthropic work was an assured success before it had any recognition from the meetings.

The First-day school movement was launched in the face of many misgivings on the part of some representative and influential Friends. The INTELLIGENCER for 1861, and part of 1860, contained several communications opposing the whole idea. It should be said, however, that the movement had the editorial support of the paper from the start, and a majority of the communications published favored the experiment. It may be interesting to note the fears expressed by the objectors. We make extracts from two of the adverse communications. The first came from Mendon, N. Y., and appeared in the INTELLIGENCER of Second month 9th, 1861. We quote:

"While I fully agree with the sentiment, that instilling into the tender minds of the youth of our Society an appreciation of the beauty and purity of our vital principles, will aid them in yielding to the dictates of the indwelling principles of light and life, it appears to me that a systematic teaching at regular periods, as on First-days, of those principles as they have been borne by the ancient worthies, will be more likely to lead into a traditionary reverence of the peculiar views and testimonies of the Society, and thus turn the mind away from a dependence on the immediate revealed will of God." This Friend then continued: "If the design be to inculcate a love for, and an acquaintance with, the fundamental principles of the Society, I ask, Can such a love and such an acquaintance be taught to children?" He thought not, "for this ever and will remain the prerogative of God."

Another critic, belonging to one of the meetings in Dutchess County, N. Y., said: "If a door is opened for First-day schools, I much fear the difficulty will not stop here, nor the decline of Friends be arrested thereby; but a departure from primitive simplicity and the fundamental principles of our Society will be quietly increased; for I apprehend that we should soon find that the aspiring disposition of many of our members would lead them to mingle with the more popular associations or institutions of the kind, whose motives and government being at variance with ours, would have a tendency to prepare the minds of many to seek a more intimate connection and alliance with other professed Christian bodies."

The two critics agreed in but one thing, and that in opposing the First-day school movement. One fancied that the schools would lead our children to rely on tradition, although he doubted if respect for our principles could be taught children; the other thought that the schools would lead the young folks away from our traditions, and land them in the lap of the other churches. The earnest First-day school workers of to-day may be able to determine whether either result feared by our pessimistic prophets has been realized.

If the First-day schools are simply to be Bible schools and nothing else; if their only aim is to teach the principles and testimonies of the Society of Friends, in an arbitrary fashion, they might come short of the expectation of their well wishers. That they should teach the Bible and the Quaker testimonies seems quite certain. But they might do more than that. The object is to make whole men and women, and that means that teaching nature may be as religious as teaching a book. It might be helpful in connection with the parables, to deal interestingly with the natural history upon which some of the parables were founded. It may be religious to teach whatever will make for clear thinking and clean living. Whatever makes that kind of men and women anywhere within the range of our Friendly connection must tend to strengthen the Society, and extend its principles. Any amount of zeal to save the Society is not a guarantee of successful First-day school service in and of itself. Another statement, which may seem paradoxical, but really is not, is that any amount of knowledge of the Bible, and conceivable expertness in the theory or practice of pedagogy, in and of themselves will not make successful First-day school workers. After knowledge of the Bible, and an understanding of pedagogy, and acquaintance with

the book of nature have all been possessed, the successful First-day school teacher must then supplement her knowledge with a certain faith in the Friendly principles, and an abiding enthusiasm for their promotion. Whatever success Louisa Roberts had in First-day school work was due to the happy combination of these requisites in her character.

Friends seem to have had an almost phenomenal capacity to individually start new movements, and sometimes to collectively promote them, and then have signally failed to hitch the new processes to their own system, and to understand the mutual good there is in effort for human weal. As we have seen they were in at the beginning of First-day school work in Philadelphia, but permitted the other religious bodies to appropriate and apply the idea for their own good, while our folks waited. Had the Society, at the end of the eighteenth and the beginning of the nineteenth century, practically grafted the First-day school idea on the Friendly system, using it not simply for their own children, but for the children of the street, and even the slums, it is exceedingly doubtful if the indifference and then the exodus of young people from the Society, which went on for half of the nineteenth century, would have taken place.

The whole so-called Sunday School movement might have been broadened, liberalized and humanized, had Friends applied their own first love to the immediate and continuous work of the Society.

Another lesson which the life of Louisa Roberts seems to impress is the importance of always keeping the windows of one's soul open towards the sun, as Whittier puts it. To not simply be receptive to the old light, but to be teachable when the new light dawns. In looking over our past we will find that the dear prophets of evil, who saw in First-day schools and philanthropic committees the opening wedge of a creaturely activity which was to open the seams of our spiritual habitation to the winds of worldliness, were not altogether correct, and therefore we may not be unduly nervous in the presence of the fear, which may perpetually discount the new occasion, and the new duty in our Society which the occasion calls into being.

The Young Friends' Association movement came to the front during the closing years of Louisa J. Roberts' life, and we have every reason to believe that she gave it encouragement and approval, as a valuable adjunct to the Society. These last years were characterized by much physical weakness and suffering, yet she was active and interested to the end. On the morning of the 8th of Third month, 1893, she was at her desk in the INTELLIGENCER office, but at 10.30 the evening of the same day she passed away. The Germans have a new beatitude which they have added to the New Testament collection, which may well close this sketch: "Blessed are the homesick, for they shall reach home."

The problem of other centuries was that of saving people from the world; the problem of the present century is that of making people fit to save the world. —*Francis Greenwood Peabody.*

MEMORIES OF LOUISA J. ROBERTS.

[Written by Lydia H. Hall for the meeting of the Philadelphia Young Friends' Association, Fourth month 9th, 1906.]

My acquaintance with Louisa J. Roberts began with the advent of the First-day schools. She was not a birthright member with Friends, but was reared in the faith of the Baptist Church, and on arriving at maturity became a devout member thereof. After her marriage with Spencer Roberts, who was a Friend, she became a thorough convert to the views of Friends of our branch, and joined her husband in membership with them.

Her bright mind and devout spirit soon led her to seek the companionship of such Friendly leaders as Jane Johnson, of Green Street Monthly Meeting; William Dorsey, of Germantown, and other Philadelphia Friends. Seeing the necessity for more religious instruction for the children, and following in the lead of Dr. Tyson, of Reading, Pa., a First-day school was started in Green Street meeting house, Philadelphia; a Bible class being held in a near-by house, under care of Jane Johnson and Louisa J. Roberts, was embraced therein. Louisa having had the advantage of Bible training in the Baptist Sabbath Schools in her own childhood and youth, felt the need for it with her own children, as well as for others, and joined heartily in the work.

I would here parenthetically remark that theology had much to do with the unfortunate Separation of 1828. Seeing how the letter of the Scripture was exalted above the spirit, many families let the Bible fall into disuse, not valuing it for themselves or their children, and many others withdrew entirely from association with Friends.

Louisa Roberts took an active part in the preparation of literature for children free from theological dogma, as "Talks for Children," Parts I and II, by Jane Johnson; "Biblical History," by Anna A. Townsend; "Conversations on the Queries," by Harriet E. Stockley, aiding in them all. A small fund was created for the publication of these books. These beginnings seem very meager in view of what has been done since, but the beginnings of things are necessarily small. In the early days of the lesson helps Louisa was the most prolific writer of the Bible series, keeping herself well informed as to modern interpretations and always leaning to the liberal side. When a First-day school paper was felt to be a necessity she threw herself into the project with great zeal and worked for the establishment of the *Scattered Seeds* by the Philadelphia First-day School Association. One incident is well remembered. At the spring meeting of the Association, held in Darby Meeting House, Fourth month 17th, 1869, having previously written and spoken on the subject, her eloquent appeal—supported by others—brought forth money for a trial issue of the little paper. Louisa, who was receiving the money in her lap, cried out to the amusement of those present, "Enough, enough, I have enough," thus following a characteristic impulse due more to honesty of purpose than to prudence. From the first number of *Scattered Seeds*,

in Fifth month, 1869, till the time of her sudden death in 1893, there was never a month without an article from "Aunty Karlie," which was her *nom de plume*. She was especially gifted in writing up natural history subjects for the children, and being a member of the Academy of the Natural Sciences in Philadelphia she was ever careful to verify her statements in whatever branch of science she was presenting. Devoted to truth, she would have only correct facts for publication. She may be followed by workers of greater brilliancy of gifts, and as devoted to duty, but no one can excel her in love for the children and a closer following of the light as she saw it. Hers was the "childlike heart," and we can say with Whittier:

"The Gospel of a life like hers
Is more than books or scrolls.
From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives."

Swarthmore, 3d mo. 3d, 1906.

THE FRIENDLY LEAVEN.

(Concluded from last week.)

In this criticism, which may have sounded unjust when we first read it, but which we may find is "truer than fiction," there is one expression that seems to bear the most potent meaning. The speaker is quoted as saying, "And to-day they are a dead force." It has been some time since I have studied scientific works; there have been many marvelous discoveries made; what were supposed to be facts have been supplanted by the broader, deeper knowledge. But so far as I know there can be no "dead force" in nature. A thing may be "dead," then it is no longer a force"; a thing may have "force," then it cannot be "dead." Perhaps the speaker meant to say, "a *latent* force"—a body that could exert influence, could have momentum, could change conditions, but one that is asleep, waiting for some touch to arouse into fresh, full life and activity; a people, old and young in years, who have knowledge, who have power, who have strength, who have ability, who know the truth, who see the need, who hear the call, who are mostly able to share even worldly riches, who have a glorious *past* record, but who are under the spell of some warping lethargy, and all the while such magnificent opportunities for added growth, greater power, keener vision, deeper knowledge, pass unheeded. If that be true, how pathetic. Is there nothing can rouse the sleepers, so that they also may yet be of "service" to the world and to themselves, that they may leave as a legacy no "blank," but full, rich harmony?

An old Scotch martyr, one of those who lost his physical life rather than lose his ideal of moral and spiritual life, had on his coat-of-arms a palm tree, tall and straight and slender, with heavy weights fastened to its long fronds, that notwithstanding lifted their graceful sweep high into the air. Underneath was the Latin motto, meaning, "I grow under a weight." Naturalists tell us that palm trees do grow most luxuriantly when apparently loaded down with weights. Perhaps the struggle that must be made to overcome the bending-downward tendency, the extra effort that must be exerted in order to develop the greater need for a grip in the rich soil, are just what are needed to send the roots deeper down into the earth, from whence all trees derive much of their life and strength; just what are needed to bring forth all the latent powers in branch and twig and leaf, combining all parts into a harmonious union for the purpose of not only withstanding wind and rain, but for a full, well-rounded growth even under difficulties.

Can it be that we are missing our full growth because of a lack of "weight"?

The Society of Friends began in the seventeenth century, a logical outcome of the religious oppression and intolerance. The history of those early Friends—as must ever be of those who stem the tide—is a succession of greater or lesser sacrifices, willingly made that they might be "four-square" to their understanding of truth and justice, and that they should in no way dim the glory of their new, clear comprehension of "the Fatherhood of God and the brotherhood of man." Can it be that we of the twentieth century are losing our ability to "stand fast" because there is now no oppression, no intolerance, no burdens, no weights, because there is nothing to overcome, no need for aught to sacrifice? The word "sacrifice" so often calls to mind some ancient sacrificial stone, some heathen funeral pyre, some torture of the Inquisition, or the old Roman Coliseum, where Christian martyrs died for their faith's sake.

. . . . . .

None of us need wait for some far-off chance for proving our worth. To stand firm, absolutely true to our highest ideal of manhood and womanhood, to be undismayed should none other see as we do, nor any be willing to face the opposition of those in power with us for conscience' sake, anxious only that *we* stand for good—that is, God—to be as a rock amid shifting sands of public opinion, to be unfaltering to our holding to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," no matter what others may do; to be loyal, through sun and rain, heat and cold, spring and fall, summer and winter, all times and all seasons, to our own understanding of right and wrong; to face misunderstanding, ridicule, censure, sarcasm, scorn, and, if need be, contempt, for the sake of an unpopular truth; to be utterly honest in all our dealing with our fellowmen; to "reflect," "as in a mirror," which we must keep bright, as nearly as in us lies, the image of the Elder Brother, whose days in the long ago were full of just such "living sacrifices"; to do all these things sweetly, serenely, uncompromisingly, keeping ourselves truly "unspotted" from the world's evil, while bearing our full share of the work of the world; to shrink not for fear of contact with whatever of sin or sorrow may have entered into another's life, but to rather glory in the knowledge that One before us who still

is with us, so interwove the divine through the human, that he was able to leave us a message of "Good cheer, I have overcome the world!" These are the impartial "tests" by which our lives can still be tried.

. . . . . .

If not yet able to give of our own conscious knowledge for the uplift and strengthening of others, each one of us may at least "reflect" some other light. The moon, wise men tell us, has no store of shine within herself, but she sheds beauty and cheer and blessing upon all the earth by faithfully reflecting the brilliancy of the sun.

Isaac Hillborn once preached a most powerful sermon woven from the thoughts awakened by noting the difference in the lighting power of two street lamps. Each lamp received the same quantity and quality of oil as the other; but the glass of the one was clean, the other was soiled; the one shone clearly, lighting up the street, making it safe for the passer-by; the other, because of its unclean condition, the dust, the dirt, the cobwebs, that had been allowed to accumulate, cast flickering shadows and fleeting rays of uncertain light. One is never sure of having his or her "reflector" burnished brightly unless it is frequently used.

You remember Hawthorne's story of "The Great Stone Face?" How the simple farmer lad in early life gave no slightest impression of in any way resembling that wondrous, benign, grand countenance that nature had fashioned away up there among the clouds and mountains of New Hampshire. How through the years of boyhood and young manhood it became his custom, when there was opportunity, to sit in silence, gazing earnestly upon those marvelous features, and longing to see that manly man whom legend had said would some day return a living image of the Great Stone Face. How all unconsciously his whole life became interwoven with the beauty and grandeur, the overshadowing benevolence, the eternal majesty of the sublime face into which he gazed. How, through those busy years, wherein he lost no opportunity of measuring the thoughts, the words, the acts, by the high standard he felt sure such a being must hold, he had slowly but surely grown into a perfect image of the Great Stone Face, reflecting "as in a mirror" the gracious strength, the wondrous beauty, the tender majesty, and even a stranger was impelled to exclaim, "Why, *here* is the image of that god of the mountain in the face of this *man*."

The minister I have already quoted evidently intended to say, "There is no future for Quakers." *Quakerism* cannot die. *It* is founded upon those simple, natural truths which, though at times hidden under much of man's contriving, and often "trodden under foot of man," are eternal and rise triumphant with the years.

Then, "*is* there no future for Quakers"? Each one must answer, and upon the individual response depends the present as well as the future. If we will, instead of future history reading, "dissolved as a lump of sugar," it will be said of us as Longfellow says of Evangeline:

"So was her love diffused, and like to some odorous spices
Suffered no waste nor loss, though filling the air with aroma."

Rufus Jones, one of the twentieth century Friends who finds there is just a nook wherein he may do a man's work and still be a Quaker, gives his answer in the words you may have already read in a recent issue of the FRIENDS INTELLIGENCER. I think they will bear repeating many times. "There is room for those, whether they call themselves or not by the name of Quakers, who can *live* Christianity rather than talk about it, who can show in their own lives that it is a real experience, able to transform character, to inspire with worthy ideals, to supply the moral dynamic that is needed to live them out, transfiguring suffering into discipline and drudgery into blessedness, and 'changing,' as has been finely said, 'the *thou shalt* of the tables of stone into the *I will* of a new nature.' There is room for those who can prove that the Spirit is free from human organization, and works in all alike, layman as well as priest, woman as well as man, if only they will obey; that the Christian life may be an intense reality without any priesthood or any sacraments or any machinery whatever. There is room for those who can trust the Spirit to direct and control their corporate life. There is a growing tendency to worship force and wealth and prosperity, to bow down to all that is big and strong and impressive to the outward eyes. There is room for those who stand for the reality of the unseen, who dare to act on the conviction that it is not material but moral forces that really mould the destinies of man, who are willing to trust the hidden and silent influences of justice and of love. There is room for those who can be patient, because they have faith in God."

And so, also, there is wide room for the boy and girl, the man or woman, who will measure his or her life by the yardstick so faithfully used by Abraham Lincoln: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody who stands right, stand with him while he is right and part with him when he goes wrong."

Is there no future for Quakers? No, unless you and I, each one of us, seeing as never before the beauty, the joy, the sacredness of the true, physical life, feeling more deeply than ever the blessing, the melody, the uplift of the pure moral life, shall make use of all the powers of body, mind and soul, toward reaching the full measure of the glorious eternal life. We of the twentieth century did not make the past, nor have we had the entire moulding of the present; but we may not shirk our responsibility for the future. To-morrow, the next day, and all the days to come, will bear the influence of our touch. Shall we be less true than were those early Friends who have so blessed us and the world? Shall we bequeath an unwelcome legacy of flabby, unused, misused muscles, of unreasoning, vacillating, dimmed brains, of warped, inglorious, vanquished souls? You and I alone can make answer.

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THE LITERATURE OF THE BIBLE.—I.

Biblical literature in its broadest sense includes the whole Bible. But literature defined as "the class of writings in which expression and form, in connection with ideas of permanent and universal interest, are characteristic or essential features," [1] enables one to select some books or parts of books as entitled to special literary study. Literature under this definition may be divided into various classes, such as poetry, romance, essays, etc.

Hebrew literature, like that of other peoples, probably began with poetry. Poetry is "one of the great primal human forces that go back to the development of the race," [2] "Poetry is the mother-tongue of the human race." [3] The first thoughts and feelings that early man felt like keeping and handing on, he seems to have naturally expressed rhythmically. This early song should perhaps be called folk-song. It seems to spring from the general life of the community expressing various feelings in connection with various events in a simple, child-like way. It embodied the elements of the life of the time. Of course poetry to-day is also the highest literary expression of the complex elements of social and individual life which the human spirit has thus far developed. And the whole range of this musical and spiritual keyboard is found in our Bibles! Not of all the kinds of poetry. No nation has produced the best of every kind. Each people has excelled in that which best expresses its own peculiar qualities. The Hebrew people have excelled all others in lyric song. The particular genius of the Hebrew people is subjective rather than objective. It was their *inner* life that seemed most important to them and has been most significant for the world. No doubt it is because they have listened so much to the inner voices of their hearts and have cared above everything else to give expression to their inner conceptions and feelings, that they have contributed more than any other people to the religious development of the world. It is, therefore, with the greatest possible interest that one turns to the study of Hebrew poetry.

Probably the oldest song of the Bible is the fragment found in Gen., iv, 24, 25, generally known by scholars as "The Sword Lay." Some of the translation is uncertain, but it can be read as follows:

THE SWORD LAY.

Adah and Zillah, hear my voice,
Ye wives of Lamech, hearken to my speech!
Truly I will slay a man for my wound,
Yea, a lad for my scar.
If Cain shall be avenged seven-fold
Then Lamech seventy and seven-fold.

Here we find ourselves in the ancient savage world.[4] Lamech is rejoicing over the invention of "every cutting instrument," that is, metal instruments of warfare. He proclaims his savage joy before his wives. Now vengeance can be manifold. Now whoever shall so much as wound him shall be slain. Yahweh,[5] indeed, had promised Cain that he should be avenged seven-fold if any one should kill him, but Lamech's sword is mightier than this word of Yahweh! It will bring a vengeance of seventy and seven fold. The third line may be read, "Truly I have slain a man," etc., which would then mean that Lamech had just come in from a conflict in which he had slain a man who had wounded him. He has tried the weapons forged by his son and feels that no one can withstand him in the future.

Possibly it is somewhat disappointing to find the first Hebrew lyric breathing out such a savage spirit, but the song is, no doubt, true to the ethical standards of its time when vengeance was an obligation. It must be older than the eighth century B.C., for it is imbedded in a document[6] probably written about that time. It reflects nomadic life, and is put into a story of the origin of the three professions belonging to Nomads—sheep raising, music, smithing.

In this poem we find the principle characteristics of subsequent Hebrew poetry in its beginnings. (1) There is rhythm; each line moves in trimeters—i.e., an accented syllable is followed by two unaccented. (2) There is rhyme. The first two lines end in the sounds le and te; the third and fourth lines rhyme, while the fifth and sixth lines contain assonance. (3) There is parallelism. The first and second lines express exactly the same thought, as do also the third and fourth lines. This love of stating things in parallels is one of the special features of Hebrew poetry. The fifth and sixth lines are also a parallelism of another kind. This subject will be taken up more thoroughly later.

[1] Century Dictionary.

[2] Ency. Brit., Article on Poetry.

[3] J. G. Hamann.

[4] Read Gen. 4: 16-24.

[5] The name for God used in this passage. It is the name from which the word Jehovah has been formed.

[6] Generally known as the J. document of the Pentateuch.

THE MASTERY OF JESUS.[7]

From whatever side we approach the life of Jesus this impression of mastery confronts us. On the one hand is the ethical aspect of strength to which our later inquiries must repeatedly return. Solemn exaltations of mood, experiences of prolonged temptation, moments of mystic rapture, occur, indeed, in his career; but when we consider what a part these emotional agitations have played in the history of religion, one is profoundly impressed by the sanity, reserve, composure and steadiness of the character of Jesus. . . . His method is not that of ecstacy, vision, nervous agitation, issuing in neurological saintliness; it is educative, sane, consistent with wise service of the world, capble of being likened in an infinite variety of ways to the decisions and obligations which every honest man must meet.

[7] From Francis G. Peabody's "Jesus Christ and the Christian Character. The Macmillan Co., 66 Fifth Avenue, New York. Price, $1.50.

Faith is the sense and the call of the open horizon. —*G. Lowes Dickinson, in his recent book.*

FRIENDS' INTELLIGENCER.

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CERTAIN FACTORS IN THE COAL SITUATION.

The complex economic considerations that belong to the coal situation can only be reasonably dealt with by a patient and careful study of the conditions. The obvious features forced upon the public view afford no adequate basis for sound economic judgment, and it is outside the province of the INTELLIGENCER to attempt a commercial or sociological discussion of these conditions. There are, however, certain factors in the situation which are so interwoven with the ethics of human society that expression concerning them falls within our field.

The inalienable rights of men deemed by our forefathers self-evident, are invovled in the recurring struggles between miners and operators, and frequently both sides seem intent upon securing these rights for themselves without regard to the fact that other men may by them be defrauded of kindred inalienable rights. We can easily reason every man's ethical responsibility to a conclusion if we consider him a separate unit. He may work or be idle as he pleases. He may pay such wages and charge such price for his produce as his judgment dictates. He may do what he will with his own, be it labor or capital. But practically men are not independent individual units. "None of us liveth to himself and no man dieth to himself," is true in the moral and spiritual relations of life. It is more intensely true in the social and economic structure of society. A man may work or be idle at his pleasure so long as he does not disturb the well-being of other people by his choice; but man as a social factor is bound by a great body of unwritten law and a larger aggregation of unwritten obligation, to so regulate his work, his habits and his pleasures that he will fulfill his responsibility to the men around him. The owner of a marketable commodity may use his own pleasure as to what he will do with it, so long as his decision does not infringe upon his obligation not to wantonly interfere with the life, liberty or pursuit of happiness of other men.

Under the present regime of mining and marketing coal the action of those concerned must always be considered not only from the standpoint of each man's rights, but of his duty to his fellows. The life and prosperity of us all are so closely dependent upon the continued supply and wise distribution of a necessary commodity, that neither party to the recurring controversies has a right to ignore our inalienable rights. We are, however, such interested factors in the situation that really disinterestd ethical judgment is difficult for us. Most of us want employers and employed to patch up their difficulties somehow and go on with business, so that we will be comfortable. When this is attained most of us forget that there are very real questions of weal and justice unsettled, until a threatened interruption to industrial peace again reminds us of their existence. Then we generally develop opinions which lack the value of a basis of assimilated knowledge.

Arbitration is a very attractive word to us. We hail any proposition embracing it as the thing desired. Undoubtedly it is the final and only means of settling disputes of any kind; but to be effective, arbitration must deal with all fundamental factors of the situation it seeks to readjust. In the present coal crisis neither miners nor operators desire complete arbitration. Each desires to dictate just what propositions arbitrators may pass upon, and reserves other matters of dispute for private agreement. Very naturally the two parties do not want to arbitrate the same questions, so that a real basis for permanent industrial peace is yet to be established.

We are not on this account to turn aside from the arbitration idea as Utopian and impractical, but rather to work for the establishment of the radical principle of arbitration which settles difficulties from a just weighing of their causes. We easily feel that either the one side or the other has made the right proposition, because what we know of the matter generally predisposes toward a one-sided view. Many matters, such as wage scales and prices, the general public is incompetent to pass judgment upon. The right of men to organize either as capitalists or laborers is in America generally conceded. What such groups of men do after they are organized is our business. Oppression, injustice and disregard of good of employees are under the ban of public opinion everywhere. Violence, intimidation and the coercion of the few by the many are counter to our standards of right and wrong. Strikes, as generally conducted, savor of barbarism; but we shall probably not see the end of them till we as a people come to a clearer and more just perception of the conditions which bring them forth, and get to work for the removal of fundamental causes. We feel sure that the economic differences which perplex miners and operators would yield to the solvent of real Christianity. It is a part of the mission of religious bodies to try to make potent in the industrial and commercial world this all-powerful agency in which we believe. How much effort are we making to discharge this mission faithfully?

A decision just handed down by the Supreme Court of the United States will do away with one of the worst features of our non-uniform divorce laws. It says in effect that no court can grant a divorce unless the offence for which the separation is granted

has been committed within the court's jurisdiction, or unless the defendant has been personally served with notice of the proceedings while within the court's jurisdiction. This decision will make it impossible for a person living in another State to go to South Dakota or Oklahoma and secure a divorce after a short residence, for an offence claimed to have been committed thousands of miles away.

The Chicago Branch Woman's Outdoor League of the American Civic Association has done a good work for two years by distributing penny packages of flower and vegetable seeds to school children. Teachers in crowded districts declare that the influence of this practical nature study has done more to subdue their worst boys than has any other means yet attempted.

The National Playground Association was organized in Washington last week, its chief promoter being Dr. Luther Gulick, of New York city. Its object is to collect and distribute knowledge of and promote interest in playgrounds throughout the country, as well as to seek to further the establishment of playgrounds and athletic fields in all communities, and direct play in connection with the schools.

Because of the rapid growth of the Socialist movement in both Europe and America statesmen all over the world are devoting to it an increasing amount of study. The London correspondent of the New York *Sun* says that the sudden advent of that new force in Parliament has dumfounded the politicians of all parties. The Berlin correspondent of the same paper predicts that the twentieth century will see " a great republic on each side of the Rhine, with Alsace-Lorraine peacefully divided between them." The peaceful solution at Algeciras of the dispute between France and Germany is attributed largely to the determined attitude against war taken by the Socialists, who exist in large numbers in both countries and are unwilling to fight each other.

The conference at The Hague has been postponed until after the Pan-American Conference, which is to be held in Rio Janeiro in Seventh month. The program, which has not yet been formally given out, will contain the following topics:

Reorganization on a broader scale of usefulness of the International Bureau of American Republics.

Codification of international laws by a committee representing the various nations comprising the American Union.

Principle of voluntary arbitration, with special reference to the coming Second Peace Conference at The Hague.

Uniform regulations for the taking out of patents and trade marks, and international recognition of them.

Uniform customs and port regulations.

Uniform regulations for the taking out of copyrights, and international recognition thereof.

Uniform sanitary and quarantine regulations.

International recognition of professional diplomas.

Pan-American railway project.

Development of international intercourse, including the establishment under subsidy of steamship lines, founding of an international American bank and negotiation of reciprocity treaties.

The Calvo doctrine.

The sixth Universal Postal Congress will be held in Rome this month; the first one, held in Berne in 1875, was the first world union of the nations. There will be one hundred delegates, two of whom will be from the United States. Efforts will be made to establish universal two-cent postage, and to devise a universal postage stamp good in all countries. The latter would be a great accommodation to travelers, and it is believed that the former would soon more than double international correspondence.

The good news comes from Japan that peace and arbitration work has been inaugurated there. The call for a council to consider this matter was signed by forty-five of the best and most reliable men of Tokio, including two members of Parliament, two judges, three lawyers, and five college professors. About forty were present at the meeting of the council, and a number of others sent greetings. After an encouraging discussion a committee of ten was appointed to draft a constitution and call another meeting.

The total outlay of the United States for alcoholic liquors in 1905 is given as $1,325,439,000, being an increase of $47,711,884 over 1904. This is an expenditure of $15.95 for each person, or $0.32 more than last year. These figures are not very encouraging to temperance workers, but the increase is no doubt owing largely to the increase in foreign immigration. During the same time the decrease in Great Britain and Ireland is $0.73 per capita, but the total per capita is still nearly $3.00 more than in this country. The lesson to be drawn is that we must continue our campaign of education and prevention with even more earnestness and wisdom than in the past.

In the recent election in Russia every one of the 160 Constitutional Democratic electors in St. Petersburg was victorious, notwithstanding wholesale arrests and intimidation at the polls. It is too soon yet to say what the complexion of the Douma will be, as the peasants' representatives are said to be little interested in anything but the land question. Since the election the word has come that on the demand of Premier Witte, Durnovo, Minister of the Interior, and Akimoff, Minister of Justice, will resign. The Emperor has retained Witte in order to obtain from foreign governments the loans that Russia must have. An English woman writing from Russia just after the suppression of the revolt in Moscow, said that

Durnovo and Trepoff did not wear masks, but that Witte was an impostor, and excited the people to armed insurrection in order that there might be an excuse for repression and severity.

Algernon S. Crapsey, who has been for twenty-five years rector of St. Andrew's Protestant Episcopal Church, Rochester, N. Y., is to be tried for heresy. It is charged that he denies the divinity of Jesus Christ, the miraculous conception, the bodily resurrection of Jesus and the doctrine of the Trinity. He has been advised to resign his rectorship, but it is the unanimous wish of the vestry of his church that he remain where he is. He claims that he also has the support of the more liberal clergy and layman. George Foster Peabody, the New York banker, supports Dr. Crapsey in a letter published in the *Church Standard*, in which he says:

"The need and the demand of the hour are for truth—truth in thought! truth in speech! truth in action! truth at all hazards! We claim the church to be the witness of him who is the truth—the truth which the world needs. Can we witness for any truth if our members or our ministers are to be prevented from speaking their honest thought of and from and for God?"

JOSEPH T. MOORE, JR.

[From a Local Paper.]

When the mortal frame succumbs to the weight of added years, or after long suffering and wasting disease, though the loss of the loved one may be hard to bear, yet the surviving mourners can become partially reconciled to it as in the course of nature. But it is far otherwise when the blow falls like lightning out of a clear sky, and, without a moment's warning, strikes down a strong man in the prime of life, vigor and apparent health. Then it requires all the exercise of the deepest religious faith to see in that calamity the operation of divine goodness, or to think of it with Christian resignation.

Joseph T. Moore, Jr., second son of Joseph T. and the late Anna Leggett Moore, was born at Flushing, Long Island, on May 2d, 1862. Five years later his parents moved to this county, making their home at Norwood, a fine old brick mansion near Sandy Spring. There his early life was spent, his education being received at neighborhood schools and at Swarthmore College, Pa.

In October, 1884, he married Estelle Tyson, daughter of the late Henry and Mary G. Tyson, and settled at Pen-y-Bryn, a large farm formerly owned by the late James H. Stone, adjoining Norwood. For over twenty-one years he lived there, the singularly harmonious union being blessed with six children, two of whom died in infancy.

To tell of his achievements would almost be like writing a history of the neighborhood. He not only improved his own farm, but reclaimed many waste acres of it, transforming them into fertile and productive land. He gradually took from his father's shoulders the entire burden of managing the latter's farms; having a decided turn for machinery he successfully operated saw mills, grist mill, and threshing outfits, without in the slightest degree neglecting his manifold farm duties. He was prominent in starting the Enterprise Telephone Company in 1894. For the twelve years since then he was one of its most active and useful directors, during most of the time filling the responsible position of treasurer, and for some years past was both treasurer and secretary. He was a valued member of the Montgomery Farmers' Club and other societies. In all these various places and positions he preserved a modest, unassuming manner, as though he was entirely unaware of his great and growing importance to the community. He was the same courteous gentleman to all whom he met, without regard to their age, sex or station in life. He was ever ready to extend prompt and efficient help to a friend in need, whether it was to assist in raising a barn, or to send his team, or sit by a sick bed through the watches of the night. To crown all, he was at his very best in the family circle; always deferential to his parents and elders, devotedly attached to his brothers and sisters, invariably loving and considerate to his wife and daughters, he left an example that few are able to follow.

He led an absolutely temperate life, never having drunk a glass of liquor nor even using tobacco in any form. His health was excellent until a few weeks ago, when he had an attack of the grippe, which was no doubt responsible for his death, though he appeared to have about recovered. He went to bed as well as usual on the night of the 30th of March, but at two o'clock in the morning the pale messenger touched him, his heart ceased to beat and his life went out instantly, without pain or struggle. A sweet and blessed way to die for him, but oh! so terrible for those who were roused from tranquil sleep to realize that the one they loved so well had left this world forever.

On Monday afternoon, April 2d, under a beautiful azure sky, with the voices of early spring in the air, the mortal remains of Joseph T. Moore, Jr., were laid to rest in a bower of evergreens and flowers, placed there by loving hands, in the graveyard at the Friends' Meeting House, surrounded by hundreds of sincere mourners, including many colored persons, whose grief at the loss of their conscientious employer and friend was evident and genuine. It was one of the largest funerals ever held in this locality; he being without an enemy and with a host of loving friends, whose fervent prayer it is that the stricken father and the widow and orphans may find comfort in the knowledge that their lost one is held in such universally precious memory; that they may find solace in the hope of a happy reunion hereafter.

ALLAN FARQUHAR.

"If you don't get your help out of philosophy," said one clergyman to a brother minister, "where do you find it?" The second paused for a moment, and then said modestly, "I think I get it out of life."—*Christian Register.*

SUSAN W. LIPPINCOTT'S INTEREST IN SWARTHMORE.

[At a meeting of the Executive Committee of the Board of Managers of Swarthmore College, held Fourth month 13th, 1906, the following minute was adopted.—Rebecca C. Longstreth, secretary.]

In the passing onward of our valued co-laborer, Susan W. Lippincott, we are conscious that Swarthmore College has lost a deeply interested and loyal worker. From the time of her appointment on the Board of Managers, in 1879, she threw the force of her energetic nature into the work of its advancement. Deeply attached to her own religious Society, she was very anxious that its young members should be well educated in order to be able to present its principles to society at large as well as to uphold them intelligently. Yet, hers was no narrow vision; she valued the broadening influence of contact with the world, after the mind and the heart had been well trained under guarded care. She looked far ahead and saw that the college must grow continually if it is to rank with the best institutions, and she worked to that end, as is so characteristically shown by her generous legacy.

We, her fellow workers, desire to record our appreciation of her noble service. May her influence increase our loyalty to the many-sided interests for which our college was founded and must continue to stand.

SUCCESSOR TO SUSAN J. CUNNINGHAM AT SWARTHMORE.

At the recent meeting of the Board of Managers of Swarthmore College, Dr. John Anthony Miller, now Professor of Mechanics and Astronomy in Indiana University, was elected Professor of Mathematics and Astronomy in Swarthmore College. Dr. Miller succeeds Susan J. Cunningham, who tendered her resignation last fall, to take effect at the end of this college year.

Dr. Miller is about forty-five years old. He is a scholar of national reputation in his field, and is one of the best teachers in the country. He is a man of force, enthusiasm and inspiration, and one who secures the confidence and co-operation of his students.

Dr. Miller has laid a sound foundation for the teaching of mathematics and astronomy. He graduated from Indiana University in 1890, and in 1893 received the degree of Master of Arts in Leland Stanford, Jr., University. He was a graduate student in Cornell University, and later entered the University of Chicago, from which institution he received his Doctor's degree in 1899. In addition to his scholastic training at these well known institutions Professor Miller is well prepared by experience to direct the work of the Department of Mathematics and Astronomy at Swarthmore. He held the position of Instructor of Mathematics at Indiana University in the year 1890, and was Superintendent of Schools at Rockville, Indiana, in 1890-91. In the fall of 1891 he resumed University work as Instructor of Mathematics in Leland Stanford, Jr., University, and the following year was promoted to the position of assistant professor. In 1894 Professor Miller was recalled to Indiana University as Acting Professor of Mathematics. In 1895 he was placed in charge of the newly-established Department of Mechanics and Astronomy at Indiana, from which position he comes to Swarthmore.

Dr. Miller is the author of a text book on trigonometry, and has published many mathematical and astronomical articles in the following well-known publications: Proceedings of the Indiana Academy of Science, Popular Astronomy, Publications of the Astronomical Society of the Pacific, Astronomical Journal, Astronomische Nachrichten, The American Journal of Mathematics, Proceedings of the Indiana College Association, Astrophysical Journal and School Science and Mathematics.

He is a fellow of the American Association for the Advancement of Science, a fellow of the Indiana Academy of Science, member of the American Mathematical Society, and member of the Astronomical and Astrophysical Society of America. During the summer of 1905 he was in charge of an expedition to Spain to observe the total solar eclipse that took place Eighth month 30th. This was perhaps the most important eclipse that has occurred in a quarter of a century, or that will occur in another quarter of a century, because the duration path of totality lay in accessible places, and because the duration of totality was longer than usual. The successful results of this expedition have been published in a recent number of the *Astronomical Journal.*

Susan J. Cunningham, the retiring head of the Department of Mathematics, has been associated with Swarthmore College since its doors were opened to students in 1869. She has given her time and energy unsparingly to the work of the institution. Her work in the class room has been thorough and vigorous. She is a woman of strong personality and firm convictions. By diligent labor and scholarly attainment she has contributed greatly to the high standing of Swarthmore among the educational institutions of the country.

Among the numerous successful graduates of the college the Department of Engineering has sent many who are standing in the front rank of prominent engineers. These men attribute much of their success to the mental discipline and practical proficiency attained under Professor Cunningham's instruction. She believes firmly in the doctrine that hard work produces men and women of the highest efficiency, and for thirty-seven years has imparted this teaching by both practice and precept to the young men and women who have come under her influence.

In accepting the resignation of Susan J. Cunningham, to take effect at the end of this college year, the Board of Managers has adopted the following minute:

"In the resignation of Susan J. Cunningham, Professor of Mathematics and Astronomy, to take effect at the end of this college year, Swarthmore College will lose the services of one who has been with the college since its beginning in 1869. At the end of this

year she will have given thirty-seven years of active work. She combines in a remarkable degree the qualities of energy, decision of character, large learning, and a love for the college which is rarely equaled. These qualities, in connection with her commanding personality, have made her much respected and admired by a large circle of alumni and friends of the college. May she in her retirement, find that satisfaction and enjoyment which shall be the reward of a life of devoted service."

THE "MILTONIAN THEOLOGY."

I wish to join in the sentiments of "A Friend," expressed in your issue of Third month 24th, about the revival of Miltonian theology. I do not like to be treated as a baby by being taught impractical theories of religion. Milton's "Paradise Lost" is a poem. The joke on the conservatives is that they have taken it as history. "Paradise Regained" is more spiritual. How many Friends will be willing to accept the all-inclusive message of the last poem? Its Christology is excellent. Let us lay aside the discredited beliefs of the dark ages, and accept the great pulsing truths of the twentieth century.

Richmond, Ind. J. W. Caldwell.

BOOKS AND READING.

The following list of books for children under seven years of age, published in a recent issue of *Unity* (Chicago), was compiled by an able literary woman. The books were read aloud by her to her little niece, who received them with much enjoyment: "Old Greek Stories"; "Stories of Siegfried," by James Baldwin; "The Greek Heroes," by Charles Kingsley; "Old Norse Stories," by Hamilton W. Mabie; "Stories from Old Germany"; "Legends of Norseland," by Marie Pratt; "Great Americans for Little Americans," by Edward Eggleston; "The Book of Golden Deeds," by Dinah Muloch Craik; "Saga of King Olaf," by H. W. Longfellow; "Stories Mother Nature Told"; "Ten Little Boys on the Road from Long Ago to Now," by Jane Andrews; "Queer Pets at Mercy's," by Olive Thorne Miller; "Ting-a-ling Tales"; "Beeman of Orme," by Frank Stockton; "French Country Family," by Mme. Quizot (translated by Dinah Muloch Craik).

A secular paper recently named Professor Schmidt's "The Prophet of Nazareth," Professor Clarke's "The Use of the Scriptures in Theology," Dr. Crapsey's "Religion and Politics," and Professor Foster's "The Finality of the Christian Religion," as the four books about which the interest of churchmen and of worldlings interested in theology is likely to center for some time to come.—*Literary Digest.*

The Church of Christ is not a school of philosophy, it is a reservoir of life.—*Outlook.*

BIRDS IN SPRING.

Listen! What a sudden rustle
Fills the air!
All the birds are in a bustle
Everywhere.

Such a ceaseless croon and twitter
Overhead!
Such a flash of wings that glitter
Wide outspread!

Far away I hear a drumming—
Tap, tap, tap!
Can the woodpecker be coming
After sap?

What does all this haste and hurry
Mean, I pray—
All this out-door flush and flurry
Seen to-day?

This presaging stir and humming,
Thrill and call?
Mean? It means that spring is coming,
That is all!

—*Exchange.*

BIRTHS.

HAVILAND.—At Purchase, N. Y., Third month 5th, 1906, to C. Herbert and Esther Carpenter Pierce Haviland, a daughter, who is named Grace.

THOMAS.—Fourth month 12th, 1906, at "Kirkside," Silver Spring, Md., to Edward Clifton and Elizabeth O. M. Thomas, a son, who is named Edward Clifton Thomas, Jr.

MARRIAGES.

FRY—GASKILL.—At the home of the bride, "Hillcrest," Swarthmore, Pa., under the care of Swarthmore Monthly Meeting of Friends, on Seventh-day, Fourth month 14th, at 4 p.m., 1906, Lucretia Mott, daughter of Susanna M. and the late James Gaskill, and Horace Pugh Fry, of Philadelphia.

WORTH—ROBERTS.—On Fourth month 14th, 1906, at the home of the bride's mother, Mary E. Roberts, "Allerton," Chester County, Pa., by Friends' ceremony, Josephine Roberts to Moses Bailey Worth, of West Bradford.

DEATHS.

BACON.—At his late residence, 501 Lincoln Drive, Germantown, Third month 28th, 1906, Amos W. Bacon, in his 63d year. A birthright member of Green Street Monthly Meeting of Friends.

ONDERDONK.—In Spring Valley, N. Y., on Third month 22d, 1906, after a long period of feebleness, John W. Onderdonk, in the 89th year of his age. He was for many years a member of New York Monthly Meeting, and during the later years of his usefulness attended all the meetings within his own yearly meeting, as well as many others. Interment in Friends' Burial Ground, Brooklyn, N. Y.

HALLOWELL.—James Bird Hallowell, son of the late James S. and Margaret Stabler Hallowell, and a member of Sandy Spring Monthly Meeting, Md., died suddenly, Third month 24th, 1906, of paralysis of the heart, at the Garfield Hospital in Washington City. His death was a great shock to his family and friends, as it was supposed he was on the way to a speedy recovery from an attack of pneumonia.

He was a man of strict integrity and with a high sense of honor. Possessed of an unusual memory, and of an analytical mind, he was an entertaining and instructive conversationalist, and was always a welcome guest in the homes of his friends. Could he have chosen the manner of his death, it would have been as it was. He would have said:

"Life, steal away,
Choose thine own time,
Give little warning;
Say not good night;
But in some brighter clime
Bid me good morning."

WEBB.—On Second month 16th, 1906, of pneumonia, L. Pownall Webb, in his 37th year; a member of London Grove Monthly Meeting.

"Blessed are the pure in heart, for they shall see God." From this dear Friend's early departure we are reminded of the sad reality that death awaits every period of human life, and with a hasty summons taketh from the world the youth as well as the aged. Pownall Webb was a young man, upright and true. He was highly esteemed. His opinions upon all matters concerning the conduct of life and affairs were very decided and clear; nor did he lack confidence to put them into action. Although decided in his views, he was ever ready to yield to the judgment of others when prudence and sound reason commended different conclusions from those he had himself reached. He cherished a tender regard for the feelings and convictions of others which endeared him to all. He was deeply interested in public affairs, and the community has lost a true friend and worthy neighbor.

His was a nature warm-hearted and genial, and he naturally loved life and merriment. He was ever a kind and devoted husband, a loving father, a brother tender and true. In the removal of this beautiful life a void is felt and a loneliness inexpressible, but we are comforted with the thought that his loving spirit will leave its influence. When Pownall Webb's character is seen in the pure brightness of heavenly light we feel how near we have been to all that is good, to all that is worthy of human life. And as he lived beloved, so he died lamented by all his friends and relatives.

While we mourn the loss of one so justly dear, we have the comforting assurance that all is well, all is peace, and that his spirit has received the joyful welcome, "Enter into the mansion of bliss in the presence of thy Lord."

ROSELDA K. CLOUD.

WILLIS.—At her home in Philadelphia, on Third-day morning, Fourth month 3d, 1906, May A., wife of Charles P. Willis, at the age of 73 years. She was a member of the Fifteenth and Race Street Meeting, and was a daughter of the late Annie S. Clothier, who was a prominent minister in the Society of Friends. She was stricken with apoplexy on Second-day morning at 10.30 o'clock, and remained in an unconscious condition until her death, which occurred at 1.30 Third-day morning. She is survived by her husband and two daughters, May W. Reese, of Philadelphia, and Emilie W. Kirk, of Oxford, Pa. The funeral was held from her late residence, 3221 Hamilton Street, on Fifth-day, the 5th inst., at 2 o'clock. The interment, at Fairhill, was private.

WOOLMAN.—Suddenly, at his home, Crosswicks, N. J., Third month 4th, 1906, Isaac L., son of the late Dr. and Phœbe Woolman, in his 69th year. He was an elder of Chesterfield Preparative Meeting, and is very much missed in our small gatherings.

NOTES AND ANNOUNCEMENTS.

Edward Coale and his wife, who have been spending the winter at Long Beach, Cal., expect to start on the 21st for their Illinois home.

Makefield Meeting will be attended First-day, the 29th, by Joel Borton, who will also address a temperance meeting in the same meeting house in the afternoon at 2.30.

A "mum reception" and entertainment given by the Diligent Circle of King's Daughters will be held at the Young Friends' Association Auditorium, Philadelphia, on Sixth-day evening, Fifth month 4th, at 8 p.m., to which a general invitation is extended.

The pupils of Friends' Seminary, New York City, hold their annual entertainment on Seventh-day, Fourth month 20th, 1906, at 3 p.m., in the gymnasium, Rutherfurd Place, between East Fifteenth and East Sixteenth Streets, New York. There will be songs, recitations, drills, exhibition of hand work.

The English Sociological Society has recently conferred honorary membership in that organization upon Edwin D. Starbuck, of the Earlham Department of Education. Only three other Americans have been elected to this Society, viz.: Prof. James, of Harvard; Prof. Ross, of the University of Nebraska, and Prof. Giddings, of Columbia.

Westbury Quarterly Meeting will be held in the meeting house, Schermerhorn Street, Brooklyn, on Seventh-day, Fourth month 28th, at 10.30 a.m. In the afternoon at 2.45 a conference under the care of the yearly meeting's First-day School Association will be addressed by Julius A. Bewer, Ph.D., associate professor of Biblical Philology in Union Theological Seminary.

Western First-day School Union will meet at West Grove (Chester County), Pa., sessions at 10 a.m. and 1.30 p.m. There will be an illustrated lesson by Anna Hicks. John L. Carver will speak on "The Scope of a Superintendent's Work," especially with reference to the correlation of studies and the psychology of religious development. Joseph S. Walton will speak on "The First-day School as a Preparation for the Appreciation of a Friends' Meeting."

A letter has been received from Monsieur Charles Mourey, Chief of Commercial Science in the office of the French Ministry for the Colonies, and editor of the *Annuel Coloniale*, requesting the permission to translate into the French language the book recently written by Dr. J. Russell Smith, of the Wharton School, University of Pennsylvania, upon "The Organization of Ocean Commerce." Mr. Mourey states that he is constantly occupied with matters pertaining to the mercantile marine and transportation, and he thinks that Dr. Smith's book would be of interest to the people of his country.

The lecture on "Miracles," by Prof. Jesse Holmes, at Westfield Meeting, near Riverton, N. J., was largely attended, and much satisfaction was expressed by those present. The idea of this course of First-day afternoon lectures is rather a new one with Friends, but it seems especially adapted to rural neighborhoods, where all cannot attend courses of lectures in large cities or colleges, to bring out the best talent to the country side. Next First-day, the 22d inst., at 3 p.m., the topic will be "The Home Life of Jesus." All interested are most cordially invited to be present, children especially.

The fourth annual interscholastic oratorical contest for the Phi Kappa Psi cups will be held in Parrish Hall, Swarthmore, on Fifth month 5th. The prizes, two silver cups, are offered by the alumni of the Phi Kappa Psi fraternity to be competed for during the period of seven years. Each year three places are awarded on points. At the end of seven years the school having the greatest number of points to its credit will become the permanent holder of the first prize, and the school with the next highest number the second prize. From the orations submitted a committee of judges from the faculty will select ten to speak in the contest. The orations must be original and not exceed eight minutes in delivery.

When the Philadelphia Meeting for Sufferings [of the Yearly Meeting of Friends, held at Arch Street] was considering its duty in regard to preparing an essay for publication on the subject of "The Sacredness of Human Life," which it afterwards issued, with evident effect in some places—there arose an allied concern for laying before the people considerations on the subject of "The Ground of True Prosperity, Individual and National." Way not opening then for the carrying out of this second concern, it nevertheless was revived in the meeting held in Twelfth month last, and a committee which was named produced a short treatise on that subject, which was adopted in the meeting held on Third month 16th. Its contents will appear in the reading of the Minutes of the Meeting for Sufferings before our approaching yearly meeting; and its wide distribution is arranged for.—*The Friend* (Philadelphia).

Emily W. Wilbur, superintendent of Friends' Neighborhood Guild, Philadelphia, asks that Friends having umbrellas to mend have it done by Augusta Rheil, 1232 Palethorp Street. This friend and neighbor of the Guild does good work, and appreciates the custom of Friends. She will call for and deliver work if notified, or it may be left at the Guild for her. Emily Wilbur would also remind Friends of the Mothers' Meetings held every Sixth-day afternoon at the Guild, at 2 o'clock. Some one is needed every meeting to entertain the friends who gather on these occasions. Lectures, readings, recitations, music, etc., are what is wanted. They are especially fond of travel talks, whether illustrated or not; and are also fond of

singing. If there are any Friends who feel drawn to this service, the invitation is extended to them. Discarded magazines and clothing can always be put to good use at the Guild. All Friends are invited to look into the needs of this neighborhood work, and see what each can do to help it along.

MEETINGS AT LINCOLN, NEB.

Among those from a distance who thus far are expected in attendance at Nebraska Half-Yearly Meeting at Lincoln, Neb., Fourth month 28th to 30th, are Griffith Coale, of West Liberty, Ia., and S. Elizabeth Stover, principal of Friends' School, Brooklyn, N. Y.

The attention of isolated Friends who are at all within reach is called to this opportunity of meeting with Friends and having a reunion.

EDUCATIONAL CONFERENCE AT SWARTHMORE.

The Executive Committee of the Association of Friends' Schools announces the following program for the Educational Conference to be held at Swarthmore College on Seventh-day, Fourth month 28th:

Morning session at 10.30. Discussion on "Professional Training of Friends as Teachers for Friends' and Other Schools." Opening address by Edward B. Rawson, principal of Friends' Seminary, New York City. Discussion by Susan W. Janney, of Philadelphia; Edward Clarkson Wilson, principal of Friends' School, Baltimore; Dr. Mary Nicholls Cox, principal Friends' School, Washington, D. C.; A. Davis Jackson, principal of Friends' Academy, Locust Valley, Long Island, N. Y.; Emma J. Broomell, principal West Philadelphia Friends' School; Herschel A. Norris, principal of Wilmington Friends' School; Dr. Joseph S. Walton, principal of George School; Louis B. Ambler, principal of Abington Friends' Boarding School; John G. Embree, principal of Moorestown Friends' School; J. Eugene Baker, principal of Friends' Central School, Philadelphia.

Lunch will be served at 1.30.

At the afternoon session the address will be by President Charles F. Thwing, of the Northwestern University, Cleveland, O.

CONFERENCE OF FRIENDS' ASSOCIATIONS.

The half-yearly General Conference of Friends' Associations, including in its membership associations of all the yearly meetings, will be held as usual at the time of Philadelphia Yearly Meeting in Race Street Meeting House, on Second-day evening, at 8 o'clock. The subject will be "Relation of the Races in the Northern States." The principal speaker will be Prof. Kelly Miller, of Howard University, Washington, D. C., Several Friends will join in the discussion briefly. Henry W. Wilbur will make the closing address. Further announcement will be made.

NATIONAL CONFERENCE OF CHARITIES IN PHILADELPHIA.

The twenty-third National Conference of Charities and Corrections will be held in Philadelphia this year, Fifth month 9th to 16th. The meetings will be held in Horticultural Hall, and this will also be conference headquarters. The opening meeting will be held in the Academy of Music, near by. All correspondence, and all inquiries about hotel and boarding house rates, etc., should be addressed to L. Stauffer Oliver, secretary local committee, 1007 Bailey Building, Philadelphia, who will furnish a list of hotels and boarding houses on application. Reservations may be made by addressing the managers of the several hotels, or through the local secretary.

ANNUAL MEETING OF THE AMERICAN PEACE SOCIETY.

The seventy-eighth annual business meeting of the American Peace Society will be held in the Society's room, 31 Beacon Street, Boston, on Friday, May 18th, at two o'clock p.m. Will all members kindly make a note of the date?

The annual dinner for the members and their friends will be given in the evening of the same day at half-past six o'clock at the rooms of the Twentieth Century Club, 3 Joy Street. Tickets for the dinner will be one dollar each, and should be applied for at an early date. The speakers of the evening will be Hon. Richard Bartholdt, member of Congress from Missouri and president of the Interparliamentary Group in Congress, and Prof. Bliss Perry, editor of the *Atlantic Monthly* and newly-elected professor of literature in Harvard University.—*Advocate of Peace.*

SWARTHMORE COLLEGE NOTES.

On Second-day, the 9th, the students returned from the spring vacation.

The regular meeting of the Joseph Leidy Scientific Society was held on Third-day evening. The program for the evening was in charge of the department of chemistry, the principal speaker being Prof. Steele, of this department, who read a paper on the adulteration of milk and methods of testing for this.

On Fifth-day afternoon the lacrosse team defeated the University of Pennsylvania in a practice game on Franklin Field by the score of 5 to 1.

On Sixth-day evening the regular meetings of the Delphic, Eunomian and Somerville Literary Societies were held. On Seventh-day the 34th annual Somerville reunion was held. At the morning meeting held in Somerville Hall it was announced that the Lucretia Mott Fellowship for a member of the graduating class was awarded to Bertha Pierce, of Coatesville, Pa. It was also announced that the balance of the $2,000 to be raised for the young ladies' athletic field had been subscribed to by the alumni, and was presented as a tribute to the three honorary members of the society who will sever connection with the college in June—Dean Bond, Miss Howell and Prof. Cunningham. The field will be called "The Cunningham Athletic Field." In the afternoon a play was given in Parrish Hall by some of the active members of Somerville, called "The Land of the Heart's Desire." The girls' glee club also rendered several selections.

At meeting on First-day Miss Dadmun read an interesting paper, it being a plea for silence, such as that obtained at Friends' meeting.

On First-day evening the regular meeting of the Young Friends' Association was held.

The executors of the estate of the late Susan Lippincott have informed the Board of Managers that her bequest to the college will amount to somewhat more than $30,000.

R. C. T.

FRIENDS' ASSOCIATIONS.

New York and Brooklyn.—New York Young Friends' Association met Fourth month 8th, 1906. A paper entitled, "The Development of Music from Beethoven to Brahms," in the course on the "Nineteenth Century Awakening," was read by Anna Carpenter. Reference was made to the turbulent period at the end of the eighteenth century, when so many changes were taking place in government, science and art. In music Beethoven then stood pre-eminent. Following him were Schubert, Schumann, Wagner and Brahms, names which make the nineteenth century famous from beginning to end. Beethoven revealed to the nineteenth century every kind of mood worthy to be portrayed. Schubert, the greatest of song writers, by his poetic compositions greatly influenced the romantic movement. Schumann, the leader of the romantic school, was a follower of Jean Paul Richter, whose philosophy made a great impression upon Schumann's work. Schumann first discovered to the world the genius of Brahms. Intellectual and scholarly, Brahms was the direct successor of Beethoven and Schumann, a combination of the classic and the romantic. Wagner, who never learned to play the piano well, for whom in his school and college days music had less interest than Greek, Latin, mythology and ancient history, became a man who stands alone in his creative genius, a poet as well as a musician, a composer whose works must be judged from the standpoint of the dramatist as well as of the musician. "Years ago, even as late as 1872, Friends did not tolerate stage plays or music. The great uplifting power of good music, although out of place in our quiet meditative service, was formerly not even recognized as a factor in the daily life. So it has always seemed that music of all the arts was the one farthest away from the interest of Friends. But recently we have caught

up with the progress of the world, and although music does not have a place in our meetings for worship, it is because it is not yet needed. Perhaps some future generation will discover the combination for a Friends' meeting with a good organ well played." The discussion followed, as usual.

Walter Haviland spoke of the possible mistake of Friends in not making use of music. Ecclesiastical music has not made progress in this century as has symphonic music. A stranger spoke of the need of country churches for simple music, with opportunity for the congregation to sing. May Haviland said that there might be a tendency to humanize music. Possibly congregational singing, the singing of uncultured people, is the beginning of the music that is to be. Art has not done its full duty until it is yoked with labor, given to those who are at work in factories.

Charles Carpenter said that Beethoven had searched the depths of the human soul, his music could not be surpassed. Church music is beautiful when given by organ and choir, but congregational singing, from a musician's standpoint, is distressing. Several spoke about music as a factor in the home. One Friend suggested that the Friendly doctrine of the Inner Light need not be limited to matters of ethics and conduct, but might be considered as a faculty of the human spirit, creative of music, sculpture, painting, of all the arts and sciences which help to make life worth living. H. M. H.

Mansfield, N. J.—On the evening of Fourth month 7th, 1906, the Young Friends' Association met at the home of Wm. L. Biddle. The meeting was opened by Vice-President Morgan Boune, reading the 24th Psalm. At roll-call twenty-seven members responded, some with sentiments from the poet of the evening, William Cullen Bryant.

Hannah Black, Mary Harvey and Howard Rogers were appointed on the new Entertainment Committee, the old committee's time having expired. A brief report was given by one of the Executive Committee of the General Conference of the Young Friends' Association.

The Executive Committee presented the following report: Poet, Thomas Moore; discipline, Thomas Bunting; biography, Cyrus Moore; recitations, Mabelle Taylor, Dorothy Deacon; readings, Abbie Taylor, Mary R. Moore.

Anna Bunting opened the literary exercises by reading from the Discipline on "Conduct and Conversation." Martha Gibbs, being absent, Mary R. Moore gave an interesting sketch of the poet's life. "The African Chief" was read by Elsie T. Biddle. Mabelle Harvey read a poem entitled, "God's First Temples." After the usual silence, the meeting then closed.

S. Anna Biddle, Secretary.

Mickleton, N. J.—The regular meeting of the Mickleton Young Friends' Association, held in the meeting house on the evening of Fourth month 7th, was opened after a short period of silence by the reading of the 4th chapter of Philippians by the president. Alice Brown read a selection from J. R. Miller's "Glimpses Through Life's Windows." These selections, one of which it is our custom to have read at each meeting, have always a helpful lesson. Edwin Mankin read from the life of Isaac T. Hopper on the subject of his labors against slavery. The committee appointed at our last meeting, to which was referred the subject of smoking in Wharton Hall at Swarthmore, presented the following minute, which the Association, after discussion of the subject, directed should be placed on the minutes:

"The increasing use of tobacco has been cause for much serious concern, knowing its evil effects and its use being so at variance with the cherished principles of our Society, we deeply deplore the fact that the faculty of Swarthmore College are willing to sanction the tobacco habit on any portion of the college premises."

Alice Brown recited "Paradise and the Peri." Hannah A. Heritage read an interesting collection of current events. After remarks by J. Wilmer Pancoast and others, the Association adjourned. H. P., Secretary.

New Garden, Pa.—The Young Friends' Association met with Taylor and Eva S. Richards, First-day, Fourth month 1st. Owing to bad roads, it was fully three o'clock when the president called the meeting to order and read several verses from Ecclesiastes, after which "Live It Out," was sung. The minutes having been read and approved, the president announced the presence of Ellis Bacon, of Philadelphia, who, in a brief address, gave encouragement to all, and spoke of the Friends' Association in Philadelphia. As an illustration, he told of the "Fallen Trees in Yellowstone Park," and drew the lesson from the vital main root which must be strong even in an organization of any kind. He spoke of the Parable of the Talents, and urged all to remember the one who not using his one had it taken away. In closing he expressed a deep desire that the Friends' meeting may be made a strengthening influence in the neighborhood.

A letter from the secretary of the General Conference of Friends' Associations, inviting our Association to join with them, was read, but it was thought best to wait, since our own organization was only a few months old, and had not adopted its constitution.

Owing to sickness, Ada D. Shortlidge sent her original paper on "First-day School Libraries," which was read and appreciated. Mary L. Harper, also detained by sickness, contributed the historical sketch, "Life of Sarah Hunt," which was full and interesting.

I. Frank Chandler read a carefully-written paper on the Discipline. The Discipline is not a creed, but merely a set of rules and regulations, by which meetings are held, business transacted, etc. He discussed the subject of "Birthright Membership" in an earnest manner, which brought forth quite an interesting discussion afterwards, several visitors participating. Sara A. Schrader recited "The Song of the Sparrow," and Anna Cooper read "The Winner of the Race."

John C. Parrish, in answer to the question, "Does coming late to meeting detract from the influence of the meeting?" said, in his opinion, it did tend to lessen the solemnity of the meeting. Friends are not sufficiently careful to observe the hour, and there was need for individual work along this line.

Ethel P. Jefferis gave many interesting items under the head of current topics, and nearly all responded to roll-call, with appropriate sentiments from Longfellow. After singing, "Blest Be the Tie That Binds," and an impressive silence, the meeting closed to meet Fifth month 6th, with Sarah J. Shrader, at 2.30 p.m. All interested are welcome. Sentiments from Proverbs.

Eva S. Richards, Secretary.

TO HENRY JONES.

[One of the letters recently received by Henry Jones, of 1304 Allegheny Avenue, Philadelphia, on his ninetieth birthday.]

We greet thee on thy natal day,
Full fourscore years and ten;
And Father Time, in his own way,
Hath made thee young again.

Thou art not old when heart is young;
Thy years are full of peace.
The good deeds done need not be sung;
Let not our silence cease.

The many years have come and fled.
Full many joys were thine;
The clouds that darken'd o'er thy head,
Dispelled by Love divine.

The devious ways which thou hast trod,
The paths seemed dark and drear,
But thou hast heard the voice of God,
And everything was clear.

No lonesome pilgrim do we greet
On this Red Letter Day.
Faith, Hope and Charity were sweet
Companions on thy way.

To-day, the friends around thee stand,
And share with thee thy joy.
May blessings from the Father's hand,
Be thine without alloy.

Congratulations, deep, sincere,
Thy friends have penned to-day.
Do voices fall upon thine ear,
And canst thou hear them say

When greetings and farewells are done,
Life's journeys all are o'er,
May we behold the shining Sun
On yon eternal shore?

Wayne, Pa. F. W. Schwartz.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), 11 a.m. Adult class at 10.30 a.m.

4th mo. 21st (7th-day).—Concord First-day School Union, at Darby, Delaware County, Pa., at 10 a.m. and 1.45 p.m. Henry W. Wilbur will, in the morning, open a discussion on "Development of Friends as Leaders." Subject for discussion in afternoon, "The imperative need of teaching more impressively the practical application of our Christian principles in the pursuance of our business."

4th mo. 21st (7th-day).—Abington First-day School Union, at Norristown Meeting House, at 10.30 a.m. and 2 p.m. Subject for discussion, "Do our First-day school methods increase our spiritual growth?"

4th mo. 21st (7th-day).—Haddonfield First-day School Union, at Moorestown, N. J., at 10 a.m. Dr. Joseph S. Walton will speak.

4th mo. 21st (7th-day).—In New York, lacrosse between Swarthmore College and Crescent Athletic Club.

4th mo. 22d (1st-day).—Young Friends' Association of Hopewell, Va., at 3 p.m.

4th mo. 22d (1st-day).—Young Friends' Association, New York and Brooklyn, at Schermerhorn Street Meeting House, Brooklyn, at 8 p.m. "The Nineteenth Century Awakening—Evolution." Discussion opened by George Howard Parker, of Harvard University School of Biology.

4th mo. 22d (1st-day).—Friends' Association, London Grove, Chester County, Pa. "Elias Hicks—Life and Doctrines," by Francis W. Hicks. "Is There Any Atoning Power in Sacrifice," by Robert Pyle.

4th mo. 22d (1st-day).—Conference on literature, addressed by Dean Elizabeth Powell Bond, of Swarthmore, at Lansdowne, in the meeting house, at 2.30 p.m., under care of Concord Quarterly Meeting's Philanthropic Committee. Postponed from the 15th to this date.

4th mo. 22d (1st-day).—Schuylkill Meeting (near Phœnixville, Montgomery County, Pa.), attended by Philadelphia Quarterly Meeting's Committee, at 10.30 a.m.

4th mo. 22d (1st-day).—After meeting conference at Race Street, Philadelphia, at 11.45 a.m. "The Settlement Movement." Discussion introduced by Ellwood Heacock, for many years superintendent of the First-day School of Friends' Neighborhood Guild, Philadelphia.

4th mo. 22d (1st-day).—Girard Avenue, Philadelphia, Junior Conference, at 9.45 a.m. "How a Friends' Meeting Cares for Its Poor. Effect on Application for Membership and on a Meeting's Reception of Such Application. Treatment of Offenders."

4th mo. 22d (1st-day).—The Philanthropic Committee of Abington Union and Norristown Friends' Association will hold a joint meeting in Norristown Meeting House, at 3 p.m. Joseph S. Walton will speak on "Good Literature."

4th mo. 22d (1st-day).—At Riverton, N. J., Westfield Meeting House, Jesse H. Holmes will give the third of his addresses on "Jesus, the Messiah," his subject being "The Home Life of Jesus."

4th mo. 22d (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, No. 3 Bank Street, at 11 a.m.

4th mo. 23d (2d-day).—Fairhill Friends' Association, at the meeting house, Germantown Avenue and Cambria Street, Philadelphia, at 8 p.m.

4th mo. 23d (2d-day).—Lacrosse at Whittierfield, Swarthmore College, between Cornell University and Swarthmore, at 4.15 p.m.

4th mo. 24th (3d-day).—Western Quarterly Meeting, at London Grove, Chester County, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

4th mo. 25th (4th-day).—The First-day School Organization of Philadelphia Quarterly Meeting will hold its spring meeting in Race Street Meeting House, at 8 p.m.

4th mo. 26th (5th-day).—Caln Quarterly Meeting, at Sadsbury Meeting House (in Christiana, Pa.), at 11 a.m.; ministers and elders, same day, at 10 a.m.

4th mo. 28th (7th-day).—Lacrosse at Whittierfield, Swarthmore College, between Stevens Institute and Swarthmore College, at 3.30 p.m.

4th mo. 28th (7th-day).—The spring meeting of Bucks Union will be held in Doylestown Meeting House, at 10.30 a.m. and 1.30 p.m.

4th mo. 28th (7th-day).—Western First-day School Union, at West Grove, Chester County, Pa., morning and afternoon session. Illustrated lesson, Anna Hicks. "The Scope of a First-day School Superintendent's Work," by Dr. John L. Carver. "The First-day School as a Preparation for Friends' Meeting," by Joseph S. Walton.

4th mo. 28th (7th-day).—Conference of Friends' Schools (New York, Philadelphia, Baltimore Yearly Meetings), at Swarthmore College. Morning session, 10.30 a.m. General discussion on "Professional Training of Friends as Teachers for Friends' and Other Schools," opened by Edward B. Rawson, of New York. Afternoon, address by President Charles F. Thwing, of Western Reserve University, Cleveland, O.

4th mo. 28th (7th-day).—Westbury Quarterly Meeting, at Brooklyn, N. Y., at 10.30 a.m.; ministers and elders, day before, at 2.30 p.m.

4th mo. 28th (7th-day).—Scipio Quarterly Meeting, at Scipio (four miles from

(Continued on page iii.)

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God sometimes shuts the door and shuts us in,
That He may speak, perchance through grief or pain,
And softly, heart to heart, above the din,
May tell some precious thought to us again.

God sometimes shuts the door and keeps us still,
That so our feverish haste, our deep unrest,
Beneath His gentle touch may quiet, till
He whispers what our weary hearts love best.

God sometimes shuts the door, and though shut in,
If 'tis His hand, shall we not wait and see?
If worry lies without, and toil and sin,
God's Word may wait within for you and me.
—*Selected.*

CHEERFUL OLD AGE.

Ah, don't be sorrowful, darling,
And don't be sorrowful, pray;
Taking the year together, my dear,
There isn't more night than day.

'Tis rainy weather, my darling,
Time's waves they heavily run;
But taking the year together, my dear,
There isn't more cloud than sun.

We are old folks now, my darling,
Our heads are growing gray;
And taking the year together, my dear,
You will always find the May.

We have had our May, my darling,
And our roses long ago;
And the time of year is coming, my dear,
For the silent night and snow.

And God is God, my darling,
Of night as well as day,
And we feel and know that we can go
Wherever he leads the way.

Ay, God of the night, my darling—
Of the night of death so grim;
Of the night that leads out of life, good wife,
Is the gate that leads to Him.
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CALENDAR OF MEETINGS.

(Continued from page 256.)

Aurora on L. V. R. R.), N. Y.; ministers and elders, day before, at 2 p.m.

4th mo. 29th (1st-day).—Conference under care of Philanthropic Committees of Yearly and Quarterly Meetings in the meeting house at Makefield, Pa., at 2.30 p.m., to be addressed by Joel Borton. Subject, "Temperance."

4th mo. 29th (1st-day).—"Friends' Day" at Home for Aged and Infirm Colored Persons, at Forty-fourth and Girard Avenue, Philadelphia, at 3 p.m.; as usual when there is a fifth First-day in the month, Friends of both branches attend.

4th mo. 30th (2d-day).—Nebraska Half Yearly Meeting, in G. A. R. Hall, Lincoln, Neb.; ministers and elders, 7th-day before, at 2 p.m. Public meeting on 1st-day, at 11 a.m.

5th mo. 5th (7th-day).—Week-end conference at George School and Newtown, Bucks County, Pa.

5th mo. 14th (2d-day).—Philadelphia Yearly Meeting, at Race Street Meeting House, Philadelphia, at 10 a.m. Meeting of ministers and elders, Seventh-day before, at 10 a.m. The following committee will be glad to help any Friends needing aid in securing homes for the week. Friends in the city having accommodation to offer to visiting Friends should notify the committee: Clarkson Fogg, 1114 Mt. Vernon Street; John Comly. 1529 Centennial Avenue; Matilda K. Lobb, 1702 North Eighteenth Street; Rebecca Comly, 1529 Centennial Avenue; Elizabeth Middleton, 856 North Eighth Street; Benjamin Walton, Fifteenth and Race Streets.

An article in the *Open Court*, by David P. Abbott, entitled, "Mediumistic Reading of Sealed Writings," besides being of interest to the curiously inclined who wish to pry into the secrets of the magicians of to-day, is valuable to psychologists, since it shows how universally people may be depended upon to act alike under given conditions, and how strong is the power of suggestion.

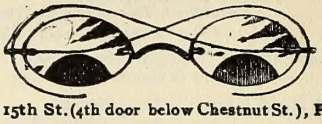
The *Southern Workman* for Fourth month contains an encouraging story, accompanied by realistic illustrations, of a negro plantation hand in Alabama, who with the help of his "better half" ceased to rent land and mortgage his crops and became an independent land owner.

A HINT FOR MOTHERS.

LITTLE SISTER: "Oh, mamma, Georgie has just upset the tea table an' broken my dolly an' all your nice dishes."

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CONTENTS OF THIS ISSUE.

Good Words.—XVII. 257
Mastery (Verse) 257
Silence 257
The Bad Fruit of a Bad Policy 258
Has Prayer a Scientific Basis? 259
The New Series of Lesson Leaves .. 260
Literature of the Bible.—II. 261
Editorial:
Distress and Brotherhood 262
Note and Comment 262
A Visit to Maryland's Eastern Shore 264
Abington First-day School Union at Norristown 265
Oratorical Contest at Abington 266
The Somerville Literary Society at Swarthmore College 266
Annual Meeting of Friends, Toronto 267
Books and Reading 267
April (Verse) 268
Births, Deaths 268
Notes and Announcements 269
Friends' General Conference 269
Program National Charities Conference 270
First-day Schools of Philadelphia Yearly Meeting 270
George School Notes 271
Swarthmore College Notes 271
Friends' Associations 271
Calendar of Meetings 272

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GOOD WORDS.—XVII.

If a reformation is ever witnessed in our Society, in our nation, in our world, it must depend in a great measure upon the faithfulness of the rising generation, and in order that it be effectually accomplished, that is, if the workers be faithful, they will have to breast the strong current of customs, traditions, and zeal without knowledge so prevalent in our day; and it will require nothing short of a measure of the light, life and power that was in Jesus to enable them to carry on successfully the great warfare against "wickedness in high places."

SUNDERLAND P. GARDNER.

MASTERY.

If thou wouldst be a master, learn the way:
Little thou knowest of that sacred joy,
Which haunts the deep of night, and fills the day,
And makes a warrior of a dreaming boy.

To love the austerity of sea and stars:
To love the multitudes of mighty towns:
To love the hardness of thy prison bars:
This must thou know, or lose the eternal crowns.

Bear to be last, though the world's fools were first;
Endure the wealth and wage, thy service brings:
Wages enough, heart's hunger and soul's thirst,
And blessedness beyond the pride of kings.

Knowest thou this? And holds thy purpose still?
Praise thou thy God, O servant of His will.

—*Lionel Johnson.*

SILENCE.

[Read at Swarthmore Meeting, Fourth month 15th, 1903, by Frances M. Dadmun, instructor in Art in Swarthmore College.]

One of our peculiarities as Friends is our sitting in silence during the meeting for worship. To those of us who do this week after week, year after year, it does not seem a peculiarity, until we compare it with a religious service in which silence has no part. There we may have responses, readings from the Scriptures, prayers read or spoken, sermons practical or theological, anthems rendered by a surpliced choir or a paid quartette. What of the congregation? It listens. Doubtless, such listening is profitable, especially if the musical part of the service is artistically arranged, if sermon and prayer be suited to the listener's needs. Yet I believe there are few of us who would not admit that if the inspiring song or sermon could be followed by even one moment of silence, its lasting effect would be strengthened.

In our meetings, where silence takes the place of anthem, of responses, oftentimes of prayer or sermon, it has profound significance. It corresponds to one moment in the Roman Catholic ritual—the elevation of the Host. The worshipers in a vast cathedral may be uncultivated peasants, more interested in chance visitors than in the ministrations of the priest, but when the little bell rings heads of all are bowed, because it means the presence of God upon the altar. So our silence means the presence of divinity among us.

Realization of the Presence depends upon ourselves. To many these moments of fellowship in silence bring at least peace, assurance that "round about us are the Everlasting Arms." Others may find it an empty and unprofitable season. To such as these it may be a comfort to know that Elias Hicks once wrote in his Journal, "I had a hard, suffering meeting to-day, in which I witnessed not only deep inward poverty, but had to struggle with unprofitable thoughts, with very little ability to maintain the warfare." Yet more often it meant to him, as it may mean to us, a renewal of spiritual strength—strength which we take with us from the meeting to our homes, our college, our day's work.

Silence inspires action, as action has its source in silence. Rufus M. Jones expresses it thus: "The normal person is the one who has discovered the infinite divine resources, and is turning them into the actual stuff of a human life." These words were written in a preface to the autobiography of George Fox. When we read that autobiography, we find more of impassioned speech, of action, than of the quiet waiting in silence for which the followers of George Fox are distinguished. Rarely he speaks of keeping silence in meeting. Once he "sat on a haystack and said nothing for some hours; for," he reasons, "I was to famish them from words. The professors would ever and anon be speaking to the old priest, and asking him when I would begin, and when I would speak? He bade them wait, and told them that the people waited upon Christ a long while before he spoke. At last I was moved of the Lord to speak, and they were struck by the Lord's power. The Word of life reached to them, and there was a general convincement amongst them." This is but one statement, but it is so convincing in itself that we hardly need William Penn's testimony of George Fox, that "he was an example of silence." Perhaps we should find more references to waiting in silence in this life, if it had been less a habit with him—the power of the Lord was with him so constantly.

What a life of activity his was we may not fully realize until we read the story of it. If his friends warned him of danger he went out to meet it. He

addressed both King and Protector fearlessly, for he took off his hat to no man. He could control audiences of a thousand people for hours at a time. As a reformer he ranks with Luther. His effect upon the religion of seventeenth century England was like that of a clear stream flowing through a stagnant pool.

Certain manifestations of the power of the Lord working through him have afforded interesting material to the modern psychologist. Like One before him, he healed the sick, he cast out devils. His physical endurance and self-control are almost beyond belief. At one time of persecution he had been knocked down, kicked and trampled upon; whipped and dragged out of town; beaten insensible by an angry mob, which dropped him on a wet common and then waited to see what this strange heretic might do. "When I recovered," writes George Fox, "I lay still a little while, and the power of the Lord sprang through me and the eternal refreshings revived me; so that I stood up again in the strengthening power of the eternal God, and stretching out my arms toward them, I said, with a loud voice, 'Strike again; here are my arms, my head and my cheeks.'

"There was in the company a mason, who with his walking rule-staff gave me a blow with all his might just over the back of my hand, as it was stretched out, with which blow my hand was so bruised and my arm so benumbed that I could not draw it to me again. Some of the people cried, 'He hath spoiled his hand for ever having the use of it any more.' But I looked at it in the love of God, and after awhile the Lord's power sprang through me again, and through my hand and arm, so that in a moment I recovered strength in my hand and arm in the sight of them all."

We cannot explain this straightforward passage as an allegory or as picturesque language, and it happened too recently to be called one of those legends which naturally accumulate about the life of a great man. George Fox himself scorned the superstitions of his age—the fear of a people which would set fourteen guards over him, several of whom sat by the fireplace so that their prisoner might not escape through the chimney. Experiences which seem miraculous to us were to him perfectly natural.

I quote George Fox because he is the chief apostle of the doctrine of that Inner Light which shines through silence; but the Quaker is not alone in realizing its potency. Michelangelo was a staunch Roman Catholic. Go to the principal shrine of Roman Catholicism, the basilica of St. Peter and his descendants, and see where the young Michelangelo carved a dead Christ lying across his mother's knees—Catholic or Protestant, you will bow your head before a divine conception. The silence in which Mary sits is as overwhelming as the stillness of death above which she ponders. All of Michelangelo's work gives an indefinable impression of silence, so that one hesitates to speak before them. It is not surprising to find that John La Farge says of him: "Alternations of dreamy rest and solitude mark the intervals of his great works; during which he retired into himself like a creator; in so far a type of the meditative artist who really prepares himself most during periods of inactivity."

Carlyle pays eloquent tribute to silence: "Silence is the element in which great things fashion themselves together, that at length they may emerge, full-formed and majestic, into the daylight of Life, which they are thenceforth to rule. . . . Speech is too often not, as the Frenchman defined it, the art of concealing Thought; but of quite stifling and suspending Thought, so that there is none to conceal. Speech, too, is great, but not the greatest. As the Swiss inscription says: 'Sprechen ist silbern, Schweigen ist golden'; or, as I might rather express it: 'Speech is of time, silence is of eternity.'"

George Fox, Michelangelo, Carlyle, were men of genius. We who are of the many cannot hope to reach the level of the few. We count ourselves happy to be among those called, whether we be chosen or not. But are we making the most of ourselves? We think that ours is an age of personal power, when the individual is free to develop; yet I could cry with Andrea del Sarto: "So free we seem, so fettered fast we are."

Let us beware lest we return to a system of feudalism in which the baron is circumstance. Time-saving machines have multiplied in the last century, but every moment of the time we save is demanded twice over by fresh interests. It would be worth our while to pause now and then if only to see whither we are going. A habit of waiting in silence would be a restorative to many who are weary, both mentally and physically; for in these moments the individual looks within and knows himself, the thinker brings order out of chaos, the genius creates, soul meets with spirit.

It would not be difficult. I know of a family in which the children were sent out of doors when they were restless to see which way the clouds were going. In one of his most magnificent passages, Isaiah speaks of the night sky: "Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking."

In spite of the turmoil upon our little world, the silence of the firmament is still ours. Let us make it ours indeed, that the power of its Creator may be within us, and that when we are called by name he shall not find us lacking.

THE BAD FRUIT OF A BAD POLICY.

Nothing could better illustrate the manner in which a bad policy always continues to bring forth evil fruit than the extermination of a band of six hundred Moros on Mt. Dago, Philippine Islands, in a three days' fight in early March, by the American troops and Philippine constabulary under General Wood. The details of the melancholy event have been given in all the daily papers, and our readers have only to draw upon their imaginations to have the repulsive picture before them.

It is creditable to the people of the country that

this performance has been nearly universally condemned, and has occasioned a volume of indignant protest, from one end of the country to the other, such as has not often been witnessed. Instead of regarding it as "a brilliant feat of arms," adding to the honor of the American army, the common sentiment of the nation, regardless of party affiliations, shocked at the promiscuous slaughter of six hundred men, with women and children, has seen the ghastly event in its true light, and has faithfully characterized it as a "massacre," an "inexcusable butchery," which has disgraced the whole land. Those who have attempted to justify it have been comparatively few, and they have shown little heart in what they have had to say.

Even from the point of view of the severest military necessity it is fairly open to question whether any tenable excuse can be made for such a wholesale slaughter. It is quite inconceivable that no prisoners could have been taken from a body of six hundred men, whatever kind of resistance they may have put up, if there had been any real wish to take them; or that wounded men who had tried to kill those rendering aid could not have been, some of them, at any rate, disarmed and carried away as prisoners. These Moros may have been bandits and marauders, raiding those who were friendly to the American dominion. They probably were so, in some sense of those terms. General Wood gives this and the fact that they resisted unto death as the grounds for the action of his force in killing all of them. But even under these circumstances, with the added excuse that they were religious fanatics glad to die at the hands of "Christians," it is beyond belief that none of them could have been taken alive, or half alive, by a brave and disciplined American army.

It looks *prima facie*, therefore, as if Generals Wood and Bliss went in with the deliberate purpose of extermination, or developed this purpose as the battle progressed, as the easiest method of getting rid of these troublesome people, who have persisted from the beginning in being enemies of American sovereignty. All his later explanations only add to this conviction. If this be true—as we hope for the sake of the country's reputation is not the case—in what terms can the deed be properly characterized?

But if the shooting and stabbing to death of these Moros to the last man can be justified by military necessity, as the attempt has been made to justify it, the blackness and shame of the deed are not thereby one whit lessened. It is only another proof of the inherent cruelty and inhumanity of the method of brute force, of its unfitness to survive in an age of increasing love of justice, humaneness and active effort to save and elevate men of all classes. It is a method uncontrolled, in the last analysis, by any moral principle. It is without the element of mercy, without conscience, without reason. It knows no law but might, before which human beings that come in its way are crushed to death if they cannot otherwise be overcome. The pacification which it produces is the pacification of death and the tomb.

It may be doubted whether, after all, those who have supported the government's Philippine policy can with any real consistency criticize this slaughter of Mt. Dago, as some have done. Was it not, considering the character of the people, an inevitable fruit of the forcible annexation of the islands, involving as that did the subjugation by force of any who might oppose our self-assumed dominion? We all remember only too well to what wholesale slaughters and desolations the policy led in the early days of our possession. The Mt. Dago affair is of a piece with the others, a little more concentrated and intense, it is true, but not in any essential respect different.

But what shall be said of the moral quality of a policy which leads inevitably to such monstrous inhumanities? Can the policy be made to justify the crimes to which it gives birth, or do not rather the crimes overwhelmingly condemn the policy and demand its immediate abandonment? And what shall be said of the virtue of a great nation—great in its constitution and in the ordinary moral grandeur of its people—which persists in following the logic of a bad policy even into the commission of the barbarities of the most barbarous ages? A great nation like ours ought to have found some nobler method of dealing with a backward people, or body of peoples, like the Filipinos, than that which has resulted in this late wholesale killing of a whole tribe of them. The nation itself must bear the infamy of the deed, whoever did the commanding and shooting, for the nation is responsible for the policy which led straight to its accomplishment. We cannot wash our hands of the stain, on the plea that we did not ascend to the crater of the mountain and do the bloody, dreadful work. The poor, brave soldiers who climbed the hills at the command of their leader will never be able to forget the awful scene which their hands produced. Nor ought we to get it out of our thoughts until it has brought us under the sackcloth and ashes of a genuine national repentance.—*Editorial in Advocate of Peace.*

HAS PRAYER A SCIENTIFIC BASIS?

[An extract from an address given at the Friends' Meeting House, Wanstead. Published as a leaflet by Friends' Tract Association, Headley Brothers, London.]

When spending a holiday in a remote part of the Northwest of Scotland, during the autumn of 1897, I made the acquaintance of a very charming old man, the doctor of the district. His practice was a wide one, and I much enjoyed the privilege of frequently accompanying him on his rounds—sometimes extending ten or twelve miles. He was a man of superior education, well-read, had traveled, and was a good talker. Among other matters, religion had been mentioned, but was never seriously discussed until one afternoon, when he suddenly asked if I believed in the efficacy of prayer. On my replying in the affirmative, he said, "Really?" "Really." "Down to the ground?" "Down to the ground." "And you a scientific man!" I admitted belonging to a scientific profession. "Well," said he, "I can't.

And yet somehow I never feel quite comfortable about it." "Where is your difficulty?" I asked. "It is just this," he replied. "I believe in a God, the great First Cause. But the God I know is not arbitrary. He does not govern the world by incessant paltry miracles, at the instance now of this one, and then of that. He governs the universe by means of fixed, unalterable laws. There are some fifteen hundred millions of human beings on the earth, speaking, perhaps, not less than fifty thousand languages and dialects—their wants as varied as their numbers—many of them absolutely hostile one to the other, yet every one making his petition to his own particular Oko-Jumbo, and anticipating its acquiescence. Apart from anything else, it is inconceivable that any Being can possibly differentiate in such a Babel, let alone grant individual requests!" Facing round towards me in the gig, he said, "What is the answer?" But I had none. "What is the answer?" he demanded a second time. Silently I lifted up my heart, and said, "My God, the reply must be Thine. I am told in Thy book to be ready to give a reason for the hope that is in me. Give Thy servant a reply. Give it now. It must be now if at all." Then this argument flashed into my mind: "If any one had told you two years ago that there were light-rays at the extreme violet end of the spectrum—rays which neither your eyes nor mine can see, because the human eye is not so constructed that they can possibly be visible to it, but light-rays nevertheless, and so potent that by their aid the contents of a box may be photographed, though its walls are twelve inches thick, what would you have done? Would not you have tapped your forehead significantly, and advised his friend to take care of him?" "I am afraid I might have done so," replied the doctor. "You admit the existence of Röntgen's rays fully now?" "Of course. They have been scientifically demonstrated." "But their existence was equally true two years ago, when they had not been demonstrated, and you would have been prepared to lock the man up in an asylum for asserting their existence?" "Certainly." "Then it comes to this, that within the last two years a hitherto unsuspected, and apparently most improbable natural phenomenon has been discovered. Do you suppose that this is the last of the obscure and unsuspected natural laws and phenomena awaiting discovery?" "On the contrary, I believe that so long as investigation continues discovery will continue. I see no finality in this direction." "Now let me ask you a further question. When you were serving your apprenticeship to your profession, as used to be the custom, you were taught to regard as a quack or a charlatan any one who talked of mesmerism or odyllic force?" "Quite so." "But scientific men now admit the truth of hypnotism; at any rate, to the extent of holding it possible for one of two persons voluntarily to place his mind and his will-power in such a relatively subordinate attitude with regard to the other person's mind and will-power, that the dominant mind is able to control the subordinate both physically and mentally?" "Oh, yes! I have made use of it in my own practice." "And, now, doctor, let me ask you exactly what you mean by prayer?" "I take it that in the religious sense it means an earnest petition to the Divine Power." "Is not prayer, in its essence, rather the attitude of the mind than the spoken word? It has been defined as

> "'the burden of a sigh,
> The falling of a tear,
> The upward glancing of an eye.'"

"I think we both mean the same thing." "If I were to define prayer, I should say that it is the placing of the soul—the moral and intelligent part of our being—the something in us, that is, the *ego* as distinct from the *corpus*, in a definite, subordinate, beseeching, expectant attitude with regard to the great All-Soul, God." "Very well," said the doctor, "I accept that." "Then," said I, "having got so far, does it occur to you as a possibility—I will not say a probability—but does it appeal to you as thinkably the case, that, amongst the unknown and unsuspected laws by which God governs the universe, there may be one which can be put into active operation by the assumption on our part of that relative attitude towards God which we have agreed is essentially prayer?" The doctor made no reply. We drove in silence to the cottage of his patient. He handed me the reins as he alighted. He resumed them when he returned. The long homeward journey was silent. At his door he merely echoed my own "Good-night." And I was troubled, wondering if I had in some way, inadvertently given offence. That night I received a telegram recalling me to London. I wrote a note to my friend, thanking him for his kindness to me, and explaining the necessity to leave by the early train next morning. When I reached the station I was delighted to see the dear old man. After salutation, he drew me aside, and said, "I can't tell you how thankful I am that we had that conversation yesterday afternoon. I see there are possibilities of which I had never dreamed. I said my prayers last night for the first time for thirty years."

THE NEW SERIES OF LESSON LEAVES.

In last week's issue we began the publication in the INTELLIGENCER of a series of First-day school lessons on "Literature of the Bible." These lessons will deal for the present with the poetry of the Old Testament. Following them possibly other kinds of literature in the Bible will be taken up. They are intended for older classes and adults, and fit into our Graded Course for those about eighteen years of age and over.

No arrangement has been made for issuing these lessons in leaflet form, the Lesson Leaf Committee of the General Conference not being responsible for them. Should there be a sufficient call for them in leaflet form, they can be so issued at small cost. All desiring them in this form should write at once to FRIENDS' INTELLIGENCER.

There is no strength and no glory like that of duty steadily, bravely done.—*L. B. R. Briggs.*

THE LITERATURE OF THE BIBLE.—II.

Hebrew poetry may be roughly divided into three periods:

1. The age of primitive folk song, extending from earliest times to the time of Amos, about 800 B.C.

2. The prophetic period, extending from 800 B.C. to the time of Ezra, about 400 B.C.

3. The period of elaborate, didactic poetry, extending from 400 to about 160 B.C.

From the first period we have comparatively few remains. Only such fragments have been preserved as happened to fit into the purposes of later writers. However, it is possible from these fragments, and from the study of early semitic life from other sources, to form something of a picture of this prehistoric time, much as a geologist can form a picture of a previous age by the fragments of early life which he finds here and there on the hillsides.

One of the characteristics of the primitive age of song in Israel was that there was no line between the sacred and the secular. There was a ceremonial distinction between the holy and the common, but religion entered into every jot and tittle of life. One of the greatest students of ancient Semitic peoples says, "There was no separation between the spheres of religion and of ordinary life. Every social act had a reference to the gods as well as to men, for the social body was not made up of men only, but of gods and men." [1]

The early folk songs of the Bible reflect this same circle of ideas, for music and poetry seem to have been the natural accompaniment of the most interesting community and family events. Of course one would naturally expect to find songs concerning the three great crises of life—birth, marriage, death.

Of the first of these we have an interesting example in Genesis, xxi, 6, 7, which might, perhaps, be called:

SARAH'S MAGNIFICAT

"A laugh has God prepared for me
All hearing shall laugh with me.
Who could have suggested to Abraham,
Sarah will bear children,'
For I have borne a son in his old age."

The song is a play upon the name Isaac, which comes from the Hebrew root meaning laugh. A preface to the song is found in Genesis, xviii, 9-15, where Sarah is represented as laughing in the door of her tent when Yahweh, who was visiting Lot, voluntarily promised that Sarah should have a son. The question of the relationship of this song to its setting in Genesis would be an interesting and perhaps insoluable one, but at any rate we have here a bit out of primitive life expressing the mother's joy in a most naïve way.

The first two lines rhyme and form a kind of parallelism that may be called progressive—it repeats the thought of the first line, but also carries it farther. The last three lines are an example of a freer use of the same kind of parallelism.

Another desert song that shows that "ancient Israel was wont to place its whole existence under the protection of its God" is:

THE SONG OF THE WELL

"Spring up, O well,
Sing unto it.
Thou well dug by princes
Sunk by the nobles of the people
With the scepter and with their staves.
Out of the steppe a gift!" [2]

This song is probably older than its setting. It is put into a list of stations at which Israel stopped during the journey through the wilderness. The words just preceding the song are: "And from there to Beer (well); this was the well of which Yahweh had said to Moses, Gather the people together that I may give them water! Then Israel sang this song." But is it not strange to say that Yahweh gave to them the water when the song says that it was "dug by princes," "sunk by the nobles of the people"? [3] Prof. Budde, who has made probably the best study of this song considers that these are inconsistent statements. But surely the primitive mind did not require that a thing should be done without human agency in order to be done by a god. The battles they fought were fought by the gods. If any one discovered a well he would thank the god of the place for it. Possibly the words, "Gather the people together that I may give them water" imply that it is to be given in some unusual way, but not necessarily. And Prof. Budde's further treatment of the song agrees with this interpretation, for he says that with such a song as this they probably always greeted a new-found well, and draws a picture of the probable ceremony which accompanied it. With all the tribe gathered together, while the people sang, the sheikh and princes went through a symbolic act of digging the well with the scepter and staves. Of course one must recognize the fact that the song itself does not mention a god, though the last line, "Out of the steppe a gift," implies it. It should be explained, however, that this last line is a restoration of Prof. Budde's from the words which follow the song in the usual translation, "And from Midbar to Mattanna." Midbar means steppe and Mattanna, gift. The restoration is made without changing a letter of the Hebrew text, and seems a very helpful and possible one.

The spring itself is addressed as a personality—the manifestation of a divinity, a mark of favor, a gift. In those desert lands, where springs gave the only fertile places, every green spot was thought of as inhabited by a deity. Whoever discovered a well felt that the god of that place had revealed himself, had made him a gift, hence wells belonged to those who discovered them, and it was necessary to have a symbolic ceremony in order that all might know to whom the spring belonged. [4]

In this beautiful little song, then, we have a glimpse into early Israel's feeling toward one phase of nature, an expression of joy and thankfulness for life-giving water.

[1] W. R. Smith, "The Religion of the Semites," p. 30.

[2] Num. 21: 17, 18.

[3] "The Song of the Well," by K. Budde, "The New World," 1895, Vol. iv, p. 136.

[4] Read Gen. 26: 19-33.

FRIENDS' INTELLIGENCER.

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Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 28, 1906.

DISTRESS AND BROTHERHOOD.

THE heart of the world has been set to pulsing more rapidly by two great calamities following quickly one after the other, the eruption of Vesuvius and the earthquake in California. As soon as the news of these was flashed over the world there was an immediate response to the needs thus suddenly created. This has been especially the case with the San Francisco disaster, which is much the greater of the two. Contributions from all over the country, from the poor as well as the rich, have been prompt and generous. In the words of Lyman Abbott: "The 'soulless corporations' which own the railroads offered free transportation for people and provisions. Congress appropriated millions, and New York, with all its vice and sin, has given over eight millions."

The word from the stricken city is that all class distinctions have been wiped out, and the families of the merchant and the day laborer are now living side by side and getting acquainted with one another. Even race prejudice for the time being is in abeyance, and the despised Chinese are recognized as neighbors who minister to others, or are ministered unto, as the circumstances may require.

In connection with this disaster we see the advantage of wise organization. Because there is a Red Cross Society, with a knowledge of what to do and how to do it, there is none of the waste and delay that would have been inevitable if there had been no body in existence ready to receive money and supplies and put them to immediate use. We have seen, too, that the army, organized for the purpose of war, becomes an instrument of mercy when used as a national police force, bringing order out of chaos, and using the immense stores at its disposal for the relief of the hungry and homeless.

If there were only some way of getting people to realize the suffering that is always with us, and respond to it as they do to sudden needs brought about by startling events, many of the problems that trouble the student of social conditions would be solved. Last week we published the amount of money expended in this country in the year 1905 for alcoholic liquors—money that was worse than wasted, because the families of many of the drinkers were not only deprived of comforts that they should have enjoyed, but also suffered the miseries that result from indulgence in intoxicants. It takes but a little calculation to see that every six months enough money is squandered in this way in the United States to rebuild San Francisco and the other cities that were injured. As to the loss of life attending the earthquake, it is as nothing compared to the lives lost every year because of strong drink.

The destruction caused by earthquakes and volcanoes cannot be foreseen and prevented, but much could be done to prevent the loss of life that is constantly occurring in our factories and on our railroads, where the necessary safeguards against danger are not provided. This loss of life and its attendant suffering goes on, not because the owners of factories and the managers of railroads are heartless, but because they do not have a realizing sense of the suffering for which they are responsible.

Let us give thanks that human beings in general are so quick to respond to the needs that they see and understand. But while we are rejoicing in this let us also seek to find the best ways of bringing home to them the continuing need of thousands of their fellow men who are the victims of ignorance, vice, superstition and greed. While we are doing the one great service let us not leave the countless little services undone.

Guion Miller, of Easton, Md., writes in the *Swarthmorean* concerning our relations with Russia. As evidence of the terrible conditions existing there, he quotes the following special cablegram to the Washington *Star*, Third month 17th:

"Within eight weeks the military in the Baltic provinces have hanged eighteen persons, shot 621, killed in battle or by fright 620, flogegd 251, including two women, and burned ninety-seven farm houses, twenty-two town dwellings, four schools, two town halls and three club houses. Among those executed were thirteen schoolmasters and twenty-nine farm owners."

He then asks whether it is not the duty of the United States to discontinue all official relations with Russia until these barbarities are stopped.

In reference to the recent eruption of Mt. Vesuvius, the *Christian Register* said: "No one thinks now of blaming Providence or calling this a judgment upon the Italian people." And yet the papers of last Fifth-day evening, that have been giving most liberally of their space to the Torrey-Alexander revival, had the following:

"The great and wicked city of San Francisco has been visited by an awful calamity," cried the Rev. Dr. Reuben A. Torrey during his sermon last night. "It is to my mind one of the wickedest cities in this country, and the Lord has taken a solemn way of speaking to its inhabitants. . . . Have you worshiped Jesus? If not, will you begin to-night? Will you do it now?"

And this is not the view of some uncultured mountain circuit rider. It is the word and method of a man whose work the daily papers are booming. Even the religious press has had hardly a word of depreca-

tion. The *Literary Digest* (New York) of Fourth month 21st says:

"No other topic has occupied as much space in the religious press during recent weeks as the revival campaign of Messrs. Torrey and Alexander now drawing to a close in Philadelphia. With only one or two exceptions the papers have spoken of it as a triumphant success, by which thousands of souls have been led to Christ. The FRIENDS' INTELLIGENCER, a Quaker organ of the City of Brotherly Love, stands almost alone in its immunity from the infectious enthusiasm. . . . On the whole, the press devote much space to reports and anecdotes of the revival, and very little to any critical discussion of its methods."

The *Literary Digest* goes on to quote from the INTELLIGENCER a passage that we feel like repeating in this connection:

"We are constrained to feel that the constant effort to frighten men and women into a profession of religious feeling, and eloquent appeals based upon the theologic conceptions of the Dark Ages, do not tend to the development of the divine life in the soul. We hold that mankind have always been the children of God, and hence need no profession of belief nor acceptance of some idea of sacrifice to become the objects of his love and care. . . .

"We cannot rationally hope for great success in quickening religious life as the result of applying seventeenth-century theologic tests to twentieth-century seekers after truth. We are forced to the rational conclusion that when the emotional excitement created by vast crowds of people, stirring music, and impassioned appeal have passed away, little real advancement of the cause of genuine conversion to a knowledge of God in us, which alone avails to make us better men and women, will be apparent."

The New York correspondent of the Philadelphia *Ledger* says that Pennsylvanians have been heavy purchasers of New York suburban property during the last three years, and the outlook now is that they are going to reap heavy profits from their speculations. It is said that the town of Mt. Carmel alone has invested $10,000,000 in suburban lots in Queens County, which within three years will be within fifteen to thirty minutes of Times Square by the Pennsylvania tunnel. The increase in the value of this property is not due to anything done by those who bought it, but is owing to improvements of nearby property made by others. This brings us to the consideration of the question whether some system should not be devised that will cause the "unearned" increase in value to belong to the city as a whole and not to individuals who have done nothing to earn it.

"The long-expected Educational Bill has just been introduced as we write, and seems to us," says the *British Friend*, "likely to prove a wise and statesmanlike measure. We cordially approve the proposals that all the schools accepting State aid shall be 'provided,' that tests for teachers shall be abolished, and that simple religious teaching shall remain. However logical the 'secular' solution may be, we are convinced that it would not be good, and that it would not be permanent. Mr. Birrell's remarks in rejecting this alternative strike us as particularly happy. 'Against it, I am persuaded, is the whole desire of the nation. They would say, Let us preserve as long as we can in a prosaic age and among a somewhat prosaic people any idealism we can lay our hands on. "Where there is no vision the people perisheth."' The proposal to rent or purchase the school buildings belonging to the denominations appears to us fair and reasonable, and we do not object to facilities for dogmatic teaching in them out of school hours and by persons other than the regular staff. We trust that a reasonable spirit will prevail on all sides."

Iowa has just enacted a child labor law which provides against the employment of children under fourteen years of age. The hours of labor for minors under sixteen are restricted to ten a day while their labor at night is forbidden. Unfortunately the law fails to require any proof of the age of the children employed, or any educational qualifications. But defective as it is the law lays the foundation for future efforts, and the agitation has been of great benefit to the people of the State and of the entire Middle West.

Dr. Edward T. Devine, formerly well known as a University Extension lecturer, is now the general secretary of the Charity Organization Society of New York. He has been sent to San Francisco by the American National Red Cross Association to take charge of the relief work there. President Roosevelt recommends that all contributions of provisions or supplies be consigned to Dr. Devine, Red Cross, San Francisco, and that he be notified by telegraph of the consignments. Money should be sent to Jacob H. Schiff, treasurer of the New York Red Cross Association.

The Olympic games, which are held in Athens every four years, have been in progress this week. It is said that nine hundred picked athletes of the world have participated in them. The games began with gymnastic displays and contests.

Baron D'Estournelles de Constant will forward to Washington within the next few days a testimonial to President Roosevelt bearing the autograph signatures of nearly all the great names of France, the first being that of former President Emile Loubet. This is to accompany a rare volume already presented by the arbitration group of the French Parliament of the Memoirs of Sully, the minister of Henry IV, in which there is a project for the pacific union of the great nations. The inscription begins as follows:

"To Mr. Theodore Roosevelt, President of the Republic of the United States, from the undersigned members of the French Parliamentary group of Arbitration and of International Conciliation, who have decided to address to President Roosevelt a testimonial of their high esteem and their grateful sympathy

for the persistent and decisive initiative he has taken for substituting progressively the friendly and judicial determination of conflicts between nations for a determination by violence."

A VISIT TO MARYLAND'S EASTERN SHORE.

A glance at the map of Maryland will quickly locate Talbot County, "the garden spot" of the Eastern Shore. A closer glance will tell where Easton, the principal town in this county is located, and where the Third Haven meeting has been held for nearly two centuries and a half. It is said that Talbot is the best watered county in the United States. A close inspection will confirm that statement, for rivers are as plentiful here as are rivulets in most localities. They make serpentine courses to the Chesapeake Bay, and afford numerous sites for country homes and farm houses. The soil is tillable here to the water's edge, and fine farms are located in and out and all about these tidewater streams.

The writer of these notes made a pleasant pilgrimage to Easton last week, to attend the Southern Half-Yearly Meeting. Until a year ago this was Southern Quarter, but the new conditions seemed to warrant providing for a less frequent gathering of the Friends of that section. But three monthly meetings compose the half-yearly meeting: Third Haven, at Easton; Northwest Fork, at Preston, and Camden, at Camden, Delaware. The aggregate membership of these meetings is less than one hundred, yet they are a forceful and inspiring company of Friends when they get together, either for deliberative business or for worship.

The business session of the half-yearly meeting was held on Fourth-day, at 10 a.m., it having been preceded by the meeting of ministers and elders, which met in the apostolic upper chamber, over the audience room. This gathering, though small, was very much alive, in that it considered some of the deep concerns of the Society.

The business meeting followed a meeting for worship, in which our Friend Poole, from Preston, and ex-President Magill shared the service. Dr. Magill found a lot of his college boys and girls at Easton, who flocked around his standard with old-time affection and enthusiasm. The clerks of the meeting, Wilson M. Tylor and Matilda J. Bartlett, introduced the business with promptness, and it was discharged by the meeting with unity and dignity. The consideration of the Queries was marked by a timely interest. In fact, the answers and summaries were marked by a definiteness and originality that was most inspiring and encouraging.

On Fifth-day a public meeting for worship was held, largely attended by Friends, and their neighbors not of the household of faith, among them being the Episcopal rector and the Baptist minister. At this meeting communications were given to the multitude by Dr. Magill and another visiting Friend. On Fourth-day evening a well-attended meeting of the Young Friends' Association was held at the home of William and Sallie Kemp, and a program containing evidence of much intellectual culture, and animated by spiritual helpfulness, was given.

The present house of worship at Easton is a comfortable and well-kept brick structure, standing on ground set apart for Society purposes soon after the settlement was founded in the seventeenth century. Near by is the ancient meeting house, with its primitive seats and appointments, kept in preservation for the good it has done. It is about two centuries and a quarter since George Fox and William Penn lifted up their voices for the truth within its walls. It is said that Lord Baltimore and his wife attended one of Penn's meetings, and Lady Baltimore told the founder of Pennsylvania that she had no doubt that he, a college-bred man, could preach, but she wanted to hear that "shoemaker" (George Fox), about whose ability she had some doubt. But George was delayed by the winds or the waves, and was not on hand to gratify her curiosity. At that time navigable water reached nearly to the entrance of the meeting house, and many Friends came to worship in boats of various kinds. But this waterway has been nearly dried up by the change of years. The possibility of an approach by water may have been the reason for locating the meeting house at this point, now at the very limit of the village boundary, away from the busy haunts and abodes of men.

Friends are very much in evidence in the business of Easton. The town has two banks. Of one, Robert B. Dixon, a progressive Friend of the old school, if that apparent contradiction is admissible, is president. Dr. Barber, another Friend, is president of the Second National Bank of the village. Dr. Barber, we believe, is the only Republican who ever represented a generally hopeless Democratic district in Congress. The insurance business of the town is made honorable as it is successful by R. B. Dixon & Co., another Friendly firm. The Easton Furniture Company has William Kemp for secretary and treasurer, and Robert B. Dixon's support in wealth and business wisdom. The milling business has the Bartletts, father and son, in it and behind it, while another Bartlett is a fixture in the old bank. The legal fraternity is represented by Guion Miller, who straightened out the financial snarls for the Seneca Indians, and is a grandson of Benjamin Hallowell. Wilson M. Tylor, the clerk of the half-yearly meeting, is editor and proprietor of the best-looking and best-made paper in the town—*The Gazette*. We expect that a closer investigation would reveal other Friends in important places in the business and professional life of the community. Honorable mention of them will have to wait until the delights of the Eastern Shore hospitality are again ours.

Historical reminiscences are as numerous, if not as tortuous, as the rivers along the county's coast line. A brief call at the office of the county clerk enabled us to take a hasty glance at venerable tomes in which are the records of the beginning of things social and industrial on the Eastern Shore. They would be worth days of research to the historian. Their cus-

todian touches them with sympathetic and reverent hands, as is their due. It is wise and right that the descendants of the pioneers should not forget the struggles, industrial and peaceable, which made us socially a people, and politically a nation.

It is probable that the most famous man born on the Eastern Shore of Maryland was Frederick Douglass. The Lloyd plantation, where Douglass was born, is but six miles away. The seventh Lloyd, all Edwards and all "colonels," now lives in old age on the remnant of his fathers' baronial acres. The readjustment following emancipation and the war, made havoc of the Lloyd estate, as it did of other plantations, tilled by the sweat of slave labor. It is said that after the decision to accept and enlist the slaves as United States soldiers, Colonel Lloyd sat on his front porch and saw a hundred of his best field hands march away under the command of the recruiting officer. After the first attempt of Frederick Douglass, and three of his associates, to run away had been discovered, but not proved, the disappointed slaves were confined for a time in the jail at Easton. But the particular building in which they were imprisoned, and which served as a place of detention for other slaves awaiting their sale to the far South, has given place to a more modern structure, more befitting the condition of industrial freedom which now characterizes the region.

From a superficial observation we got the impression that the race question is not as pressing or vexatious a problem in Easton as it is in some other localities south of Mason and Dixon's line. But such as it is, the question is national and not sectional. The North as well as the South is partly responsible for the long life of slavery in our country, and must share the full burden and blight which follows in the wake of two and a half centuries of injustice to a submerged people. At the beginning of the war, with that spirit of the prophets which was his, Whittier sang:

"What though the cast-out spirit tear
The nation in its going?
We, who have shared the guilt, must share
The pangs of his o'erthrowing!"

That is true now, and will remain true, until the completer righteousness and justice shall give us the fruits of a perfect peace. H. W. W.

ABINGTON FIRST-DAY SCHOOL UNION AT NORRISTOWN.

There was an unusually large attendance at the semi-annual meeting of Abington First-day School Union at the Friends' meeting house, Swede and Jacoby Streets, Norristown, on the 21st inst., the pleasant weather contributing greatly to the success of the meeting. All the schools in the county, and that at Quakertown, which also belongs to the Union, were well represented, all the delegates answering to their names, and much interest being manifested at the morning and afternoon sessions, a substantial lunch, provided by Norristown Friends, being served to three hundred persons or more at the noon recess.

The clerks, Frank M. Ball, of Quakertown, and Susan H. Jarrett, of Hatboro, took their seats about 10.30 o'clock, the meeting being opened with a Scripture reading—the fifteenth chapter of the Gospel of John—by Joseph M. Hilles, of Norristown.

The minutes of the last meeting, held six months ago at Gwynedd, were read.

Reports were read from the different branches of the Union, the schools, with their superintendents, being as follows: Ambler, Mary G. Craft; Abington, Emma W. Gaskill; Plymouth, Benjamin Smith; Norristown, Alfred W. Wright; Providence, Mary R. Livezey; Quakertown, Jane Kinsey; Horsham, William J. Hallowell; Upper Dublin, Elizabeth A. Hollingsworth; Gwynedd, Walter H. Jenkins.

Ellen R. Phillips, of Ambler, read a selection, entitled "Opportunity," and Caroline Jarrett, of Abington, gave a recitation, "The Little Lighthouse Keeper."

At the opening of the afternoon session reports were read from the various committees which had met and transacted their business during the noon recess. The delegates reported in favor of continuing the clerks for another year. It was also decided that the next meeting, in Tenth month, be held at Abington. The visiting committee described a visit to the Plymouth school. All the reports were approved.

A very interesting exercise, "Expressions of Thought," prepared by the late Isaac H. Hillborn, was rendered effectively by the Norristown school, led by Fanny Scheibner.

The address of welcome to the Union was delivered by Alfred W. Wright. Responses were made by Sarah Carver, of West Philadelphia, formerly of Norristown, and others.

Jennie Twining, of Horsham, gave a recitation, entitled "Sister and I."

The Providence school, led by Mabel Ashenfelter, gave a beautiful concert recitation, including Longfellow's beautiful poem, "Flowers." The school was represented by eighteen members, who acquitted themselves most creditably and received many encomiums.

Alice Wood, of Horsham, gave an object lesson, entitled "Human Life."

Ira Keyser recited, "Wanted, a Boy."

Class C, of Plymouth, led by Emma C. Buckman, gave a class exercise.

Harriet W. Atkinson, of Upper Dublin, recited with much feeling, "Mother's Old Bureau."

The remainder of the session was occupied in the discussion of the question, "Do Our First-day School Methods Increase Our Spiritual Growth?" Frank Ball, of Quakertown, read the opening paper, and was followed by Louis B. Ambler and Susan H. Jarrett, who read a paper prepared by G. Herbert Jenkins, of Gwynedd. All agreed that the tendency of First-day schools is to contribute toward spiritual growth. Ellwood Roberts, of Norristown, and others, continued the discussion at some length.

Many of those from a distance remained and were

entertained at their homes by Norristown Friends, a meeting being held on First-day afternoon at the same place, under the auspices of the Friends' Association and the Philanthropic Committee of Abington Quarterly Meeting, at which Joseph Walton, of George School, delivered an interesting discourse on "Good Literature." He was also present at the meeting in the morning, and he and others spoke acceptably.

ORATORICAL CONTEST AT ABINGTON.

The annual oratorical contest was held at Abington Friends' School, on Sixth-day, Fourth month 13th, at 1 p.m. This is a class contest, organized originally by the Alumni Association of the school ten years ago. Three classes participated—Classes B, C and D—each being represented by two students.

The program was enlivened by selections of music rendered by members of the school, and an audience made up of many members of the Alumni Association, old students and friends of the school enjoyed the occasion. The complete program was as follows: Piano duet, "March" (Ortlepp), rendered by Henrietta Dickensheets and Josephine Sydenham; oration, "Intemperance," by Paul Brooke, of Class D; oration, "Misuse of Wealth," by Frances Robbins, of Class B; oration, "Would a Third Term for President Roosevelt be Practicable," by Drew McIntosh, of Class C; piano solo, "Serenade" (Braga), by Henrietta Dickensheets; oration, "The Benefits of Football," by Gladstone Flaherty, of Class D; oration, "Child-Labor Problems," by Bessie D. Walker, of Class C; oration, "Scientific Agriculture," by Chester W. Ambler, of Class B; piano trio, "The Secret" (Gwillet), by Edith Wade, Lucy Flaherty, Josephine Sydenham.

The judges decided that the contest was won by Class B.

THE SOMERVILLE LITERARY SOCIETY AT SWARTHMORE COLLEGE.

One hundred and seventeen alumnæ and ex-students were in attendance on Somerville Day, the 14th instant. The occasion was not only well attended, but a high degree of interest and enthusiasm marked both its sessions. The morning session was devoted to the transaction of business of the society, which brought forth as usual animated discussion. The Lucretia Mott Fellowship was reported by the Faculty Committee of Award to have been conferred upon Bertha C. Peirce. Dean Bond's resignation from this committee was accepted with deep regret, and Dr. Isabel Bronk appointed to fill the vacancy. Ellen H. E. Price, '78, in a most adroit manner, succeeded in securing from those present the sum of more than $800 for the Girls' Athletic Field Fund. The subscriptions ranged from $100 down to one dollar, and their liberality was due largely to the fact that they were contributed in honor of Dean Bond, Professor Cunningham and Miss Nowell, the three honorary members who are this year severing their official connection with the college. The suggestion was made that the new athletic field should be named Cunningham Field, and the society expressed its informal but hearty approval of the suggestion.

At the beginning of the afternoon session the following minute was adopted by a rising vote:

"It has seemed fitting to-day that we should in some manner express our love and appreciation of the three women whose counsels have directed the lives of Swarthmore's young women for many years. To-day they meet with the Somerville for the last time in their official college capacity; and before we take leave of them in their wonted places we wish to place on record our recognition of the impress which each of them in her own way has left on our hearts and lives.

"In token of this desire we have asked them to accept the Somerville pin as a reminder of our grateful love.

"Miss Cunningham's connection with the college is older than the society itself. For thirty-seven years she has had our interest solely at heart, has given herself freely for us and for the college, and has ever stood for the advancement of intellectual standards. She has advised and encouraged by generous deeds and helpful words many young men and women just starting in life; and, most important of all for our society, she has founded and nurtured the Lucretia Mott Fellowship, thus opening to our young women the door to the higher learning of which she has ever been the advocate.

"Our College Librarian, Miss Nowell, brought to us from her native New England the beauty of culture, the kindly love of books, and a devotion to all good things. By her faithfulness, her generous friendship and her ready helpfulness and sympathy, Miss Nowell has made the Library a vital feature in the college work. The impress of her rare character and spirit will always remain with every one whom she has helped and guided.

"Lastly, we turn to the Dean, our college mother. Whether it be to advise us in our work, to be the companion in our pleasures and the sympathizer in our joys and in our trials, or to enter into the deeper life of the spirit—she has ever stood to us as a mother.

"She has awakened us to an appreciation of the true beauty and meaning of life. She has tenderly fostered the spiritual growth of our natures, and has moulded our characters during our most impressionable years.

"In these days when women are entering upon so many activities in the outside world, and there is perhaps a danger of their losing their true poise, it will be well for us to remember our Dean as the type of true womanhood, of gentle courtesy and dignity.

"Those of us who have been students under Mrs. Bond's care will remember the lesson she draws from her favorite picture of Dante and Beatrice, and will feel that she herself embodies the ideal which this picture expresses—the ideal of true womanhood—leading ever toward the heights."

The exercises of the day were concluded by the presentation of a play, "The Land of Heart's De-

sire," by William Butler Yates. The characters of the play were taken by Misses Morrison, Vernon, Fornance, Robinson, Keim and Love, and were excellently well rendered. The stage setting was realistic, the play itself of absorbing interest, and taken altogether the effort was voted the most successful of its kind in years.—*The Swarthmorean.*

ANNUAL MEETING OF FRIENDS, TORONTO.

[From *The Globe* (Toronto)].

The second annual meeting of the Friends' Association opened on Saturday [Fourth month 14th] at Webb's parlors, with Mr. W. G. Brown, the president, in the chair. Mr. Isaac Wilson read the executive report, which gave a resume of the work of the association during the year, an increased membership being recorded. The work done by the department of worship, the peace department, and the physical culture and health department, was also reported upon. Officers were appointed as follows: President, W. G. Brown; executive committee, Isaac Wilson, Bloomfield, Louis Toole, Mount Albert; George Phillips, Newmarket; Cuthbert Wigham, Toronto; John Richards, Toronto; Miss Coleman, Toronto, and Mrs. Zavitz, Guelph; auditor, S. D. Perry.

Rev. J. A. Macdonald gave an address on "Religion and Modern Needs." Speaking first concerning religion, he defined it as a sense of spiritual relationship with the Divine, and Christianity as that spiritual relationship interpreted and illustrated in the life and teachings of Christ. He held religion to be an essential and irrevocable element in human nature, taking various forms and expressing itself through various channels according to the varying conditions of life. Among the features of the present age he remarked upon the widespread general intelligence resulting from the public school and the press, the decline of fear and superstition resulting from the investigation into physical nature, the growing independence of thought and action, and the renewed sense of social obligation and co-operation.

In showing the relation of religion to present-day needs, he laid emphasis on the importance of regarding religion as having to do with the whole of life and not with a mere segment of it, and so making all life sacred to the truly religious mind. He further emphasized the social obligation which religion imposes. Bunyan's Pilgrim striving for his own salvation illustrated the thought and temper of post-Reformation theology, but modern thought in the Church and out of it throws the emphasis, not on the individual so much as on the social organism. For this reason religion has to do with trade and commerce, and industry and politics. At the same time religion, if it is to be a force in the community, must find its power and prerogative in the individual through whose regeneration and consecrated service the power of religion is made effective in the life of society.

In the discussion which followed Dr. A. C. Courtice, Isaac Wilson, J. T. Sunderland, Dr. Hamilton, Andrew Stevenson, F. A. Belcher, Prof. Cameron, A. D. Watson and Mr. Ernest Bond took part.

Yesterday afternoon [First-day, the 15th] there was a meeting at 141 College Street. Mr. Isaac Wilson gave a devotional address on an Easter topic, using the text, "I am the Resurrection and the Life." A period of silent worship followed, and then there was a discussion, the subject being "Lord of the Sabbath," founded on the tenth chapter of Dr. Watson's book, "The Sovereignty of Character." Rev. Mr. Courtice spoke on the subject, and the subsequent discussion was taken part in by F. A. Belcher, Andrew Stevenson, J. W. Bengough and W. G. Brown.

BOOKS AND READING.

We have received the first number of the little magazine conducted by Henry W. Fry, and entitled "The Inward Light." It is published in London by Headley Brothers, 14 Bishopsgate Street Without, E. C. It bears the appropriate motto:

"God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." (Col. i, 27.)

Notwithstanding the caution felt that this publication should not appear as a denominational concern, or conducted in the interest of our religious Society, but simply on the merits of its central truth, there is much in the way of quotation and allusion, and perhaps inevitably so, to suggest that the publication is of a Friends' propaganda. The following avowal of the editor should, however, put that suspicion at rest:

"It must, however, be distinctly understood that we hold no brief for the Society of Friends as a whole, or for any division of that Society. We shall take advantage of their kindly counsel, and trust that individual members of the Society will not only co-operate in the production, but also in the circulation of this and any future pamphlets which may be issued, but there is no official connection whatever between this publication and the Society of Friends. The sole responsibility rests with the editor, who is attached to no particular denomination, and who seeks co-operation from members of any and every denomination who may appreciate the importance of the vital truth of "The Inward Light."

Many forcible articles and selections appear, and the last fifteen pages are from Barclay's Apology, including his eight Propositions. Correspondence may be addressed to H. W. Fry, care of Thomas Cook & Son, 261 Broadway, New York. The pamphlet will be sent gratis, but remittances for its support may be sent to the treasurer, J. Walter Borton, 409 Chestnut Street, Philadelphia.—*The Friend (Phila.).*

Professor A. H. Smyth, of Philadelphia, the editor of the complete edition of Franklin's Works, which is now passing through the press of The Macmillan Company, has been appointed by the President Special Envoy of the United States to represent this nation at the unveiling of the statue of Franklin in Paris. The sixth volume of Professor Smyth's edition, which has just appeared, contains correspond-

ence from 1776-1780, the "bagatelles," printed in both French and English from previously unknown copies, and Franklin's correspondence with Madame Brillon and other ladies of France.

The second number of the current volume of "The Journal" of the Friends' Historical Society is now ready for distribution. The leading article is by Joseph S. Walton, and is the first paper of a series on David Lloyd, a prominent Friend in early colonial history. Several pages are devoted to a continuation of "Irish Quaker Records." It also contains a sketch of "George Fox's Watch Seal," "Friends in Current Literature," and other articles of interest. Illustrations are given showing George Fox's watch seal and an impression in wax. The price for membership in the Friends' Historical Society is $1.25 per year. This includes a subscription to "The Journal." Back numbers of the "Journal" can be secured for $1.25 per volume. Address Herman Newman, 1010 Arch Street, Philadelphia.

The Peace Society (47, New Broad Street, E.C. [London], has recently issued an excellent packet of Peace tracts, including "Britain's Militarism," by Dr. R. Spence Watson; "German Trade and Conscription"; "Blood-Brotherhood"; "Forced Military Service"; and "Military Drill in Schools." The last is the article by Sir Joshua Fitch, contributed to the *Journal of Education* in 1900, to which we alluded in this column a month ago, and which we are particularly glad to see in this form.—*British Friend.*

A very good and timely *eirenicon* on the Education question [in England] has just been issued by Dr. Thomas Hodgkin, entitled "National Education, a Retrospect and a Prospect" (Headley Brothers [London], 4d.). He sketches the steps by which our National Education has reached its present position, and pleads for a broad and liberal spirit on both sides, in order that a lasting solution of the religious problem may be reached. Many will think that he is prepared to give away too much to the Church party, but all that he says should receive the most careful consideration. One point may well be emphasized: "The mistake of 1902 must not be repeated. The modifications [of the Education Act] must not be carried in high-handed fashion by a big Parliamentary majority, contemptuous of religious instincts, and even prejudices, which they do not share."—*British Friend.*

The past is written, the future is beyond our control, but to-day is ours, and is an opportunity to bestow a gift which will be more welcome than any which money can purchase. There should be no guesswork concerning affection: "make it plain," "write it large." Silence is golden when it represses bitter words or ignorant comment, but it sinks like lead into the heart which has a right to expect tender and trustful utterances.—*Christian Advocate.*

APRIL.

See the apple-orchard
Bathing head and shoulders
In the dazzling pea-green
Rising-tide of April;
While an ancient pear tree
In the kitchen garden
Spreads the rugged outline
Of its jet-black branches
Underneath a drifted
Mass of snowy blossoms.
Tinted is the herbage
With unnumbered violets.
Tiny sky-blue butterflies,
Like uprooted flowerets,
Flirt among the sunbeams.
Hickory-tips are bursting
Into clustering parachutes.
On the white-oak saplings
Pink and folded leaflets
Now uncurl their tendrils
Like the opening fingers
Of soft new-born babies.
Listen! From the marshes
Multitudinous frog notes,
Ringing out metallic,
Like the ghosts of sleigh-bells;
While a red-winged blackbird,
Eager to be mating,
From a bare twig bugles,
"O-kal-ee—it's April!"

—*Ernest Crosby.*

BIRTHS.

JACKSON.—In Brooklyn, N. Y., Fourth month 15th, 1906, to Will Walter and Fannie H. Jackson, a daughter, who is named Katherine King Jackson.

ROBERTS.—At Ridgewood, N. J., Third month 19th, 1906, to Iden Foulke and Irene V. E. Roberts, a son, who is named Edwin Bogert Robert (a grandson of Joseph and Mary W. E. Roberts of Philadelphia).

DEATHS.

FURNAS.—At his home, near Waynesville, O., Fourth month 7th, 1906, Davis Furnas, aged over 77 years.

JEANES.—In Whitemarsh Township, Pa., on Second month 18th, 1906, William Jeanes, a lifelong member and attender of Plymouth Meeting, in the 79th year of his age. The large company of his friends, neighbors and relatives who gathered in the meeting house on the day of his funeral attested the esteem in which he was held, not only in the Society of Friends, but in the community at large as well. John J. Cornell, of Baltimore, and Alvin Haines, of Plymouth, bore fitting testimony to his worth and sterling integrity.

William Jeanes was the last survivor of the ten children of William and Martha Warner Jeanes, five of each sex, all of whom lived to maturity. He married late in life, Tenth month 11th, 1894, Mary Rich, daughter of John Carlisle Rich, of Langhorne, Pa., who survives him. He was a man of fine physique, being about six feet in height and well proportioned, and enjoyed almost uninterrupted good health. For the greater part of his life he was a farmer on his paternal acres in the famous Whitemarsh Valley, near the center of Whitemarsh Township, Montgomery County, Pa. He was born and died in the large old farmhouse built by his father in 1806. He was very seldom absent from any of the meetings for worship held at Plymouth, and for many years was treasurer of Plymouth Meeting, and also overseer and elder. Though a man possessed of an abundance of this world's goods, he was utterly devoid of anything like pride or vanity. His motto, if he had one, was "Everything for comfort and nothing for show." He was very punctual in all transactions of business, and never was known to be late in coming to meeting. It may be truly said that he never wronged any of his neighbors in word or deed. He simply lived the Christian life that so many only profess.

I. C.

LAWSON.—At the home of his nephew, H. H. Lawson, Sylvan Grove, Kan., Fourth month 13th, 1906, after a brief illness, Joseph Henry Lawson, in his 61st year; interment in the Lawson Burial Ground.

TANNER.—In Albany, N. Y., Fourth month 19th, 1906, Francis H. Cole, wife of Marvin M. Tanner, in her 75th year.

WOOLMAN.—Suddenly, at Vincentown, N. J., First-day, Fourth month 1st, 1906, Daniel L. Woolman, in his 63d year.

WALTER.—At his home, Lincoln, Neb., Fourth month 4th, in his 82d year, Charles P. Walter, formerly of Media, Pa. He was a birthright member in Concord Quarterly Meeting.

NOTES AND ANNOUNCEMENTS.

Philadelphia Yearly Meeting [that held at Arch Street] is attended by a larger proportion of its membership in general than any other yearly meeting in the world. This is largely due to local conditions, but it is an encouraging feature.—*American Friend.*

The original autograph copy of George Fox's Journal is now in the hands of Robert Spence, of North Shields, by bequest of his father, the late Charles James Spence. Its present possessor proposes that it shall be placed at Devonshire House [London] under certain reasonable conditions as to its use and safety. This offer has been gratefully accepted by the Meeting for Sufferings. Its possession will add greatly to the value and interest of the library at Devonshire House.—*British Friend.*

Prof. Holmes' lecture at Westfield (Riverton, N. J.) on the 22d was again largely attended. Those who had the pleasure of either walking or driving among the orchards full of bloom, went up to a passover feast perhaps as interesting as the one described by Prof. Holmes as an incident in the life of Jesus. While the method of the talk was simple in the extreme, to suit the many children gathered in the meeting house, its substance was such that only one who had given thought and research to the subject could have brought out. The next lecture will be on Fifth month 6th, at 3 p.m. Topic, "Essentials in the Teachings of Jesus." All interested most cordially invited to be present.

The wedding of Arnold S. Rowntree and Mary K. Harvey in the meeting house on Carlton Hill, Leeds [England], last week (the 29th) attracted a crowded assembly. The "best man" was J. Henry Scattergood, of Philadelphia, U. S. A., who is actively engaged in the civic reform movement in that city, and who will be remembered as the wicket keeper for the Philadelphia Cricket Team which visited England a year or two ago. The heartiest good wishes of their many friends go with bride and bridegroom on their wedding tour in Italy. The Mount and Bootham Schools enjoyed a commemorative half holiday on Thursday, and the Cocoa works a whole day on Saturday.—*The Friend* (London).

A number of years ago the writer made application for the use of Race Street Meeting House for a public meeting to arouse public sentiment in behalf of the Indians who were massacred at the so-called battle of Wounded Knee. As way did not open to use Race Street meeting the assembly was held at Seventeenth and Girard Avenue, with Spencer Roberts and Louisa Roberts presiding. The house, gallery and school rooms were all filled; the speakers were Herbert Welsh, John B. Garrett, David H. Wright, and others. After the meeting the writer questioned Louisa Roberts as to the holding of the meeting there, and she said: "I feel there has been a blessing bestowed upon us for having it here." Could not all our meeting houses be more freely opened for good purposes? D.

We have the following from Emily Wilbur, of Friends' Neighborhood Guild:

"I was told that the question came up at the last monthly meeting at Fifteenth and Race Streets whether there was a First-day school at Friends' Neighborhood Guild. We have a very live school here. It opened at the usual time last fall with an enrollment of 65, but the young man who had taken it resigned after a few weeks, giving as his reasons the pressure of other duties. The reason that there has been any break is owing to serious illness in the family of the superintendent. We have a very interesting school with excellent order. I would like to make a little additional statement in relation to our friend, Augusta Rheil. She not only mends umbrellas, but also re-covers them in the best manner, as well as at any large place and at reasonable prices. I especially ask you to bear her in mind, as she is the sole support of herself and her blind brother. They are not young, and find life not easy; they do not ask for charity, but want work. As I said last week, she will call for and return them, or they can be left here, 151 Fairmount Avenue, Philadelphia."

The following account of the public meeting that is always held the day after Southern Half Yearly Meeting appears in the *Gazette* of Easton, Md., of which our Friend, Wilson M. Tyler, is editor:

"A goodly number of people attended the public meeting of Friends on Thursday, including several from the congregations of other churches, among whom were Dr. William George McCready, of Christ Church, and Rev. L. E. Dutton, of the Baptist Church. The solemn silence was first broken by Dr. Magill, of Philadelphia, whose central thought was the difference between religion and theology. He was followed by Henry W. Wilbur, of New York, a most gifted and magnetic speaker, who enlarged upon the idea of 'One Lord, one faith, one baptism.' Mr. Wilbur was listened to for about forty minutes with the most profound attention. His delivery was as fine as his words were scholarly and penetrating.

"The oneness of life and the processes of nature, and man's feeble conception of the working of eternal laws and his misinterpretation of the eternal verities, was a theme that the speaker brought home to the centre of each mind, showing each one his and her individual responsibility, and its great meaning."

A week's conference will be held at George School and Newtown, Bucks County, Pa., Seventh- and First-days, Fifth month 5th and 6th. The first session will be held in the George School auditorium at 11.10 a.m.—a symposium on "The Essentials of Quakerism." The speakers and their sub-topics will be: Dean Elizabeth Powell Bond, of Swarthmore College, "Simplicity—An Essential;" Mary Travilla, of West Chester, "The Need of Pastoral Work;" Elizabeth Lloyd, of the FRIENDS' INTELLIGENCER, "Democracy—An Essential;" Dr. Russell Smith, of the University of Pennsylvania, "Aim of Quakerism—Social Salvation or Individual Worship;" R. Barclay Spicer, of Philadelphia, "Essential Application of Quakerism to the Twentieth Century;" Edward C. Wilson, of Friends' School, Baltimore, "Essential Methods of Growth;" Edward A. Pennock, of Chatham, Chester County, Pa., "Unity—A Necessary Factor."

The afternoon session will be at 2 p.m. in the auditorium of George School. Rufus M. Jones, of Haverford College, will speak on "Primitive Christianity;" Jesse H. Holmes, of Swarthmore College, on "The Present Outlook of Christianity."

The evening session at 7.45 will be in the meeting house at Newtown.

On First-day the visiting Friends will distribute themselves among the meetings within reach from Newtown.

FRIENDS' GENERAL CONFERENCE.

TRANSPORTATION TO MOUNTAIN LAKE PARK.

The following are the general arrangements which have been made for transportation to Mountain Lake Park. Details will be published later:

The Trunk Line and Central Passenger Associations have granted for the round trip a one-fare rate plus $1.00. This means that all railroads east of Chicago and St. Louis, including the Canada roads as far as London and St. Thomas, but excepting railroads in New England territory, will sell tickets for the round trip at a single-fare rate plus $1.00, from any station. Negotiations are pending, and there is every reason to believe the same terms will be made from all points on the Canadian roads; also, it is hoped, with the roads west of Chicago. By these terms the fares will be as follows, and at proportionately same rates from other points.

New York, $13.05; Plainfield, $12.61; Trenton, $11.50; Langhorne, $11.40; Jenkintown, $10.85; Philadelphia, $10.70; Chester, $10.34; Wilmington, $9.95; Baltimore, $7.90; Washington, $7.10; Harper's Ferry, $5.30; Chicago, $16.00; Cincinnati, $11.50; Wheeling, $5.25; Youngstown, $8.60.

Tickets will be good on any train from Third-day, Eighth month 28th, to Seventh-day, Ninth month 1st, and good to return any day up to Ninth month 15th. Stop-over within the limits of the ticket will be allowed at Washington and Harper's Ferry, or at other points on the line of B. & O. R. R. by special

arrangement through the chairman of the committee. Arrangements for a special excursion Ninth month 7th from Mountain Lake Park to Luray, returning to Washington the same evening, are pending.

Three special trains will be run on Eighth month 30th for the accommodation of Friends from the East to Mountain Lake Park. Number 1 will start from Baltimore about 10 a.m., arriving about 4 p.m. Number 2 will start from Twenty-fourth and Chestnut Streets, Philadelphia, about 8 a.m. and arrive about 5 p.m. Number 3 will start from New York about 8.20, arriving about 8 p.m. Number 1 will make all necessary stops west of Baltimore. Number 2 will make stops only between Philadelphia and Washington. No. 3 will make stops between Jersey City and Philadelphia, also at Baltimore, Washington, Martinsburg and Cumberland. Number 3 will leave Philadelphia about 10.50 a.m., and will connect at Cumberland with train from the West via Pittsburg, due there 6.30 p.m.

Arrangements will be made for special cars for the accommodation of Friends, at Cincinnati and Wheeling, for Baltimore and Ohio train No. 14.

JOHN WM. HUTCHINSON
Chairman Committee on Transportation.

Hempstead, L. I.

PROGRAM NATIONAL CHARITIES CONFERENCE.

This great national gathering brings together every year a large number of people, who come from almost every State of the Union, to exchange experiences and to receive renewed inspiration in their various fields of philanthropic effort. Delegates are appointed by the Governors of States, the Mayors of the chief cities, the Boards of Control and Boards of State Charities and many other public bodies. The membership consists of the appointed delegates and many private citizens, most of them active workers as volunteers or professionals. The Societies for Child-Helping, the Associations for the Improvement of the Condition of the Poor and those for the Organization of Charity are always well represented, as well as the numerous other organizations which control and conduct institutions and benevolent societies of every kind.

Every person showing interest enough to attend is most heartily welcomed to membership. The platform is the freest possible and the most diverse shades of opinion have equal rights upon it. The discussions are open to all.

The thirty-third annual session will be held Fifth month 9th to Fifth month 16th, 1906, in Philadelphia.

The program is divided among twelve principal committees, each of which will present a report and addresses and papers by leading specialists in philanthropy and other men and women distinguished in public life.

The topics to be discussed include: State supervision and administration, with addresses on "Efficiency in State Charitable and Correctional Affairs," and others; charitable finance, with papers on "Public Subsidies to Private Charitable Activities," "Accountancy and Philanthropy," "Making the Budget of a Charitable Agency," "Raising Funds for Private Institutions and Societies," etc.; neighborhood work, with papers on "The Octavia Hill Association," "The Distribution of Population," "The Prevention of Overcrowding in Smaller Cities," etc.; the care of defectives, with papers on "Preventable Causes of Defectiveness," "The Diagnosis of the Defective," "Education before Literature," "Special Classes in the Public Schools," "Aims and Possibilities of the New Pennsylvania Institution," "Need of Special Care and Training," etc.; immigration, with papers on "Further Desirable Restriction," "Race Substitution Through Immigration," etc.; the care of the sick, with papers on "State and Municipal Control of Tuberculosis," "Instructing Children in the Methods of Preventing Disease," "The Sanitary Importance of Ordinary House Cleaning," "Educational Opportunities of the Visiting Nurse in Preventing Disease," etc.; care of children, with papers on "The Work of the Societies for the Prevention of Cruelty to Children," "The Juvenile Court," "Co-ordination of Child Helping Agencies," "Infant Mortality," "The Probation of Juvenile Offenders," "The Delinquent Girl," "The Industrial Training of Boys," "The Work of the Probation Officer," "Work for Children Outside Institutions," etc.; statistics, with papers on "Statistics of Dependent Families," "Statistics of Institutions," and "State Boards of Charities"; training of social workers, with papers on "Relation of the University to the Schools," "Correlation between Plan of Instruction and Practical Work," "Qualifications to be Emphasized in the Selection of Students and the Course of Study," etc.; the help of needy families, with papers on "The Relief Work of the Salvation Army," "Standards of Living," "Problem in Co-operation," "Value of Committees and Councils to Charity Organization Societies," etc.; child labor, with papers on "Regulation of Street Trades," and others; working men's insurance, with report and papers; the National Federation of Day Nurseries will hold its annual meeting with the conference, and papers will be presented on "The Development of the Day Nursery: Its Present and Future," "Neighborhood Work in Correlation with Day Nurseries," "The Influence of the Day Nursery," and others.

The following is a partial and incomplete list of those who will take part. It will give some indication of the breadth and inclusiveness of the conference, and the degree to which it enjoys the co-operation of leading citizens in the United States:

Ex-President Grover Cleveland; Governor J. Frank Hanley, of Indiana; Governor Edward Stokes, of New Jersey; Hon. John Weaver, Mayor of Philadelphia; Hon. R. B. F. McFarland, President of the Commissioners of the District of Columbia; Hon. Charles P. Neill, U. S. Commissioner of Labor; Hon. Homer Folks, Ex-Commissioner of Charities of New York City; Mrs. Arthur M. Dodge, President of the Federation of Day Nurseries; Profs. Simon N. Patten, Lightner Witmer and Samuel McCune Lindsay, of the University of Pennsylvania; Profs. Thomas M. Balliet, Morris Loeb and Frederick Cleveland, of the University of the City of New York; Hon. Julian M. Mack, Judge of the Juvenile Court of Chicago; Mornay Williams, Esq., President of the New York Juvenile Asylum; Grafton D. Cushing, Esq., President of the Boston Society for the Prevention of Cruelty to Children; Dr. S. E. Foreman, of Washington, D. C.; Miss Jane Addams, of Hull House, Chicago; Rev. J. M. Buckley, D.D., Editor of *The Christian Advocate;* Dr. Arthur B. Ancker, Superintendent of the Municipal Hospital, Minneapolis; Prof. Charles R. Henderson, of the University of Chicago; Prof. Charles P. Emerson, of Johns Hopkins University; Joseph Lee, Esq., Vice-President Massachusetts Civic League; F. H. Nibecker, Esq., Superintendent House of Refuge, Glen Mills, Pa.; Sherman C. Kingsley, Esq., Superintendent Chicago Relief and Aid Society; Mrs. J. Claude Bedford, Civic Betterment Association, Philadelphia; Ernest P. Bicknell, Esq., Superintendent Chicago Bureau of Charities; Miss E. E. Farrell, Instructor in Special Classes in Public Schools, New York; Hon. F. A. Vanderlip, President National City Bank, New York; Prof. Mary Roberts Smith, Carnegie Institute, San Francisco; Prof. William R. Patterson, of the University of Iowa; Prof. David S. Snedden, of the Leland Stanford University; Prof. Edward T. Devine, of Columbia University; Director New York School of Philanthropy; Dr. Lee K. Frankel, General Manager United Hebrew Charities of New York; Prof. Jeffrey R. Brackett, of Harvard University; Director School for Social Workers, Boston; Miss Zilpha D. Smith, Associate Director, School for Social Workers, Boston; Prof. Graham Taylor, of Chicago University; Director School of Social Science; W. H. Allen, Esq., General Manager of the New York Association for Improving the Condition of the Poor.

Many others will make addresses and will take part in the discussions.

The local committee is made up of the leading citizens of Philadelphia. The faculty and students of the University of Pennsylvania will co-operate to the fullest extent.

For detailed program, reduced rates, and other information address the General Secretary, Alexander Johnson, 202 West 82d Street, New York. For hotel accommodations, etc., address, Mr. J. Stauffer Oliver, 1007 Bailey Building, Philadelphia.

MEMBERSHIP FEE.—There are two classes of membership: Sustaining, $10.00 per year, and Active, $2.50 per year. The proceedings are published annually, and the volume, cloth-bound and about 650 pp., is sent to each member. Attendance at the conference is not a condition of membership.

FIRST-DAY SCHOOLS OF PHILADELPHIA YEARLY MEETING.

At the meeting of the Philadelphia First-day School Association to be held on Fourth-day evening of yearly meeting week, Fifth month 16th, the time will be taken up chiefly with the consideration of two subjects, "The need of teaching respect for age and courtesy toward all," and "How can we promote loyalty to our Society and a realization of our obligations to it?"

On the first subject a paper will be presented by Edward

Pennock, of Chatham, Pa., and on the second by Bertha L. Broomell, of New York city.

The committee, in choosing these subjects, felt that both represented vital needs among our members at the present day. They felt strongly that there is apparent a growing tendency to ignore the wisdom of age and experience, as well as to ignore what is known as the courtesies that make life pleasant and engender kindly feelings for one another. They also believe that many of our birthright members do not appreciate in full the benefits they receive from membership with their meetings, and believe that a free discussion of these subjects from the standpoint of First-day School workers will result in good along these lines.

The committee in charge of the program invite members of the Association and those interested in First-day School work to give thought to these subjects and come to the meeting prepared to take part in the discussion.

LOUIS B. AMBLER, Clerk of the Association.

GEORGE SCHOOL NOTES.

Seventh-day, Fourth month 14th, Professor Paul Pearson, of Swarthmore College, delighted an appreciative audience with an interpretive recital of the works of Paul Lawrence Dunbar, the negro poet.

The Science Club conducted very interesting ceremonies at the laying of the corner-stone of Recitation Hall on the afternoon of Fourth month 14th. After singing "Neshaminy" by a number of students, addresses were made by Dr. Edwin S. Conklin, of the University of Pennsylvania; Professor George A. Hoadley, of Swarthmore College, and Dr. Joseph S. Walton. Belle Vansant, in charge of the biological department, deposited in the space provided for it, a copper box containing a FRIEND'S INTELLIGENCER AND JOURNAL, an early and a late George School catalogue, Friends' Discipline, Friends' Almanac, a set of George School souvenir postal cards, a number of coins, and a parchment containing a description of all the George School buildings, including Recitation Hall," and the signatures of all of the members of the Science Club. The exercises closed with singing "Alma Mater."

Charles W. Thompson, the former superintendent and treasurer of George School, gave an interesting talk on feldspar before the Science Club on Fourth month 16th. Several different specimens of feldspar were used to illustrate the talk.

Sixth-day, Fourth month 20th, a combination oratorical contest was held to decide the winner of the Alumni Prize, which is always given to a junior, and the best of the contestants from the three upper classes to represent us at the Interscholastic Oratorical Contest at Swarthmore College, Fifth month 5th. Program: "The Great Secretary of State," Mary A. Gatchell; "The Celestial's Revenge," Charles M. Hutchinson; "The Church and the State," Harry E. Parker; piano solo, Leigh Pownall; "The Bastile," R. Mary Hannum; "The Russian Flower of Liberty," William H. Jenkins; "The Negro and the Home," M. Corinne Hibberd; vocal duet, Emily Atkinson and Alice Stover; "Internationalism," J. Aubrey Crewitt; "The Supremacy of Law," William J. H. Hough; piano solo, Albert M. Hogeland. The judges, Maud E. Rice, of Newtown; Rev. Henry E. Walhey, of Langhorne, and George H. Nutt, of George School, decided the contest by giving Aubrey Crewitt first place for the school, and William Jenkins second place. This decision gave the first place in the junior contest to William Jenkins, the second place in which was given to Harry Parker.

The combined musical clubs of Swarthmore College gave an entertainment at George School Fourth month 21st, for the benefit of the Boys' Athletic Association.

SWARTHMORE COLLEGE NOTES.

On Second-day evening, the 16th, the young women gave a repetition of their play, "The Land of Heart's Desire," given on the preceding Seventh-day at the Somerville exercises. The characters of the play were taken by Misses Morrison, Vernon, Fornance, Robinson, Keim and Love, and were exceedingly well rendered.

In the last copy of the INTELLIGENCER, in the college notes, reference was made to Miss Howell as an honorary member of Somerville; this should be Miss Nowell.

On the evening of the 20th the Girls' Glee Club gave a very enjoyable concert in Parrish Hall. In addition to the songs rendered by the club, Miss Isabelle Wales, of Wilmington, who recently gave a Scotch song recital at the college, sang several solos. The proceeds of the concert were given to the fund for the San Francisco sufferers. After the concert, the glee club entertained the young men of the glee and mandolin clubs at a reception in the Somerville parlors.

At meeting on First-day Dr. Joseph Wharton, president of the Board of Managers, addressed the students, giving several reminiscences of a long life.

The Lacrosse Team has played the first three games of the schedule. On the 18th the team defeated Harvard on Whittierfield by the score of 7 to 1. On the 21st it journeyed to Bay Ridge, L. I., where it met defeat at the hands of the Crescent Athletic Club, 9 to 4. On the the 23d Cornell was defeated on Whittierfield, 3 to 0.

FRIENDS' ASSOCIATIONS.

FAIRHILL, PHILADELPHIA.—The regular monthly meeting of the Fairhill Friends' Association was held on Fourth month 23d at the meeting house, Germantown Avenue and Cambria Street. After listening to an address by Arabella Carter, the Association agreed to become a member of the General Conference of Friends' Associations. At the conclusion of the business meeting an interesting program was carried out.

A street guessing contest, arranged by Alice I. Ogden, was entered into with great animation. The reading of Dr. Johnson's paper on "Character" was deferred until the next meeting. "Scattered Readings" were given by Maud Comly, S. S. Graves, Elmer Ruch, Lukens Webster, Spencer Graves, H. P. Werner, May Lukert, Margaret Morris, Blanche Jordan and Elizabeth Ruch. Eleanor Graves recited "Seein' Things at Night." Helen Emley's "Historical Salad," rendered by Mabel Ambler, proved a very interesting feature.

Five new members were admitted, making a total membership to date of 112. There was a marked improvement in the illumination of the meeting house with the new incandescent gas lights.

The Association was entertained on Second-day evening, the 18th, at the residence of Dr. E. W. Michener, 3722 North Broad Street. One hundred people were present. A delightful literary and musical entertainment was provided.

There were recitations by Viola Snyder and Mina Brown; vocal solos by Mrs. Ross Mills, Martha Stockwell and Albert Stegnerer; a whistling solo by Mrs. William Wood, and violin solos by Gordon Kratz and A. Fred Ogden.

The next meeting takes place on Fifth month 28th at the meeting house. The intermediate social gathering was omitted on account of yearly meeting.

Sarah Linville attended Fairhill Meeting on last First-day, and spoke with much feeling on "Who sayest thou that I am?"

LANGHORNE, PA.—The regular meeting of the Langhorne Young Friends' Association was held in the Sorosis Club rooms on the evening of Fourth month 20th.

In behalf of our Association a letter was sent to Sarah T. Marshall, introducing her to Friends of Woodbrook, England, as one of our members. The first of the program for the evening was a recitation by Headley S. White, entitled "A Ragged Little Boy," followed by the subject for the evening, "The Practical Application of the Friendly Religion in the Home, School and Business Life," which was answered by Dr. Joseph S. Walton, who thought that Puritanism was the foundation to Quakerism, and Quakerism was the practical application in the home, school and business life, as the husk is to the corn, the alloy to the gold, and petals to the flower.

Ruth A. Wildman then recited "God is Everywhere."

After roll call and a piano solo by Ethel M. Taylor, with a few moments of silence, the meeting adjourned to meet Fifth month 20th. MARIAN N. OSMOND, Secretary.

QUAKERTOWN, PA.—The Young Friends' Association met at the home of Jane M. Foulke, Fourth month 19th, 1906. Isaac Reeder opened the meeting by reading the 1st chapter of Hebrews. Owing to a severe storm upon the usual date, the adjourned meeting in Third month was omitted.

A letter in reference to students' attendance at Woodbrooke, England, was read, and after some discussion the decision was reached that each member of the Association should contribute the amount he or she should feel right to the general fund for the purpose. A selection from Rufus M. Jones' introduction to the "Autobiography of George Fox" was read and much enjoyed. Our secretary, Ella Ball, read an interesting resume of chapter five of Green's History, after which a short intermission was taken for the purpose of appointments. An

interesting sketch of Benjamin Franklin was read by Miles Jordan, and other items of current topics. In place of Reba M. Shaw's recitation, Ella M. Baldwin read the beautiful poem, "The Solitary Way," which was much appreciated, giving a lesson in courage and happiness, that

"Those who walk with Him from day to day,
Can never have a solitary way,"

After a few sentiments and a few moments of silence, the meeting adjourned to meet Fifth month 24th, at the home of William and Letitia Roberts. E. F., Sec.

CHESTER, PA.—A regular meeting of the Chester Friends' Association was held on Sixth-day evening, Fourth month 20th, 1906, at the meeting house. Owing to a necessary change in the date of meeting, the attendance was not so large as usual. Alice C. Buckman opened the meeting by a reading of the Scripture. In the absence of the recording secretary Rachel P. W. Leys acted in that capacity. The minutes of the last meeting were read and approved. The last of the series of papers on the "Women of the Bible" were presented: "Deborah," written and prepared by Sarah E. Wood; "Ruth," by Dora A. Gilbert. Discussion followed. We feel that we have reaped great benefit from the reading and preparation of these papers and can heartily recommend such a course to other Associations.

An interesting "Current Events" paper was read by Joel H. Phipps, after which many topics of interest were touched upon, including the greatest disaster which has ever visited our beloved America, the great earthquake and fire in San Francisco.

After some announcements made by the president, the meeting closed with a period of silence.

DORA A. GILBERT, Corresponding Secretary.

EASTON, MD.—A meeting of the Young Friends' Association was held at the home of Dr. Isaac A. Barber, on the evening of Third month 21st, 1906, with twenty-five members present.

The minutes of the previous meeting were read and adopted. A letter was read by the secretary from the committee at the Plainfield Conference to see that the younger Friends of the Association become interested in the Woodbrooke Settlement in England.

The program was opened by Dr. Barber, who, after giving a few words of welcome and encouragement, read a selection from Timothy Titcomb's letters, by Dr. J. G. Holland. Mrs. M. J. Bartlett wrote a paper upon "Women in the Ministry." She wondered that so many theologians always remember what Paul wrote so soon after his conversion and before he had put on the whole armor of God, "Let the women learn in all subjection;" while they seem to overlook the fact that later in life, after he had become a strong man in Christ, he should write to the people, "There is neither Jew nor Gentile, male nor female, bond nor free in Jesus Christ."

An interesting discussion was led by Henry Shreve, the subject being, "Why Should Not Friends Proselyte?" Many ideas were advanced by various members. Dwight Rowell contributed a recitation, which was followed by a reading by Mrs. Anna P. Kemp upon the making of friendships. After sentiments from Tennyson and the usual silence, the meeting adjourned. ANNA SHERWOOD, Sec.

CALENDAR OF MEETINGS.

FIRST-DAY SCHOOL.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

4th mo. 28th (7th-day).—The spring meeting of Bucks Union will be held in Doylestown Meeting House, at 10.30 a.m. and 1.30 p.m. H. W. Wilbur will be present.

4th mo. 28th (7th-day).—Western First-day School Union, at West Grove, Chester County, Pa., morning and afternoon session. Illustrated lesson, Anna Hicks. "The Scope of a First-day School Superintendent's Work," by Dr. John L. Carver. "The First-day School as a Preparation for Friends' Meeting," by Joseph S. Walton.

4th mo. 28th (7th-day).—Conference of Friends' Schools (New York, Philadelphia, Baltimore Yearly Meetings), at Swarthmore College. Morning session, 10.30 a.m. General discussion on "Professional Training of Friends as Teachers for Friends' and Other Schools," opened by Edward B. Rawson, of New York. Afternoon, address by President Charles F. Thwing, of Western Reserve University, Cleveland, O.

4th mo. 28th (7th-day).—Westbury Quarterly Meeting, at Brooklyn, N. Y., at 10.30 a.m. In the afternoon, at 2.45, a conference under the care of the yearly meeting's First-day School Association, addressed by Julius A. Beaver, Ph.D., associate professor of Biblical Philology in Union Theological Seminary. Ministers and elders, day before, at 2.30 p.m.

4th mo. 28th (7th-day).—Scipio Quarterly Meeting, at Scipio (four miles from Aurora on L. V. R. R.), N. Y.; ministers and elders, day before, at 2 p.m.

4th mo. 29th (1st-day).—Conference under care of Philanthropic Committees of Yearly and Quarterly Meetings in the meeting house at Makefield, Pa., at 2.30 p.m., to be addressed by Joel Borton. Subject, "Temperance." At the meeting for worship in the morning Joel Borton will also be present.

4th mo. 29th (1st-day).—"Friends' Day" at Home for Aged and Infirm Colored Persons, at Forty-fourth and Girard Avenue, Philadelphia, at 3 p.m.; as usual when there is a fifth First-day in the month, Friends of both branches attend.

4th mo. 29th (1st-day).—After-meeting conference at Race Street, at 11.45 a.m. "Juvenile Court Work in Philadelphia." Discussion opened by Mrs. A. L. Ramsay, director of Home of Detention for Boys.

4th mo. 29th (1st-day).—Junior conference at Girard Avenue, at 9.45 a.m. "Days and Times. (a) Is the Observation of Anniversaries Good or Objec-

(Continued on page iii.)

Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.

The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.

CALENDAR OF MEETINGS.

(Continued from page 272.)

tionable? (b) Do we Keep the Sabbath for the Sake of God or for the Sake of Man? Should the Whole Day be Taken Up with Religious Exercises?"

4th mo. 30th (2d-day).—Nebraska Half Yearly Meeting, in G. A. R. Hall, Lincoln, Neb.; ministers and elders, 7th-day before, at 2 p.m. Public meeting on 1st-day, at 11 a.m.

5th mo. 1st (3d-day).—Concord Quarterly Meeting, at Wilmington, Del. (Fourth and West Streets), at 10 a.m.; ministers and elders, day before, at 2 p.m.

5th mo. 2d (4th-day).—Farmington Half Yearly Meeting, at Orchard Park (near Buffalo), N. Y., at 11 a.m.; ministers and elders, day before, at 2 p.m.

5th mo. 2d (4th-day).—Purchase Quarterly Meeting, held at Amawalk, at 11 a.m.; ministers and elders, day before, at 2.30 p.m. Friends' Association, 4th-day, 2 p.m. Subject, "The Power of Literature in the Formation of Character." Trains leave on Putnam Division, 155th Street and Eighth Avenue, New York City, at 8.15; Elmsford, at 9.02; Nullword, at 9.28. Carriages meet train at Yorktown Heights on Third-day. At Amawalk on Fourth-day.

5th mo. 4th (6th-day).—A "mum reception" and entertainment given by the Diligent Circle of King's Daughters, in the auditorium of the Young Friends' Association Building, Fifteenth and Cherry Streets, Philadelphia, at 8 p.m. Come and bring your friends. Those who refrain from talking during the entire evening will have their refreshments gratis.

5th mo. 5th (7th-day). — Week-end conference at George School and Newtown, Bucks County, Pa.

5th mo. 5th (7th-day).—Fourth annual interscholastic oratorical contest for the Phi Kappa Psi cups, in Parrish Hall, Swarthmore. The prizes, two silver cups, are offered by the alumni of the Phi Kappa Psi fraternity to be competed for during the period of seven years. Each year three places are awarded on points. At the end of seven years the school having the greatest number of points to its credit will become the permanent holder of the first prize, and the school with the next highest number the second prize. From the orations submitted a committee of judges from the faculty will select ten to speak in the contest. The orations must be original and not exceed eight minutes in delivery.

5th mo. 6th (1st-day).—At Westfield Meeting House (Riverton, N. J.), the final address by Jesse H. Holmes on "Jesus the Messiah," at 3 p.m.; subject, "Essentials in the Teaching of Jesus."

5th mo. 6th (1st-day).—At Chichester, Delaware County, Pa., at 3 p.m., a circular meeting under care of a committee of Concord Quarterly Meeting.

5th mo. 6th (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m. All interested in religious education especially invited.

5th mo. 6th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 42 Fisher Avenue, at 11 a.m.

5th mo. 7th (2d-day).—Nine Partners Half Yearly Meeting, at Poughkeepsie, at 11 a.m.; ministers and elders, 7th-day before, at 3 p.m.

5th mo. 8th (3d-day).—Philadelphia Quarterly Meeting, at Race Street, Philadelphia, at 10 a.m.; ministers and elders, day before, at 3 p.m.

5th mo. 10th (5th-day).—Abington Quarterly Meeting, at Horsham, at 10 a.m.; ministers and elders, day before, at 11 a.m.

5th mo. 10th (5th-day).—Shrewsbury and Plainfield Half Yearly Meeting, at Shrewsbury, N. J., at 11 a.m.; ministers and elders, same day, at 9.30 a.m.

5th mo. 12th (7th-day).—Salem Quarterly Meeting, at West Meeting House (near Beloit, and Alliance, O.), at 11 a.m.; ministers and elders, same day, at 10 a.m.

5th mo. 12th (7th-day).—Miami Quarterly Meeting, at Waynesville, O., at 10 a.m.; ministers and elders, day before, at 2 p.m.

5th mo. 14th (2d-day).—Philadelphia Yearly Meeting, at Race Street Meeting House, Philadelphia, at 10 a.m. Meeting of ministers and elders, Seventh-day before, at 10 a.m. The following committee will be glad to help any Friends needing aid in securing homes for the week. Friends in the city having accommodation to offer to visiting Friends should notify the committee: Clarkson Fogg, 1114 Mt. Vernon Street; John Comly, 1529 Centennial Avenue; Matilda K. Lobb, 1702 North Eighteenth Street; Rebecca Comly, 1529 Centennial Avenue; Elizabeth Middleton, 856 North Eighth Street; Benjamin Walton, Fifteenth and Race Streets.

What are said to be the first mural paintings ever ordered for a free public school in America have recently been completed. They were painted for the DeWitt Clinton High School in New York, and are to be placed on the walls in the same way as the decorations are affixed in the Congressional Library, the Minnesota State Capitol, and other public buildings noted for their adornment. They represent the opening of the Erie Canal in October, 1825, and the meeting of the waters of the lakes with the ocean, a ceremony which concluded the opening celebration. A small barrel of the water of Lake Erie was taken from the canal and carried down the Hudson and out into the harbor, where it was emptied into the ocean by DeWitt Clinton, Governor of the State, to whose efforts the construction of the canal was largely due. Bottles of water from the Thames, the Rhine, the Seine and other noted rivers were also poured into the ocean at the same time.—*Youth's Companion.*

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The *Century* promises a "garden number" for next month. One of the features will be a transcript of the quaint charm of "The Old Garden at Mount Vernon," the text by Francis E. Leupp, and the pictures by Jules Guerin. There will be reproduced in the number also a plan and description of the Mount Vernon grounds. Both—the map originally made in color—are part of a manuscript journal kept by Samuel Vaughan, a merchant of London, who visited General Washington at Mount Vernon in 1787.

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The General Conference Committee for the Advancement of Friends' Principles has on hand the following literature for distribution, according to the terms indicated:

"The Teacher as a Missionary of Peace," being the scholarly paper read at the Toronto Conference by Prof. Andrew Stevenson. Should be widely circulated among teachers, especially in the public schools. Contains 34 pages. Price, one cent per copy. Postage per copy, one cent; ten copies, six cents.

"The Friend and His Message." A 16-page pamphlet by John William Graham. Desirable to circulate among inquirers, and those only nominally interested in our principles. Price, one cent per copy. Postage, one copy, one cent; ten copies, three cents.

"Opportunities of Young Friends of the Present Day." This is the paper read by Bertha L. Broomell at the Toronto Conference. A 16-page pamphlet. Valuable to circulate among young people as an incentive to service in the line of our testimonies and philanthropies. Price, one cent. Postage, single copy, one cent; ten copies, three cents.

"Christianity as Friends See It." A 16-page leaflet by Edward B. Rawson. Will be sent for the cost of postage, which is one cent per copy; three cents for ten copies. Only a limited edition is available on these terms.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 5, 1906.

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The Philadelphia Young Friends' Association

will hold its regular meeting on Fifth Month 7, at 8 p. m. Subject for the year is "Scope of Friends' Association Work." An address will be given by Dr. J. Russell Smith, of the University of Pennsylvania on "Friends and Public Welfare." All friends are cordially invited.

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The writer hopes the time may come when the season in the mountain can be extended so that visitors may spend all of Fifth month there. It is certainly a beautiful season. Arbutus covering acres and acres is now only waiting to be picked. However, the Society for the Preservation of Native Plants says that it ought to be cut and not picked, as when pulled the roots are destroyed and the plant is injured. "Come for Arbutus and other wild bloom."

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CONTENTS OF THIS ISSUE.

Good Words.—XVIII. 273
How Little It Costs (Verse) 273
Conference of Friends' Schools at Swarthmore 273
An Appeal of Fifty-two Congo Missionaries 276
The Sunday School Superintendent . 276
Literature of the Bible.—III. 277
Editorial:
The Continuing Life 278
Note and Comment 278
Plainfield Conference 280
Bucks First-day School Union 280
Easter Conference at Woodbrooke . 281
Getting Ready for Yearly Meeting . 282
Quakertown Monthly Meeting (Illustrated) 282
The Negroes of Jamaica 283
Davis Furnas 284
Books and Reading 284
Every Spring Is Greener (Verse) .. 285
Births, Marriages, Deaths 285
Notes and Announcements 285
George School-Newtown Conference. 286
Evening Meetings of Philadelphia Yearly Meeting 286
Mountain Lake Park 286
Conference New York Yearly Meeting Schools 286
The Needs of Mt. Pleasant School .. 287
Swarthmore College Notes 287
Friends' Associations 287
Calender of Meetings, Etc. 288

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FRIENDS' INTELLIGENCER

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Volume LXIII. Number 18.

GOOD WORDS.—XVIII.

I believe that year by year there is an advance on the part of the public towards the position of Friends, with whom education is a religious concern, and who would make the development of character always a primary consideration.

WILLIAM W. BIRDSALL.

HOW LITTLE IT COSTS.

How little it costs, if we give it a thought,
To make happy some heart each day!
Just one kind word or a tender smile,
As we go on our daily way;
Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.

One walks in sunlight; another goes
All weary in the shade;
One treads a path that is fair and smooth,
Another must pray for aid.
It costs so little! I wonder why
We give it so little thought;
A smile—kind words—a glance—a touch!
What magic with them is wrought.

—*Open Window.*

CONFERENCE OF FRIENDS' SCHOOLS AT SWARTHMORE.

The Association of Friends' Schools held a conference at Swarthmore College on Seventh-day, Fourth month 28th. This Association is made up of all principals and teachers in Friends' schools and all teachers interested in Friendly education. It includes in its membership all members of Yearly Meeting and General Conference Committees on Education and all members of monthly or other meeting committees having care of individual schools. The Friends' schools are all within the limits of the three Eastern yearly meetings. New York Yearly Meeting has four schools. Two of these are boarding schools: one, Chappaqua Mountain Institute at Chappaqua; the other Friends' Academy at Locust Valley, Long Island. There are the two large city schools, in New York city and Brooklyn, and one country school, under the care of Purchase Preparative Meeting. Baltimore Yearly Meeting has four schools: the large, well equipped modern school in Baltimore city; a school of the same character, Thomas Sidwell's school in Washington city, which though not under the care of any meeting is on meeting property and is in every good sense a Friends' school; and two local schools, that at Sandy Spring, Md., and one under the care of Menallen Monthly Meeting in Adams County, Pa. The Philadelphia Yearly Meeting schools now number twenty-three, including the three city schools in Philadelphia, now combined into one system; one large city school in Wilmington, Del.; Abington Boarding School; three local schools in New Jersey, and fifteen more or less flourishing local schools in Pennsylvania, mostly in or near the limits of Philadelphia. There are besides these: George School, which is under the care of a special committee of Philadelphia Yearly Meeting; Arthur H. Tomlinson's School, at Swarthmore, which is in no way officially connected with the Society; and Swarthmore College, which is under the care of a Board of Managers, all of whom are Friends, but whose appointment does not come from the Society in any official way.

The meeting was presided over by Dr. Joseph Swain, of Swarthmore College, as president of the Association, and Margaret Eves, principal of Girard Avenue School, Philadelphia, as secretary. The subject before the morning session, which began at 10.30, was

PROFESSIONAL TRAINING OF FRIENDS AS TEACHERS.

The discussion was opened by Edward B. Rawson, principal of Friends' Seminary, New York city. He said that he would take but little time to discuss whether we need such a training school or not. We are too far along toward having one to take up that question now. It is true that the best teachers are born teachers, and that one cannot be made a teacher by all the training in the world if he is not more or less a born teacher. But your born teacher who has it in him to teach will get it out better if he has training. This is recognized in all (or nearly all) other lines. It is recognized that those who are to work in materials that are not so precious as the material the teacher has the moulding of, must have training. No one, however gifted he may be, is entrusted to build great bridges unless he has studied bridge materials, how to handle these materials and what finished bridges should be like. The value of training is not that by training you can make a teacher. It is that the one who ought to be a teacher is enabled by training to make the most of his natural endowment as a teacher. The endowment and the life experience no training can give. Let not that deter us from giving what we can in the way of training that will make that experience effective.

There are already many normal schools. Are there

not enough? Why merely add to their number by establishing another at Swarthmore? Though there are a great many teacher training schools of varying grade and excellence, there are not enough. It would be worth while to establish one more at Swarthmore, even though it should *merely* be one more and should not be essentially different from the others. But the teacher training department at Swarthmore should be different. There is a distinctive work for it to do that is not being undertaken by any of the teacher training schools or departments now in existence.

We believe in maintaining Friends' schools. But this is not simply that we may educate our children apart. It is that we have a distinct work to do in the educational field that is not being done in the neighborhoods in which we establish and maintain schools. We have not built up our Friends' college simply to add one more to the number of colleges. The one thing that these schools and this college stand for, in so far as they are Friends' schools and a Friends' college, is religion in education. The Friends' schools that are truly Friends' schools are the only ones where religion can enter in as a part of education without giving offence. That is why those of all sects freely send their children to our schools, from the Catholic to the one who claims to be hostile to all the sects. The religion of Friends is a religion without theology or having the faintest trace of theology. It is on theology that the sects divide. The test of religion is life and living. It is religion that is ever measuring to this standard that is a part of the Friends' school, and that makes it different from any other school.

The teachers for these schools that are thus different must have a training that is different in the same way. Friends' schools to be truly such must have teachers who hold the religious ideals for which our Society maintains schools, who are thoroughly grounded in the principles which underlie these ideals, and who are eager to make these ideals effective in the world. We would be glad also for teachers in other schools to hold the same ideals, for all teachers to hold them. Our teacher training department will be open to all, and would have adequate reason for being were it only to send out Friendly teachers to the public and other private schools.

Touching the curriculum, the speaker sketched in outline what should be the direction of the studies. (1) The child should be studied, his physical nature, his mind and its manner of growth, etc.; (2) the purpose of a school of the Friendly type and the purpose of education in its broadest sense, taking this up historically, contemporaneously and constructively (or prophetically); (3) the means, including buildings, apparatus, methods, etc., this also being taken up historically, contemporaneously and constructively; (4) the teacher, (a) personally and (b) relationally to the child, to the parents, to the committee or board of management, to the community.

As to the qualifications of those who are to be chosen to give instruction in such a Friendly training department these qualifications would be the same as those of the teacher to be trained. In choosing a teacher the considerations are health, intellectual equipment, religion, morals or character. Without the proper health the other qualifications would not make a teacher fitted for his work. Without the intellectual qualifications he could not be a teacher, however true and rich his character and however well grounded this character might be in the inwardness of religion.

In the open discussion which followed, Thomas W. Sidwell, principal of the Friends' School in Washington, D. C., expressed his hearty approval of the proposed plan for training up more Friendly teachers. He had almost felt like giving up expecting to get Friends as teachers in his school. Of his fourteen teachers only three were Friends. He would welcome and support any movement that would make this different. J. Eugene Baker, principal of Friends' Central School, Philadelphia, had been too busy hunting Friends to suggest for the vacancies in his schools to have had time to think much over the subject for discussion. The teacher in the Friends' school must be the best teacher possible. Not all Friends, by any means, make good teachers. Such a department could have as one of its functions to act in a sifting capacity, and to let those who gave promise of succeeding better in other work than teaching know in time so that they might not make a life-time mistake. He hoped a school of practice might be a part of the plan. As to admission he would not have it the least lower than that of the other departments of the college. Those taking the teachers' course should not be looked upon as having any easier or shorter course than those taking any other course of the college.

Mary Nichols Cox (Ph.D. of Cornell University), principal of Chappaqua Mountain Institute, at Chappaqua, N. Y., was very sceptical about the value of the normalite's training, having had experience of a very unsatisfactory type of teacher as turned out by the normal school. She would have the training of a very high standard and would have a college diploma required for admission, believing that the professional teacher training should come only after a thorough college course had been completed. She would eliminate the foolishness that goes under the name of child study. The most valuable part of any training would be laboratory work in actual teaching. Edward C. Wilson, principal of Friends' School, Baltimore, had never known a time when it was so hard to secure properly qualified teachers who are members of the Society of Friends. He had always held, and felt firmer in the conviction than ever, that to have a Friends' school that should really stand for the Friendly idea, we must have a majority of its teachers who are Friends by conviction. He had had great difficulty in finding Friends to fill several vacancies, especially for primary work. Much would be gained by the establishing of such a center as this conference was looking forward to. There was a great field for Friends as primary and grade teachers. He thought that the last two years of college were superfluous for teach-

ers looking to such work. They had better leave college at the end of the sophomore year and go into the lower schools as substitute and assistant teachers, of course without pay this first year. This would not apply to those expecting to teach in high school classes, unless they leave college before graduating. He would have no faith in any proposed training course at Swarthmore, unless it included real training with real children. It was hoped that there would be an adequate line of instruction on both the two- and four-year plan, and that the time would soon come when principals wanting teachers for any or all grades would confidently apply to the college for knowledge of those who have fulfilled the requirements at Swarthmore and who have subsequently proved by at least one year of probation that they are qualified by training, adaptability and character to meet the required test.

Dr. Bird T. Baldwin, professor in West Chester State Normal School, thought the principal cause of any decline of Friends' schools was due to the lack of professional training. Swarthmore's school of education should be of the highest college standard. It should be such as to have the respect of every other department of the college. In many colleges the normal department is looked down on because of its lower grade of work. This should not be the case at Swarthmore. Jane Rushmore, of Philadelphia, took exception to Edward C. Wilson's suggestion that the junior and senior years in college were not of value to the primary teacher. Edward Wilson said that the fact is that few or none who have taken the full college course are willing to take primary places. Others only take primary work till they can get higher positions. President Swain agreed with this, but called attention to the salary element that enters in here. College graduates do not want primary places, because these places are poorly paid. When they are paid as their importance warrants the proportion of highly-educated young people who will go into primary work as a profession may be different.

Herschel Norris, principal of Wilmington Friends' School, had started out with a prejudice in favor of the college graduate, but experience in selecting teachers had brought him to value normal training even if without adequate college training. He advocated full college course and then normal training. He would not have the college standard one whit lowered in the case of those preparing to teach. In his school with sixteen teachers only four were Friends, largely because he could not get Friends with normal training. Dr. Benjamin F. Battin, of Swarthmore College, called attention to what professional training in Germany had done for primary teaching, it being the custom now for some of the most gifted men to prepare themselves definitely for lower grade work, which is as well paid as the higher.

Louis B. Ambler, principal of Abington Friends' Boarding School, was heartily in favor of the proposed training department. He felt just a little sympathy with Mary N. Cox's criticism of the normal product. In the large normal classes that are turned out every year much sorting is necessary in order to find suitable primary and grade teachers, and high school work is left practically without trained teachers as far as the normals are concerned. Here is an important field for the new department at Swarthmore, even though it had not in addition its own distinct field.

Nathaniel Richardson, a member of Philadelphia Yearly Meeting's Committee on Educational Interests, was glad that it seemed assured that the new department would be on a college basis. He felt that the matter of a practice school was a vital question. As a business man, it seemed to him impractical to try to train teachers without a practice school as a laboratory. Thomas W. Sidwell did not see why it need be taken for granted that there would be no practice school. He would suggest as material the children of the professors of the college, and asked if they would object to having their children thus practiced upon.

President Swain made a brief statement as to the progress thus far made toward starting the training department as a regular part of the college. The educational section of the Central Committee of Friends' General Conference had first taken the concern up in a practical way. While means have not as yet been secured to put the department at once on a permanent basis, the committee had undertaken to raise sufficient funds to make a tentative start next fall. The work then begun will be of college rank. While no provision has as yet been made for the practice school, there seemed at present to be no reason why such a school might not be looked forward to in connection with the new department.

Edward B. Rawson, in closing, made an earnest defence of the normal schools and of the work the normal movement had accomplished. But admitting all to be true that had been said in criticism of the normal schools, it simply made all the stronger the argument for establishing a teacher training department such as it is proposed to have at Swarthmore. A teacher put through a training course with the Friendly attitude and atmosphere could not come out such a product as had been criticised as the typical normalite. As to the practice school, he had taken that for granted as a later development as plans progressed. Admission should be of the same rank as that for the other college courses. The department should not be a separate school in any sense, but should be a course of equal value with the other college courses.

During an intermission at noon, luncheon was served in the college dining room.

At 2.15 the afternoon session assembled. The address of the conference was made by President Charles F. Thwing, of Western Reserve University, Cleveland, O., his subject being the "Teacher and His Place in the Progress of Civilization."

R. Barclay Spicer.

It is given to none of us to complete any tasks that are worth living for. The best any one can do is to work up to the quitting line, as though life were unending and the tasks never to be completed.—*Unity.*

APPEAL OF FIFTY-TWO CONGO MISSIONARIES.

After the publication of the official report of King Leopold's Commission of Inquiry into the conditions of the Congo State, it has been asserted that the changes suggested by the commission have been made and that conditions have materially improved. This is contradicted by the following letter, signed by fifty-two missionaries, eighteen of whom are from the United States. These missionaries represent seven different countries, and include Dr. George Grenfell, Dr. Leslie and Mr. Forfeit, who have been quoted as defenders of the Congo administration:

"Kinchassa, Stanley Pool,
"Congo Independent State,
"11th January, 1906.

"We, the undersigned evangelical missionaries from Great Britain, the United States of America, Canada, Germany, Sweden, Norway and Denmark, working on the Congo, many of whom have been in the country for over twenty years, being assembled at our third General Conference at Kinchassa, Stanley Pool, desire to place on record our views as to the present state of affairs in this country. We had hoped when we last met two years ago that some amelioration of the unhappy condition of things existing would be effected, but we profoundly regret to state that in many parts of the land this condition is still unaltered.

"We are greatly disappointed that the Memorial presented to the Sovereign of the State through the Governor-General on 1st March, 1904, has elicited no reply.

"We regret that the report of the Commission of Enquiry, as published, does not convey to the general public an adequate impression of what has occurred, since so much evidence presented has been omitted, or only referred to in very modified terms.

"Although we recognize the courtesy of the Commissioners and their impartiality in hearing evidence, and feel gratified by the fact that their findings have entirely justified the attitude taken by missionaries and others in exposing the terrible state of affairs, we still feel that the reforms suggested are merely palliative, leaving untouched the main root of the evil, which we all recognize to be the system in force. On the one hand, this system, wherever applied, robs the native of his right to the free use of the land and its products, and on the other compels him to labor as a serf under the name of taxation, while for the most part practically nothing is being done for the good of the native thus taxed.

"We are convinced that the atrocities which have been abundantly proved, and which still continue to be perpetrated, no less than the general oppression resulting from this so-called taxation, are the natural outcome of the system adopted, of the radical alteration of which we see no sign.

"Several missionaries present (from the Interior) have testified that the acts of oppression complained of are still practiced, and despite the recommendations of the Commission, practically no attempts have been made to change the old regime. We earnestly protest against this continued disregard for all the appeals and evidence laid before the authorities.

"We also emphatically protest against the repeated refusal to sell sites for mission stations to our societies, contrary to the provisions of the General Act of the Conference of Berlin. We have never been other than loyal to the State, and have borne this and other grievances, which we would have more strongly protested against, but that we hoped they were only a passing phase of affairs.

"We have no object in view but that of the interests of humanity, and the desire that the natives shall not be caused to disappear from off the face of the earth. And so we would utter again our solemn protest against the terrible state of affairs still existing in the Congo State, and we appeal in the name of justice, liberty and humanity to those who value these blessings to help in every lawful way to secure them for all the Congo peoples.

"Trusting in Almighty God, we send forth this our protest and appeal."

Secretary Root has taken the stand that the United States Government does not share the supervisory powers of the Berlin signatories, but has since expressed his willingness to consider further information as to facts, or suggestions of action along other lines. The Congo Reform Association urges the writing of personal letters to Senators and Representatives in Congress. Memorials having the same purpose might be sent by churches and societies. The following form of personal letter is suggested:

"As one of your constituents, I take the liberty of writing to you in regard to a Memorial now before Congress relative to the situation in the Independent State of the Congo. I respectfully request that you will do all within your power to secure action by our Government favorable to an international inquiry with a view to authoritative adjudication of the issues to which those conditions are related."

THE SUNDAY SCHOOL SUPERINTENDENT.

I sing the Sunday School Superintendent and his work. Patience and a sense of duty are his companions, and his reward lies in the satisfaction of serving a great cause. When sober judgment makes up its report, he is not forgotten; but in the common routine of church life he fails of proper recognition.

I may be mistaken, but there seems to be a reluctance on the part of those competent to take this position, somewhat different from days gone by. In Massachusetts such men as Governor Andrew, Governor Robinson, Governor Long, Governor Rice, and others, have been superintendents of Sunday Schools. They were in such positions before they were chief executives of the Commonwealth, and it is to be presumed when out of office they still had the same habits. All of which indicates that the place is big enough for the biggest and best men. It cannot be because a Sunday School superintendency is inade-

quate that men decline to assume its duties. I anticipate a reaction when different feelings will prevail and the hardships of securing a superintendent will be lessened.

. . . . . .

Mr. Marion Lawrance well says, "No officer in the church holds a more responsible position that the superintendent of the Sunday School." Rev. George W. Mead writes in somewhat the same vein, "The ideal superintendent is not a man necessarily of unusual talent in half a dozen different directions, but is a man who realizes to the bottom the importance of the Sunday School work, and who is willing to give himself to it." He is a general of the Sunday School forces. He must have wisdom and energy, tact and decision. He must also maintain enthusiasm in the face of routine. He must be on good terms with the minister, the parents, as well as with the teachers. He must appear to consult everybody's wishes and yet carry out his own plans.

But I meant in saying that the scope of influence from such a character is hard to estimate, that a Sunday School superintendent touches young life in untold ways. His example, friendship, leadership, association in so many ways when meeting and teaching —all this means he has entered into the lives of many who go out into the world. Beyond doubt they turn back in mature life with love and regard for him who stood before them from Sunday to Sunday.—*Edward A. Horton, in the Christian Register.*

THE LITERATURE OF THE BIBLE.—III.

Israel's earliest historical reflections seem to have been expressed rhythmically. In the transition period between nomadic and agricultural life, when tribes were contending with tribes for the possession of the land of Canaan, when some were proving themselves strong and others weak, there developed a kind of oracular poetical utterance. The patriarchal fathers were thought of as having prophesied the characteristics and relative positions of different tribes. An example of such an utterance will be found in Gen. ix, 25-27.

Cursed be Canaan!
Lowest of servants shall he be to his brethren.
Blessed be Yahweh, the god of Shem,
And let Canaan be his servant.
God enlarge Japheth,
And let him dwell in the tents of Shem,
And let Canaan be his servant.

This must come from a period when the Canaanite tribes were in subjection to Israel and when other tribes supposed to have descended from Japheth were contributing people and treasure to the "tents of Shem." Such a period may have existed during some prosperous time in the period of the Judges, or perhaps not until the time of Solomon. The song introduces an element of the later Hebrew poetry—the refrain. The thrice-repeated curse of Canaan points out also the purpose of the utterance which is exultation over the low condition of the Canaanites.

Another example of this kind of literature is found in Gen. xxvii, 27-30.

ISAAC'S BLESSING OF JACOB.

Behold, the smell of my son,
As the smell of a field which Yahweh hath blessed;
May God give to thee of the dew of heaven,
And of the fatness of the earth,
And abundance of corn and wine;
May peoples serve thee,
And nations bow down to thee;
Be thou a hero to thy brethren,
Let the sons of thy mother bow down to thee,
Cursed be those cursing thee,
And blessed be those blessing thee.

This may have been a form of blessing used by many fathers in blessing a first-born son. For, no doubt, this oracular literature represented an actual custom of the old father blessing his sons shortly before his death. And the very belief in the power of words uttered at the time of death would cause a feeling that the fortunes of any tribe must be explained by the blessing and cursing theory. Any tribe that was prosperous must have received the blessing, the unsuccessful tribe must have missed it. So Esau is represented as having missed the blessing by the strategy of his younger brother and the old father as being unable to give him anything but the negative of the previous blessing. (Gen. xxvii, 39, 40.)

ISAAC'S BLESSING OF ESAU.

Behold, far from the fatness of the land shall be thy dwelling,
And far from the dew of heaven,
And by thy sword thou shalt live,
And thy brother thou shalt serve.
And it shall come to pass that when thou shalt exert thyself,
Thou shalt break his yoke from off thy neck.

Of course this is a song representing the relationship of Israel and Esau, from the point of view of Israel. The Esau tribes would not care to sing it!

Probably there are parts of other tribal songs in Gen. xxiv, 60; Gen. xxv, 23; Gen. xlviii, 15, 16, 19, 20. But the great collection of them is found in Gen. xlix, 2-27,[1] where they have been collected and put into the mouth of the dying Jacob. The two tribes that receive the greatest blessings are Judah and Joseph, hence the collection was probably made when they were in ascendancy. The scepter of Judah mentioned in verse 10 would indicate that a line of kings had been established in Judah. A generation or two after the separation of Israel and Judah would be a possible date, and perhaps the Joseph and Judah songs originated then.

From a literary standpoint some of these songs are of interest because of their highly figurative language.

"Joseph is a fruitful bough,
A fruitful bough by a fountain;
His branches run over the wall."
"Naphtali is a hind let loose," etc.

All this oracular literature is of more interest for its place in the development of Hebrew literature than for its intrinsic value. It is the germ out of which the prophetic literature of the eighth century grows and later apocalyptic literature.

You can never tell what fruit a good deed will bear, nor when it will ripen.

[1] Read in Revised Version.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 5, 1906.

THE CONTINUING LIFE.

IN the Book of Revelations there is a description of heaven which likens it to the things we have seen here on earth. The walls are of jasper, the gates are of pearl, the streets are of gold, and the King is seated on a throne of glory. The writer who had the vision could conceive of the life of the spirit after death only in the terms of this life. In other parts of the Bible there are references to a lake of fire and brimstone into which it was said the bodies of sinners would be cast. While there are members of all the Christian Churches who have outgrown these conceptions, there are still thousands, as is evidenced by recent preaching, who believe in a material heaven and a material hell.

When the Bible was written there was no idea of the solar system, with the planets revolving around a central sun; neither was it known that the stars are suns and centers of other systems similar to our own. The earth was supposed to be flat, with the home of the blessed somewhere above and the abode of the wicked somewhere beneath. Thus it was that the prophet of those times had the vision of Elijah ascending bodily to heaven. With the knowledge that we have to-day we may think of disembodied spirits as living in the ethereal spaces which separate the planets from the sun and the suns from one another; but we cannot locate or even conceive of a material heaven where the spirits of all the virtuous, having taken possession of their resurrected bodies, may live forever. Neither can we conceive of a material place of torment, where the bodies of sinners, also resurrected, are to suffer through all the ages yet to come.

With the change in our thought of the life after death there inevitably comes to us a different idea of salvation from the one that has been generally taught. The great mass of people outside of the churches, especially those who are close observers of social conditions, will not accept a theology which teaches that some men are saved and others eternally lost, not because of what they are or of what they do, but because they believe or disbelieve certain dogmas. Taking our neighbors round about us, we can seldom tell by their conduct or character whether or not they have experienced the change known as conversion. There are some church members who are mean and coarse and cowardly; there are some that have made no profession of Christianity who are generous and brave and pure. Among the Jews, Mohammedans, Buddhists, Brahmans, there are many who have come into close communion with God and are walking in the light that is given them. Surely a Father who loves all his children, and is both just and merciful, will not class these as sinners, and receive into the kingdom of heaven only those who believe that they are saved by the death of Jesus on the cross.

Are we not ready to admit that so far as Christians are concerned it is the life of the Master rather than his death that saves us from sin? The more closely we come in touch with him, and the more familiar we are with the story of his life, the greater becomes our desire to know and do the will of the Father. The mission of Jesus here on earth was to lead men to higher things. The disciples who were much with him grew unconsciously to a nobler stature. When he sent them away for a time to preach the good tidings to others, they found that a measure of the same divine power so fully manifested in him was given to them also, as it will be given to others who are willing to receive and use it.

When Jesus was yearning over those who had not yet accepted his message, he said: "I came that they may have life, and that they may have it abundantly." To come into possession of this abundant life two things are necessary: first, there must be healthy growth, and souls grow by reaching upward toward the light and outward for the good that is in other lives; secondly, there must be such service as they only can give who are willing to use their talents, whether one or five, according to their opportunities. There can be no death for any who during their years here on earth grow steadily Godward, rejoicing in the doing of work that adds in some way to the welfare and happiness of their fellowmen.

Concerning the life hereafter we are at liberty to believe what is most helpful to us. But as there is no dividing line here between the righteous and the sinners, it is not unreasonable to think that there will be no sharp and sudden division after death, that soul growth will yet be possible, and that each soul will have all the heavenly joy it is prepared to receive.

The trial of Doctor Crapsey for heresy is very interesting reading. It is charged against him that he has intentionally expressed disbelief in the divinity of Christ, the conception of the Holy Ghost, the Virgin birth, the bodily resurrection and the Trinity. In a statement defining his position Dr. Crapsey claims that he uses the creed daily and sincerely, but that he gives its terms such interpretation as seem to him most in accord with the Bible and also with the ways of God as he sees them in nature and in his own soul. The following is one of the fifteen extracts from his book, "Religion and Politics," used as evidence against him:

"Jesus did not succeed because he was born of a virgin or because he was reported to have arisen bodily from the dead. These legends concerning him are

the result, not the cause, of the marvelous success of the man. These stories were told of him only because the simple folk could in no other way adequately express their conception of the greatness of Jesus. Only a virgin-born could be as pure as Jesus; only a son of God could be as great as Jesus; only a life more powerful than death could have the strength of Jesus. The creeds of Christendom are of value not as historical statements, for the primitive and mediæval Christian had no historic sense. . . .

"When we come to know Jesus in his historical relations we see that miracle is not a help. It is a hindrance to an intelligent comprehension of his person, his character and his mission.

"We are not alarmed, we are relieved, when scientific history proves to us that the fact of his miraculous birth was unknown to himself, unknown to his mother and unknown to the whole Christian community of the first generation."

It is evident that set creeds are proving more and more of a stumbling block to those whose concern is religion rather than theology. A candidate before the Allegheny Presbytery said last week: "I accept the declaratory statement with a liberal interpretation. I do not believe God predestines any one to be lost." The ministers and laymen present are said to have been astounded by this reply. There was a long conference. Then a copy of the revised Confession of Faith, adopted by the General Assembly, was obtained. Therein it was found that the doctrine of God's eternal decree is held in harmony with the doctrine of his love for all mankind. The candidate accepted this and the examination proceeded to a satisfactory termination.

Mary H. Hunt, the world's leader of Scientific Temperance Instruction, died at Dorchester, Mass., on the 28th of last month. She has left a legacy of inestimable value to American school children. In 1882 our public schools taught nothing regarding the effects of alcoholic liquor upon the human system. Not a single State had a law on the subject. Since 1904 every public school in the United States has been required by law to teach the effects of alcohol. This is Mary H. Hunt's life achievement, backed by the Woman's Christian Temperance Union, and now supported by the combined public sentiment of the church, the home and the unprejudiced intelligent citizenship of the entire country. This is her last message to America: "According to the census of 1890 there are more than 22,000,000 children of school age in the United States who are under temperance education laws. All American citizens should defend these laws as they would the flag itself."

"The President might have made another application of his discourse about the man with the muck-rake," says the *Christian Register*. "The proper use of the muck-rake in the hands of the husbandman is the collecting of fertilizing material for use in the enrichment of the soil, in preparation for the coming crop. Bunyan put in a peril for all time the man who, with his eyes cast down, never saw anything but the filth and refuse of the barnyard, and spent his time with no higher thought than the turning over and over again of what, considered in itself, was worthless waste material. The man who wields the moral muck-rake because he enjoys the occupation is a poor creature. His gossip is scandalous and his influence bad. But the man who, against his will and liking, for the sake of the good he may do to society, consents to give his time and attention to the muck heap of dishonor and unrighteousness in society, business and public life, is a benefactor. He stirs the unsightly heap of rubbish only that he may remove it and put it to use to increase the crop of righteousness and virtue elsewhere."

Now that the Citizens' Committee of San Francisco has the relief work well in hand, President Roosevelt requests that hereafter all contributions be sent directly to the chairman, James D. Phelan, instead of to the Red Cross Society. The new army buildings to be erected in San Francisco are to be of steel, instead of brick and stone, as was planned before the earthquake. Contributions for the relief of the California sufferers still continue. The Executive Council of the American Federation of Labor has issued an appeal to all organized labor in the country to contribute one day's pay to the sufferers from earthquake and fire.

Scott Nearing, secretary of the Pennsylvania Child Labor Committee, in an address before the Philadelphia Woman Suffrage Society, spoke of the efforts of the committee to enforce the recent child labor laws, and of the disgraceful lack of sanitary arrangements in many factories. He stated that last year the forty factory inspectors of Pennsylvania brought up twenty-two cases for prosecution, while the twenty-five inspectors in Illinois reported one thousand cases, which were prosecuted and fined. The speaker advocated shortening the hours of labor for children, and asked if it is reasonable that employees in the City Hall work but thirty-three hours a week while children over fourteen are required to work sixty hours.

The mural paintings which various Catholic organizations say should not be placed in the new State Capitol at Harrisburg were mentioned several times by persons attending the recent meeting of the Philadelphia County Federation of Catholic Societies, on the ground that the pictures show historical inaccuracies and religious bigotry. The Executive Committee reported that a resolution of protest had been sent to the president of the State Capitol Commission and to Governor Pennypacker, to which courteous replies had been received.

"Blessed is the boy who finds his Father's house everywhere he goes."

PLAINFIELD CONFERENCE.

At the meeting house at Plainfield, N. J., a conference was held on Seventh-day and First-day afternoon, the 21st and 22d of Fourth month, 1906. Besides the Plainfield Friends there were present a number of Friends from other neighborhoods. At the evening session questions were assigned to different persons for answer and to the meeting for discussion. These questions related to the attendance at our meetings, the meeting house as a center of neighborhood activities, to the use of the Bible or other literature in our meetings, and the duties of elders and ministers. Among those who spoke were Joel Borton, George T. and Marcia Powell, Henry M. Haviland, Henry W. Wilbur, Margaret Vail, Leslie Palmer, Samuel and Martha Willits, Barclay Spicer and Sarah Conrow Hutchinson.

Among the thoughts developed were that the principal qualification of an elder is an earnest, discerning spirit, and this is sometimes found in youth. Old age is not, *per se*, a qualification. As to the occasional use of the Bible in meetings for worship, there was diversity of expression. Fear was expressed that such use might result in a ritualism without inspiration; but on the other hand the thought was offered that it might be ritualism to bar it out utterly by inflexible rule or custom; that as George Fox and the early Friends did not hesitate to read and expound parts of the Bible when they thought right, it might be valuable for us occasionally in the same way to read the Bible, and thereby maintain the same freedom and privilege. It was also suggested that possibly small meetings, where there is commonly no speaking, might receive inspiration from occasional reading from the Bible.

Attendance at meetings will be better when we realize our duties to each other. We come too much to listen and too little to help. We should make people want to come by showing love toward them. Speak to young people about taking part in the meeting work. When strangers come do not be satisfied by merely shaking hands with them, being courteous to them. Strangers appreciate the kindly feeling shown, but very often they find they do not get into the inner circle of Friendliness; no matter how much they come, there appears still to be a reserve, they are held off from real fellowship.

On First-day morning the meeting and First-day school at Plainfield were attended by the visiting Friends. Joel Borton spoke. A prayer was offered by William Williams, a resident minister. Henry W. Wilbur attended New York city meeting.

On First-day afternoon Henry W. Wilbur spoke on the principles and testimonies of the Society, in which he said that no church service required so much preparation from the worshiper as does our simple form.

The people who take society as an escape from work are putting it to its proper use; but when it becomes the thing worked for it distorts all the relations of life.—*Edith Wharton.*

BUCKS FIRST-DAY SCHOOL UNION.

The meeting of Bucks First-day School Union, in Doylestown, Pa., on the 28th, was well attended and full of life. In the morning statistical reports of the various First-day schools were read.

The committee appointed to visit and encourage Bristol First-day school reported that this school had been visited by some one nearly every First-day for several months, and that there had been an increase in numbers and interest; the school consists of an adult class only. This committee was continued and enlarged so that it might give assistance to other schools also.

The first question taken up in the afternoon was, "Is a revision of the Discipline desirable?" The discussion was opened by Leslie Griscom, of Makefield First-day school. He said that in order to consider this question intelligently one must be familiar with the Discipline and with the needs of the Society of Friends at the present time. He then called attention to some passages that might be improved by omission, alteration or addition. Among these were the paragraph on birthright membership; the passage which advises the teaching of the miraculous conception and ascension of Jesus; the exclusion of ministers from acting as arbitrators; the section which condemns music; and the manner of answering the queries. In conclusion he said that while the Discipline should contain nothing in the nature of a creed, it should set forth clearly "that the Society of Friends regards all men as brothers, being children of the same Heavenly Father. It therefore is organized for the good of all whom its influence can reach, whether members or not. Individual members and the Society as a whole have been active in the past in various good works. It remains for us to study and work out the new problems that are presented from day to day."

A paper written by John S. Williams and read by Ella Carter advised that for the present what is sometimes called "the creed in the Discipline" be allowed to remain. He said that it is not wise to cause any to feel left out in the cold. It is best to let it alone as long as it gives strength and solace to some of our members, as it is only an advice and can hurt no one.

Professor Nutt would call the Discipline a "Book of Advices." He thought it should not contain matter concerning which there is not general unity.

Anna C. Atkinson said that it is more important to live up to the Discipline than to make changes in it.

Evan T. Worthington said that the Society of Friends was founded on the Scriptures and on the inward light, and he thought that the Discipline should stand as it is.

Harry J. Shoemaker advised all to live up to all of the Discipline that is in accord with their views.

Barclay Eyre hoped the queries would continue to be answered, and that meetings would not allow the answering to be a mere formality.

Elizabeth Lloyd wanted the passage changed which advises against music; she thinks that there is much

more danger of Friends "squandering their time" in novel reading than in music.

The question, "Would inter-church conferences between the Society of Friends and the other Churches create a better understanding, and be of mutual benefit?" was answered by several Friends, generally in the affirmative.

The feeling was that there was much common ground upon which churches should work together, but that different denominations are necessary in order to meet differing human needs and desires.

The closing hour was occupied by Henry W. Wilbur, who gave a talk on "Leadership." He stated as a general principle that there is no place in a religious society for arbitrary leadership. Leaders must know how to follow as well as to lead. They must lay down lines of effort and keep themselves in the background while others are doing the work. There should be preparation for the meeting for worship; a man should so live during his six working days that when he goes to meeting on First-day he can enter into its spirit. Besides this general preparation our leaders must know something of the history of the movement of which we are a part, and must have enthusiasm for the enlargement of this movement. Then, first, last and all the time the teachers and followers must be followers of the spirit of truth which meets the witness in every human heart.

EASTER CONFERENCE AT WOODBROOKE.

Representatives of the Friends' Social Union [England] filled to overflowing the accommodation possible at the Woodbrooke Settlement [near Birmingham] on the occasion of the Easter Conference. Last year, when the meeting was held at Scalby, in June, the papers were chiefly contributed by members. This year nearly all the lectures were given by men or women outside the Society of Friends, and not connected in any way with the Union under whose aupsices they spoke. Amongst those present at the conference were B. Seebohm Rowntree and Lydia Rowntree, who acted as host and hostess; George Cadbury, Jr., Henry Cadbury, Edwin Gilbert, Agnes Barrow (hon. secretary), Lucy F. Morland, Amy C. Morland, Theodore and Helen N. Neild, Lucy Gardner, Claude Taylor, Jessie Barrett, S. S. Burlingham, Elizabeth H. Theobald, Edgar Stansfield, Mary E. Wood, Wilfrid T. Ecroyd, and Percy Alden. The conference was fortunate in obtaining the assistance of Arthur T. Wallis, who acted as local secretary, and, together with George Cadbury, Jr., did so much to make the visit to Woodbrooke a pleasant and memorable one.

The conference proper commenced on Friday, the 13th, with two papers on "Small Holdings," the first by Frederic Impey, J.P., C.C., who gave not only an admirable historical retrospect of the whole subject, but also many valuable facts and figures relative to the small holdings in connection with the Worcestershire County Council, of which holdings he was the pioneer. In the opinion of the lecturer the "small holder" worked harder than the average farmer, and so got more out of the land. He knew few small holders who did not make a decent livelihood. C. R. Buxton, chairman of the Co-operative Small Holdings Association, followed with an address on the same subject, dealing with its more general aspects. Starting from the position that all social problems seem to find their root in the land question, he went on to show that the time was ripe for a large development in the direction indicated, and he quoted Pratt's books on "Organization of Agriculture" and "Transition in Agriculture," to prove that natural economic forces were on the side of the small holding. The lecturer refused to accept either the remedy of emigration, or the other alternative of Protection, until co-operative small holdings had received a fair trial. The two lecturers were followed by Miss L. Jebb, whose recent investigation into the English small holdings has met with such universal approval, and has been warmly eulogized by Mr. Rider Haggard. Amongst those who took part in the discussion were Joseph Sturge, of Birmingham, and George Haw, of London.

The afternoon was spent in visiting the King's Norton Workhouse, Infirmary and casual wards. After the inspection had taken place, tea was served in the nurses' dining room, by the kindness of the chairman and the Board of Guardians, and, after the tea, an excellent paper on "The English Poor Law System" was read by Mr. R. J. Curtis, the clerk to the Board. He closed his address by saying: "There is no one panacea for the problems of poverty and unemployment. They must be combated by a combination of efforts, the chief of which, in my opinion, are: The promotion of temperance in all its ways; educational advance, particularly in technical training, and the inculcation of thrift and self-reliance; better housing—this as much in our villages as in our towns; inducements for the rising generation of our villages to remain on the land; less labor by women and children; the custodial care of the feeble-minded, so as to prevent as far as possible a continuance of the growth of the unfit; removal of the 'unemployables' from the labor market, where they are a drug, to Labor Colonies, where they should be made to do what their physical capacity will allow towards the cost of their support; the establishment, on a practical basis, of means whereby men thrown out of employment can be aided and guided in their search for work, and not left to wander aimlessly about the country.

In the evening Alderman Thompson (Richmond) lectured on the "Housing of the Working Classes." As the author of "The Housing Manual," few people are better qualified to speak on this important problem, and his address was most valuable, especially in its reference to possible immediate remedies and methods of reform. He strongly discouraged the expensive policy of buying up slums under Part I of the Housing of the Working Classes Act, and insisted that the money should be used in acquiring areas of vacant land on the outskirts of thickly populated areas, and facilitating the exodus from the center of the town by providing rapid transit.

On Saturday the lecture in the morning was given

by J. Theodore Dodd, C.C., of Oxford, on "Poor Law Reform," and dealt chiefly with the administrative side. It evoked a large number of questions, and a lively discussion. Following the lecture an expedition was made to the Small Holdings at Catshill and Fairfield, the former under the County Council, the latter under the parish council of Bromsgrove. By the kindness of George Cadbury, Jr., tea was provided at the Billberry Hill Tea Rooms, Rednal. At night a most interesting and instructive lecture, illustrated by slides, was given by Mr. Bolton Smart, the superintendent of the Hollesley Bay Labor Colony, on the work of that department of the Central Unemployed Committee. Mr. Smart adduced, as a result of his own personal experience in a large number of cases, that the town-bred man can be made a most successful market gardener, dairy farmer and agriculturist. According to his statement, however, men sent to the colony were picked men, and rather above the average of the town unskilled laborer.

Sunday began with a round of visits to Adult Schools in Birmingham and district; while later on, several meetings were reinforced by Settlement visitors. In the afternoon Seebohm Rowntree addressed a large gathering on "The Spiritual Basis of Social Reform."

The morning of Monday, April 16th, was devoted to the question of child-life, and two most able papers were contributed, the first by Miss Margaret McMillan on "Medical Inspection of Children," the second by Dr. Hall, of Leeds, on "The Feeding of Children." These lectures were too full of facts and figures to bear summarizing, but the argument of both went to show that we are not sufficiently scientific in our training and education, while proper feeding was definitely included as a part of education. The excursion in the afternoon included the round of Bournville village under the guidance of George Cadbury, Jr., while later on the conference was enabled to inspect the new baths for women, the meeting house and village schools which have not yet been formally opened. Tea followed, by the kind invitation of George Cadbury, Sr., who also described the various institutions of the village, and finally the old age pension system of the works. This brought the conference proper to a conclusion, but in the evening Arthur T. Wallis delivered an illustrated lecture on "Birds," in order to remind us how much nature and the bright sunshine this record Easter had contributed to our pleasure and our profit.—*The Friend (London)*.

GETTING READY FOR YEARLY MEETING.

[From the *Public Ledger*, Philadelphia, for Fourth month 29.]

The last of a series of three meetings, which it is expected will have an important bearing upon the approaching yearly meeting of Race Street Friends, was held yesterday afternoon in the Young Friends' building at Fifteenth and Cherry Streets. Such meetings as these have probably never before been held by young Friends of the Philadelphia Yearly Meeting. The purpose was to arouse the younger members of the Society to a sense of their duty to their branch of the church and to an appreciation of their opportunities in this direction.

Year after year there is lamentation in the sessions of the annual meeting that so few young Friends are actively participating in the affairs of the Society. This year there seems a determination on the part of the young people themselves to do more than has heretofore been their habit.

Earnest, frank discussion of the exact conditions prevailing in the Society marked the meetings just held. Many things were found for criticism, but the young Friends generally blamed themselves for permitting the use of methods and for neglecting to remedy conditions which they did not approve.

The meetings were attended by many of the leaders among the young Friends in the city and surrounding Quaker centers. It was admitted that in the affairs of the yearly meeting the young people have been given comparatively little to do. The effort now is first to get them thoroughly acquainted with the various interests of the Society that come up in yearly meeting, and then to encourage them to take a hand in whatever may come up for consideration.

It is believed that Friends have fallen far short of accomplishing the best results, largely because they have failed to use their members more freely. They have failed, it is thought, to realize the true democracy for which they stand. As a result of the revival of interest that has been manifest among young Friends it is hoped that there will be a more general interest and better spirit in the coming yearly meeting than has been seen for some years.

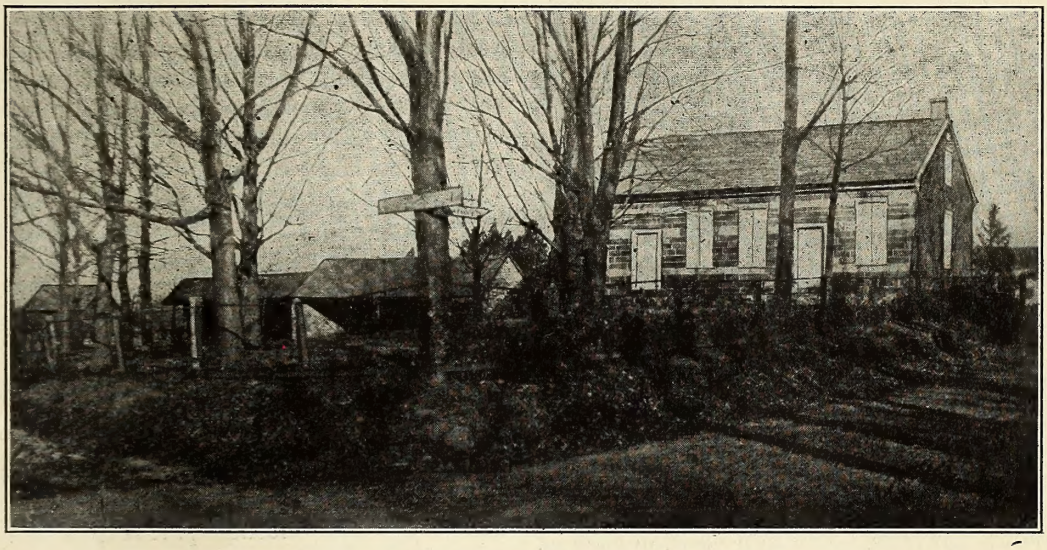
QUAKERTOWN MONTHLY MEETING.

The monthly meeting of Friends, held at Quakertown, N. J., was recently laid down with the consent of Bucks Quarterly Meeting, and the eleven members at that time belonging to it were transferred to Buckingham Monthly Meeting. Since then the oldest of these members, Jane D. Vail, who had been an elder for thirty-six years, has been removed by death. An account of her last illness will be found among the obituary notices.

The first monthly meeting at Bethlehem, later Kingwood, and finally Quakertown, was held Seventh month 10th, 1744, permission to do so having been given by Burlington Quarterly Meeting, under date of Sixth month 27th, 1744. The first meeting house was probably built about this time, though the oldest deed of trust, the trustees being members of the meeting at Crosswicks, bears the date of 1733. Doubtless there was an indulged meeting for some time before the monthly meeting was established. The following minute concerning the meeting house now standing is taken from the monthly meeting books: "5th Mo. 1862. Commenced building the new meeting house, the old house having stood 118 years. It was built of stone and the same dressed front was put in again."

Abram R. and Jane D. Vail came to Quakertown from Rahway and Plainfield Monthly Meeting. A certificate for them and their three oldest children was read at Quakertown, Second month 28th, 1852. Abram was appointed clerk of the monthly meeting at its next sitting, Fourth month 3d, 1852, and continued in that office until his death in the fall of 1899. He had a strong and abiding interest in his meeting and in the Society of Friends, and was truly "an elder worthy of double honor."

While Abram and Jane Vail lived, whoever else was absent from Bucks Quarterly Meeting they were always there when health permitted, the long distance which they were obliged to drive proving no hindrance. Their long-accustomed presence is now greatly missed, especially in the meeting of ministers and elders. E. L.



FRIENDS' MEETING HOUSE AT QUAKERTOWN, N. J.

THE NEGROES OF JAMAICA.

[The author of this paper is a grandson of the late Edwin H. Coates, a prominent Philadelphia abolitionist, and is a member of Third Haven Monthly Meeting, Easton, Md. Having completed a post-graduate course in botany at Johns Hopkins University, he is now a member of a commission which is engaged in botanical research in Jamaica.]

During a residence of several months in Jamaica I have been impressed with some contrasts between the negroes here and as we know them in America. In view of the interest which we as individuals and as a Society have always taken in the colored race, I am venturing to set down some of my impressions for the readers of the INTELLIGENCER.

Jamaica, as every one knows, is a British colony. Of its population 98 per cent. are either black or colored, being the descendants of slaves liberated in 1834. The blacks of unmixed blood are to be found in all stations of life, not only as laborers and peasant proprietors, but as artisans, merchants and professional men, and as holders of positions of trust in banks, large business houses and every branch of the public service. The small white population is made up chiefly of higher government officials, sugar and coffee planters and the representatives of foreign governments or business houses.

In many traits of character the Jamaican negroes are not very different from those of the Southern States; they are neither more fond than they of hard work nor less fond of the enjoyment of each other's society, of talking, singing, dancing and indulging to the full in the small pleasures of life. They at once remind the visitor from America of the old plantation negroes of a generation ago; they are respectful, good-natured, faithful in the performance of their duties, and dependent upon the whites in a thousand little matters of judgment and opinion even when not so greatly dependent in material matters. In contrast with our negroes of to-day they are as a whole better educated, more observant of the law, more dependable in positions of trust, less quarrelsome, and above all possessed of a better temper of mind toward the whites and toward existing conditions.

The Jamaican courts outside Kingston are engaged —save for civil cases—with matters of a very trifling sort: the larceny of a shilling's worth of yams, the overdriving of a horse, the adjusting of some jealousy. Indeed, I was told by a gentleman connected with the government of a parish of 1,600 inhabitants, that there had not been a criminal case in their courts for fifteen years, a record of which any American country could well be proud. Crimes such as incite lynchings in the Southern States are here all but unheard of. I know personally of women and children who have walked and ridden unaccompanied through thinly-settled sections of the island time and again without molestation. I know, too, of several cases in which women and children have been alone for months at a time upon isolated plantations without being subjected to the slightest insult or alarm; and such has been the universal observation throughout the island for time out of mind.

Now to what extent can these contrasts be attributed to the differences in the conditions which surround the Jamaican and the American negroes? Here the black man is not treated as a problem, but as a British citizen; he is not lookel upon as a thorn in the flesh, but is taken absolutely as a matter of

course. No one looks forward to a near or distant millennium, when he will be any different in his characteristics or his capabilities from what he is to-day, but every one treats him with absolute fairness and respect. In its political institutions Jamaica is but a transplanted bit of England. The negro is enjoying a government in the making of which he may or may not have a voice in measure as he is a renter or owner of property and possessed of the rudiments of an education. All the bad traits that have developed in the American negro may be attributed to the inconsistent and contradictory manner in which he has been treated. He is given first his freedom and then the highest political privileges, at the same time that he is treated in other relations of life to the kicks of oppression and the cuffs of race prejudice. We have attempted to assimilate a people of a political and industrial capacity inferior to our own into our nation, based upon lofty conceptions of human rights, and into our industrial life, dominated by the highest standards of efficiency. Here the negro finds himself under a government whose ideals are no less lofty, but whose method is the practical one of "from every man according to his abilities and to every man according to his needs." Here, too, he is a member of the majority rather than of a minority, and affairs cannot move at a pace faster than that which he himself sets.

We have here, in short, a set of conditions which I consider to be the ideal ones for the negro: a climate which renders easy the physical conditions of existence, an associated body of white people by whom he is treated with firm kindness and stimulating respect, and a government in which he is for the most part ruled by a handful of men who are his political superiors, without, however, being in a position such as to feel that he is without political rights. In America the negro is free, but is outnumbered by the whites, who too often despise him. In Hayti and Liberia he is free, but is faced with the problem of governing himself, for which he is by nature not fitted. In Jamaica, I think I may be justified in saying, the negro is found at his best, and this is undoubtedly due to the favorable environment which I have just outlined.

That our negroes may ever become as are the negroes of Jamaica I consider impossible under the widely different conditions existing. That they may become more like them than they are is eminently possible, and the most important factor necessary to such a change is a change in the attitude of the whites toward them. I have not heard a white man in Jamaica speak with contempt of the negroes. The same wisdom, judgment and tact that have made the Englishman so successful in dealing with primitive people in India, Africa, New Zealand and elsewhere have been displayed here as well. We have much indeed to learn from our British cousins for our guidance in handling the people of our new possessions.

Forrest Shreve.

Cinchona Plantation, Parish of St. Andrew, Jamaica.

DAVIS FURNAS.

Davis Furnas, a pioneer resident of Waynesville, Ohio, died at the Furnas homestead, in East Wayne Township, Ohio, on the 7th of Fourth month, 1906. He was the eldest son of Seth and Dinah Furnas. He lived the busy life of a successful farmer and performed many public services, being township trustee for twenty years. He served a greater time as school director, and fulfilled many other public duties. He was a birthright member of the Society of Friends, served as clerk of their monthly, quarterly and yearly meetings for many years, and was a recorded minister during the latter years of his life. He felt a deep interest in all that pertained to the welfare of the Society, and his loss will be deeply felt in the community. His was a hospitable nature, and he thoroughly enjoyed entertaining Friends at his home. He had been thrice married, his first wife being Jane Satterthwaite, to whom he was married in 1852, and who was the mother of his five children—Seth, Elizabeth F. Bogardus, Anna D. Blackburn, John D. and Edwin, all of whom, with the exception of John, survive him.

Funeral services were held at the Friends' meeting house in Waynesville, on Fourth month 10th, where many spoke, not only Friends, but the ministers of the different churches, each testifying to the worth, the honesty, the ability, the influence for good of the long life of him who had passed away. A. D. B.

BOOKS AND READING.

This month's *Century* contains the sixth and last installment of Frederick Trevor Hill's "Lincoln the Lawyer." The closing paragraphs are well worth reproducing here:

"In Oak Ridge Cemetery, at Springfield, an imposing pile of masonry marks the spot where Lincoln lies. It is embellished with mighty groups in bronze, representing the glamour and heroics of war—soldiers and sailors dying and dealing out death—pain, horror, defiance and rage depicted on their faces.

"Among all these symbols of 'valiant dust' one looks in vain for some recognition of the lawyer, jurist and statesman, whose life-work was an appeal to men's reason and the highest motives of humanity, whose only weapons were argument and persuasion, and who invoked Justice and not the God of Battles for the triumph of his cause."

In our endeavors to correct the faults of others, we should not forget that they are like sores of the body; which no one can bear roughly handled. In either case, hard friction irritates, and often makes bad worse.—*Dillwyn's "Reflections."*

There is no school of prophecy except life; and the key to life lies in the service of others. It is part of a great divine law, it would seem, that the churches which do not care about saving others shall have considerable difficulty in saving themselves.—*J. Estlin Carpenter.*

EVERY SPRING IS GREENER.

I was walking with the Senator to catch the early train,—
The Senator with stocks and bonds galore,—
And for fit commercial phrases I was cudgelling my brain,
When quite unexpectedly
Said the Senator to me:
"Somehow this spring seems greener than any spring before."

"I see no especial reason, and it was not always so,
But I've noticed it a dozen years or more;
And I wonder whether others, when the grass begins to grow
Bright enough to catch the eye,
Feel about it as do I,—
That each new spring is greener than any spring before."

The Senator is hearty, but his crown is growing gray,
His years are fifty-three or fifty-four,—
And this may not be the reason, but I rather think it may;
For the contrast with the snow
On his head perhaps may show
Why the green each spring seems greener than any spring before.

Youth, they say, is hope's own season, but they know not what they mean;
Youth's a butterfly that wings the garden o'er,
Seeking gaudy flowers that perish, while in age that glides serene
Down life's final snowy slope
Stronger grows immortal hope,
And every spring is greener than any spring before.

—*William Herbert Carruth, in the Christian Register.*

BIRTHS.

BICKNELL.—Near Conowingo, Md., Sixth month 2d, 1905, to G. Harry and Mary E. Bicknell, a son, whose name is Walter Elwood Bicknell.

FELL.—Near Chatham, Pa., Fourth month 20th, 1906, to Abner G. and Mary M. G. Fell, a daughter, who is named Lillian Fell.

HOFFMAN.—At Lansdowne, Pa., Fourth month 5th, 1906, to George M. and Elizabeth T. Hoffman, a son, who is named George M. Hoffman, Jr.

JENKINS.—At Gwynedd, Pa., Fourth month 16th, 1906, to George Herbert and Mary S. Ash Jenkins, a daughter, who is named Elizabeth Alice Jenkins (a granddaughter of Samuel S. and Sarah J. Ash, of Swarthmore).

MARTIN.—At Cochranville, Chester County, Pa., Third month 12th, to John P. and Bertha K. Jackson Martin, a daughter, whose name is Josephine Lillian Martin.

PATTISON.—In Denver, Col., Fourth month 2d, 1906, to Myron A. and Harriette J. Pattison, a daughter, named Emma Katherine Pattison.

WOOLMAN.—At St. Louis, Mo., Fourth month 25th, 1906, to Roy C. and Elizabeth B. Woolman, a son, who is named Laurence Clark Woolman.

MARRIAGES.

BLACKBURN—AMBLER.—On the evening of Fourth month 11th, 1906, at Girard Avenue Meeting House, under the care of monthly meeting of Friends held at Green Street, Elmer Cornell, son of Enoch Blackburn, of Bedford County, Pa., and Elizabeth Lewis, daughter of Robert and Sarah W. Ambler. Both are members of Green Street Monthly Meeting, and their home will be in Philadelphia.

BUNTING—BUNTING.—On Fifth-day, the 19th of Fourth month, 1906, at Darby, Pa., under the care of Darby Monthly Meeting of Friends, Morgan Bunting, son of Joseph, Jr., and the late Emma Cadwallader Bunting, and Anna Miller Bunting, daughter of the late Joseph and Elizabeth Spencer Bunting.

DEATHS.

DAVIS.—After a short illness, passed peacefully into rest, at the home of her son-in-law, Charles Saunders, Bethayres, Pa., on Fourth month 30th, 1906, Tacie S. Davis, in the 83d year of her age. A beautiful example of love and patience, and though full of years, will be sadly missed by her family and friends. A sweet spirit, of whom it may be truthfully said,

"None knew her but to love her;
None named her but to praise."

HAINES.—At the home of her parents, in Clarksboro, N. J., Third month 31st, 1906, Helen R. Haines, daughter of Isaac T. and Clara Haines, aged 7 years and 4 months, a member of Upper Greenwich Meeting, and a faithful attender of the First-day School. She was dearly beloved by all who knew her. Interment at Mullica Hill, N. J.

HOSKINS.—At Forest Hill, Md., at the home of his son-in-law, Charles L. Vail, on the 10th of Third month, 1906, Jesse Hoskins, in the 97th year of his age. He was buried from Little Falls Meeting, where he was a member for many years. A sister, Phebe H. Preston, is the only one left of a family of twelve children. She is now in her 86th year. Four children survive him—Harriet A. Preston, Philena H. Hoskins, Cornelius H. Vail and Joseph B. Hoskins.

LAFETRA.—On Fourth month 15th, 1906, at her home at Shrewsbury, N. J., Harriet M. Lafetra, in the 83d year of her age.

PENNOCK.—At her home, 239 East Logan Square, Philadelphia, Fourth month 17th, 1906, Margaretta Walker, wife of Francis J. Pennock; a member of Sadsbury Monthly Meeting of Friends. Interment in Old Sadsbury Burying Ground.

PLATT.—At her home near Pineville, Pa., on Fifth-day, Fourth month 26th, 1906, Macre A. Cadwallader, wife of Samuel S. Platt, aged 57 years; a member of Makefield Monthly Meeting of Friends. Interment at Makefield Friends' Burying Ground.

VAIL.—On Fourth month 24th, 1906, at the home of her daughter, Clara Gary, Bayonne, N. J., Jane D. Vail, widow of the late Abram R. Vail, in her 81st year. She was brought to Quakertown, where a funeral was held on the 28th, and was interred in the Friends' Burying Ground. She had spent most of the winter with two of her daughters at Phillipsburg, had just gone to Bayonne on the 16th, and was taken with pneumonia on the 18th. Three of her daughters were with her to administer to every want, but her sufferings were intense and could not be relieved. She leaves five daughters and three sons to mourn the loss of a loving mother.

WHITE.—On Fourth month 27th, 1906, Rebecca White, in her 90th year; a member of Philadelphia Monthly Meeting of Friends held at Fourth and Arch Streets.

WOOLMAN.—Suddenly, at his home, Vincentown, N. J., Fourth month 1st, 1906, Daniel L. Woolman, the last of three beloved sons of the late Dr. Granville S. and Phebe W. Woolman, in his 63d year. He was a birthright member of Burlington Monthly Meeting (Rancocas Preparative), and while on the old homestead farm within the limits (the birthplace of John Woolman), he was a regular and highly esteemed member. Interment at Rancocas Grounds.

NOTES AND ANNOUNCEMENTS.

Dr. John L. Carver and Cora H. Carver and other Friends from Germantown will visit Middletown Meeting Fifth month 6th, at 10 a.m. Subject for discussion after meeting, "Persecutions." All are welcome.

JESSIE DARLINGTON, Corresponding Secretary.

A religious meeting will be held at Friends' Home for Children, 4011 Aspen Street, Philadelphia, Fifth month 6th, at 3 p.m. Elizabeth Powell Bond intends being present at this meeting. All interested persons are cordially invited.

SARAH T. R. EAVENSON, M.D.

Frederick L. Paxson, who has been in charge of the department of history in the University of Colorado for the last three years, has recently accepted a position as assistant professor of history in the University of Michigan. Dr. Paxson is best known as a student in the fields of American diplomacy and the history of the Western movement in the United States. He was graduated at the Friends' Central School

in 1894, and received his degree of doctor of philosophy at the University of Pennsylvania in 1903, after spending several years in teaching, and in study at Harvard and in London.

James Bean writes from San Jose, Cal., that College Park Friends escaped serious injury to their persons and their houses, beyond the falling of chimneys and breaking of plastering. In Santa Clara and San Jose, on either side of them, many houses and business blocks are wrecked beyond repair. The librarian of Stanford University told him that President Jordan places the loss at Stanford at $4,000,000, but of this $1,000,000 was in the Memorial Church. The following telegram was received, dated Fourth month 21st:

"Joel Bean, 875 Chapman St., San Jose, Cal.

"Friends' Quarterly Meeting, Bristol, England, express deepest sympathy with sufferers from the awful calamity in California."

An interesting Friends' meeting was held at the Home for Aged Colored People (Belmont and Girard Avenues, Philadelphia) on First-day, Fourth month 29th. An explanation of our method of meeting in silence and some reasons therefor were given at the opening in a simple way, so that the inmates could understand it, and apparently they appreciated it.

Addresses were delivered by Sarah Flitcraft, Sarah T. R. Eavenson, Anna M. Ormsby, Sidney S. Yarnall, Samuel Jones and two or three others. A brief closing exercise by Samuel S. Ash completed the vocal service, which had been in the main expressed in a plain, brief and direct manner, with time enough between each for silent meditation. The meeting opened at 3 o'clock and closed at 4.30 p.m., and was well attended, with living interest from beginning to end. ***

The *C. M. I. News* (Chappaqua Mountain Institute) has now appeared in its third issue, and is a welcome little visitor to the office of the FRIENDS' INTELLIGENCER. It is different from many school papers in that the students themselves do all the work of getting it out. They edit it, set the type, run it off on their own printing press, and make it up in magazine form. A visit to their printing room is very interesting indeed. The staff is as follows: Editor-in-chief, John S. McRea; literary editor, George B. Walker; assistant editors: alumni editor, Horace E. Armstrong; athletic editor, Ned Pierce; exchange editor, Ralph Sutton; local editor, Olive Smith; local editor, Lillian Knapp. Type setters for this issue, Ellingwood Towle, Ned Pierce, Elliot Jardine, John McRea, George Stephens. Business manager, George A. Stephens; assistants to business manager, Charles Griffen, Antonio Gimeno, Gerald Kelly; manager of the press room, Roswell Kinney.

The following little editorial item is significant as to the attitude of the students (though it is not very clear what the "Albany books" may be):

"Boys and Girls!!!! Just look at the Albany books! They are in pretty bad condition at present but if they are banged around much more we shall have to make good for them. This is not the way we are doing things this year, so let's treat the property which is not ours with a little more respect."

GEORGE SCHOOL-NEWTOWN CONFERENCE

The program of the Week-End Conference to be held at George School and Newtown, Pa., Fifth month 5th, is as follows: Morning session, 11.10, George School.

SYMPOSIUM ON "THE ESSENTIALS OF QUAKERISM."

Elizabeth Powell Bond, "Simplicity—An Essential."

Mary Travilla, "The Need of Pastoral Work."

Elizabeth Lloyd, "Democracy—An Essential."

Russell Smith, "Aim of Quakerism—Social Salvation or Individual Worship?"

Edward C. Wilson, "Essential Methods of Growth."

Edward A. Pennock, "Unity—A Necessary Factor."

Luncheon at George School.

Afternoon session, 2.00, George School.

Address, "Primitive Christianity," Rufus M. Jones.

Address, "The Present Outlook of Christianity," Jesse H. Holmes.

Evening session, 7.45, Friends' Meeting House, Newtown.

Address, "Educational Principles Applied to Religious Thought," by Dr. Martin G. Brumbaugh, of the University of Pennsylvania. First-day, Fifth month 6th. Friendly visiting of morning meetings in this vicinity.

A cordial invitation to be present is extended. All those who can attend will confer a favor on the Entertainment Committee if they will forward their names to the secretary, Maud E. Rice, Newtown, Pa., stating whether they can remain for lunch or supper or both.

For the convenience of those who may be able to attend the evening session only, it may be stated that the 6.28 train from Reading Terminal arrives in time for the address, and that the return train leaves Newtown at 10.22.

As the object is to promote good fellowship as well as to discuss the program, we have a double reason for hoping for a large attendance. GEORGE H. NUTT, Chairman.

EVENING MEETINGS, YEARLY MEETING, PHILADELPHIA.

Second-day, 14th.—General Conference of Friends' Association of the seven yearly meetings. "Relations of the Races in the Northern States." Address by Professor Kelly Miller, of Howard University, Washington, D. C. Discussion, five-minute speakers. Closing remarks, Henry W. Wilbur.

Third-day.—At 7.30, meeting under care of Purity, Temperance and Tobacco Sections of the Yearly Meeting's Committee on Philanthropic Labor. Purity in Education. Temperance; address, S. E. Nicholson, Pennsylvania State Superintendent Anti-Saloon League. Tobacco; Alexowna Rohr, of Moorestown Friends' School.

Fourth-day.—First-day School Association of Philadelphia Yearly Meeting. "The Need of Teaching Respect for Age and Courtesy toward All," Edward A. Pennock, of Chatham, Pa. (Western Quarter). "How Can We Promote Loyalty to Our Society and a Realization of Our Obligations to It?" Bertha L. Broomell, of Wilmington Friends' School (Concord Quarter).

Fifth-day.—To be announced next week.

Sixth-day.—A peace meeting, under the joint auspices of the Yearly Meeting's Committee on Peace and Arbitration, and the Universal Peace Union, the latter celebrating the sixth anniversary of the opening of The Hague Court. Dr. Henry Berkowitz, Philadelphia, Pa., "The Achievements of The Hague Court"; Carolina Holman Huidobro, Boston, Mass., formerly of Chile, S. A., "Christ of the Andes"; Dr. Jesse H. Holmes, Swarthmore, Pa., "Industrial Peace." General discussion.

ELLWOOD ROBERTS, Chairman.
ARABELLA CARTER, Secretary.

MOUNTAIN LAKE PARK.

The Committee of Arrangements for the Friends' General Conference have issued an attractive illustrated booklet showing the beauties of Mountain Lake Park and its advantages as a place of meeting. The auditorium is said to be a model of comfort and convenience. The main hall will accommodate 5,000 people and its acoustic properties are unsurpassed.

There are about 250 cottages which will make a rate of from $7.00 to $10.00 a week. A number of these, with a capacity of from twenty-five to seventy-five guests, are within four blocks of the auditorium. Hotel rates in the Park are from $10.00 to $15.00. Those who desire more commodious quarters will find them at Oakland, one mile west, or at Deer Park, three miles east.

Copies of the illustrated booklet have been sent to various Friendly centers. Any who have not received them should write to Benjamin H. Miller, 837 North Eutaw Street, Baltimore, Md. In order to secure the most desirable homes for the week early applications should be made. The date of the conference is Eighth month 31st to Ninth month 6th, inclusive. The railroads have promised a special rate of one fare, plus one dollar, for the round trip.

CONFERENCE NEW YORK Y. M. SCHOOLS.

The Education Committee of the Yearly Meeting will hold a conference of the teachers, trustees and friends of Chappaqua Mountain Institute, Friends' Academy (Locust Valley), Friends' School (Brooklyn), Friends' Seminary (New York), at Chappaqua, Seventh-day, Fifth month 5th, 1906.

10.45 a.m.—Subject, "How to Create a Religious Atmosphere in the School," Mary N. Cox, presiding.

12.30 p.m.—Luncheon at the Institute.

2 p.m.—Subject, "What the Teacher Owes to Himself," Alice L. Palmer, presiding.

Trains leave G. C. station 9.05 a.m., 11.38 a.m.; arrive Chappaqua 10.18 a.m., 12.52 p.m. Returning, leave Chappaqua 3.31, 5.07, 6.30 p.m.; arrive New York, 4.35, 6.15, 7.40 p.m. Conveyance to and from Institute connects with these trains.

THE NEEDS OF MOUNT PLEASANT SCHOOL.

By referring to our *Visitor* for March, our readers will see that at the close of the month we had $42.25 in our treasury with which to pay our teachers, leaving us $232.75 in arrears. Since then we have received $45.25, so we find ourselves as this month closes nearly $500 in arrears. We are willing to advance what we have ourselves on hand, but cannot go farther than that. A more trying situation can hardly be imagined. The teachers all need the money when it comes due. Besides their own board, some have younger brothers and sisters they are helping to educate; one is a widowed mother, partially dependent on whom are six little nephews and nieces left fatherless. All have some one beside themselves to care for, and $25 or $30 a month doesn't go far.

We have not added any new industry, as much as we have desired to do so; nor increased our expenses to any degree for a number of years, nor do we think so large a work could be carried on with less expense. But if the work is to be continued, we must have the needed amount—and I do not believe there is one Friend, certainly not one who has ever visited us, who would want to think of the school being given up for a moment.

The work is not less important nor less worthy of aid than heretofore, and we are giving to it all we have to give—our time and our strength; more we cannot do. Many of our faithful and tried friends have passed on to their reward, and how much we miss them we cannot express. It is not for us to say or know who will take their places, but rather to believe that God will raise up friends of his own choosing. If it is God's work, as we fully believe it is, there is money somewhere to carry it on, and we can only turn to the friends who have stood by us in the past to help us in this emergency.

We are now having summer weather. Up to within a week or two the nights and mornings have been so cool a little fire has been needed, but it is just warm enough to be pleasant now.

School attendance is unusually good, though a number of the larger pupils are out picking peas and working on the asparagus farms. But most of the rooms are comfortably full yet. We are having a very dry spell. Rain would be very welcome. ABBY D. MUNRO.

Mt. Pleasant, S. C.

SWARTHMORE COLLEGE NOTES.

On Second-day evening, the 23d, Robert Gayley, the famous Lafayette and Princeton athlete, gave a lecture in Parrish Hall on "Educational Development of China."

The regular meeting of the Historico-Political Conference was held on Third-day evening. T. H. Dudley Perkins read a report on the "Anthracite Coal Region of the State of Pennsylvania."

On Fifth-day evening Miss Hauehe, Ph.D., of the Girls' Commercial High School of Philadelphia, gave an interesting illustrated lecture on Southern France and the University of Grenoble.

The regular meetings of the Somerville, Delphic and Eunomian Literary Societies were held on Sixth-day evening. The Eunomian had a very interesting meeting, the program being a mock trial, in which every member took part.

A conference of teachers of Friends' schools was held at the college on Seventh-day. Dr. Charles F. Thwing, president of Western Reserve University, addressed the afternoon session.

The lacrosse team defeated Stevens Institute on Whittier Field in the afternoon in a very close and exciting game. The score was 4 to 3.

At meeting on First-day Dr. Barton, of Bryn Mawr, spoke on "Blessings." R. C. T.

Races and sects were to him a profanity,
Hindu, and Negro, and Celt were as one;
Large as mankind was his splendid humanity;
Large in its record the work he has done.

—*John Boyle O'Reilly.*

FRIENDS' ASSOCIATIONS.

COLUMBUS, O.—The Friends' Association, on account of Edith Butterworth leaving the city, for the Fifth month, was held Fourth month 21st, at her home.

The meeting was opened by the chairman reading the thirteenth chapter of 1st Corinthians. After a period of silence, Charles B. Galbreath addressed the meeting on the subject of "Capital Punishment," which was listened to with much interest, and was followed with a live discussion.

Emma Smith read a poem. As the chairman was expecting to be absent from the city for some time, he requested that a committee be appointed to select another to fill his place.

After the usual silence, the meeting adjourned to meet at the home of James and Hannah Davies, Sixth month 3d, 1906.

JOHN E. CARPENTER

CINCINNATI, O.—The Friends' Association of Cincinnati held its Fourth month meeting at the home of Alma M. McDowell, near Mt. Tusculum, First-day afternoon, 29th.

The home and grounds are beautifully located on a good elevation overlooking the Ohio River and the Kentucky hills in the distance. The day was perfect, and all who had the pleasure of attending were well repaid. The usual silence, so dear and sweet to most of us, preceded the reading by the clerk, Edwin L. Griest, of the 46th and 67th Psalms.

The subject for the afternoon was "Mohammed and Islam." The paper was selections from different writers, the reader dividing his subject into, first, the man, showing his early life, surrounding conditions, environments and the influences which seemed to point out to him the necessity for a new religion, the people at that time being all at sea as to which of the numerous prophets to follow. Mohammed pushed into the opening and advanced the thought of Islam "God is God; there is but one God, and I am His prophet." After many trials and much suffering, he succeeded in bringing about him many followers. The reader tried to point out the fact that as long as the man, Mohammed, preached the true God without selfishness, he increased, not only in his own condition morally, but brought to him earnest and self-sacrificing people.

The reader further tried to point out the fact that Islam is a dead or stand-still condition, with no growth and no real advancement, while Christianity stands for life, progress and a higher plane on which to live, and that we too often as a people, worship the man, and not the teachings or the truths, which the prophet is trying to bring to us, and we sooner or later begin to discuss the physical conditions, and divide on such questions as the immaculate conception, the resurrection of the body, the appearance of the body after death, all of which is opposed to nature, and really does not make any difference whatever in the sight of God, and in discussing such subjects we lose entirely the truths for which we should all be seeking. This tendency to follow the man sooner or later places the man worshipped in a false position; selfishness begins to appear; he begins to force his ideas, forgetting that he should persuade, and crimes are committed; the man's character begins to go down, his financial success and standing in the public favor to increase, all of which means death to the real man. Few men are able to withstand this praise and worship.

The discussion which followed the reading of the paper was taken part in by Edwin L. Griest, Edna Hopkins, Henry Wilde, Charles F. Hopkins and others, and was quite spirited, and some thought that man in his weak condition sometimes lived too long, and wondered what would have been the condition had Christ not been crucified at the very height of His work, and even in His case we find ourselves divided, not so much on His teachings as on the physical man.

The present heresy trial now going on in the Episcopal Church was referred to as a step backward, the belief being expressed that no man or set of men has the right to dictate what another man shall believe.

The reading of the paper and the discussion occupied about two hours, and the members were given many thoughts to work out.

The minutes of the last meeting were read by the assistant clerk. The Association appointed Georgina Hopkins, Henry Wilde, Grace D. Hall, Louis Stemler and Elizabeth F. Johnson, Nominating Committee, to present the names of a clerk, assistant clerk and three other names to form the Executive Committee for the ensuing year.

Esther C. Gallagher read two poems of Whittier's, one on "Charity" and the other on "Chicago," which seemed to be adapted to the present time, the calamity which has come to San Francisco. After a short period of silence, the meeting adjourned. MABEL L. JOHNSON, Assistant Clerk.

PENDLETON, IND.—Our Young Friends' Association met at the home of George and Marietta Kinnard on the evening of Fourth month 22d, with twenty-seven members present. The president opened the meeting by reading the 6th chapter of Galatians. The minutes of the two previous meetings were read. Walter Swain read a paper which was logical and comprehensive. Subject, "Is Prosperity a Menace to Religion?" Many fitting illustrations were given. The paper spoke of great wealth and the care which it requires, so absorbing the time of its possessor that little time is given for religious meditation. A wealthy man cannot always be called prosperous in the true sense of prosperity. Much discussion was brought out on the subject. Mary Tomlinson followed by reading an interesting treatise on Young Friends' Association work, its past, present and future, the spiritual help to be derived from such fellowship and association. The secretary read a letter which was sent us from the General Association Committee, asking if our Association desired membership with the General Association. This was discussed at some length, and referred to the Executive Committee. Owing to the approaching busy season and various duties, it was thought best to dismiss our Association work until the 7th of next Tenth month, when we will meet again with Findley and Mary Tomlinson. We feel the work of the past winter has been helpful, and many have gained a better understanding of Friends' fundamental principles. We feel that while each paper has been prepared with a view towards helpfulness of others, we also realize that he who would help others strengthens himself. Officers for another year's work were elected as follows: President, Louis Thomas; vice-president, Elizabeth Darlington; secretary, Harriett Cooper; executive officers, Walter Swain and Chester Anderson. After a few minutes of impressive silence we adjourned till next fall, when we hope to meet again with renewed zeal. C. H. A.

TRENTON, N. J.—The Friends' Association met Fourth month 23, 1906. The evening was devoted to the paper continued by Joseph Willetts on "The Conflict Between Theology and Science." He spoke of the antiquity of man, of the belief in witches and how this had caused more bloodshed and cruelty than any other superstition. This had continued through so many generations. The accused were principally women and children, and all of this was done in the name of religion. Light comes gradually through the centuries. The nineteenth century comes with its full power on the workings of the universe. M. E. L.

WOODSTOWN, N. J.—The Young Friends' Association of Woodstown have adopted the plan outlined for Whittier Reading Circles. Programs are arranged by Executive Committee, and each member is assigned some work for the various meetings which are held every two weeks. We find Green's History very interesting. A member reviews some period at each meeting; readings from the "Autobiography of George Fox" are enjoyed; also synopsis and extracts from "Paradise Lost." Readings from "Pilgrim's Progress" have just been commenced. Responses to roll-call are from some period of history, or Fox, Milton or Bunyan. We have a regular attendance, and individual interest is manifested. The Reading Course has been very profitably enjoyed by our Association.
M. H. CLARK, Secretary.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

5th mo. 6th (1st-day).—Plymouth Meeting, Pa., Friends' Association.

5th mo. 6th (1st-day).—New Garden, Pa., Friends' Association, at the home of Sarah J. Schrader, at 2.30 p.m.

5th mo. 5th (7th-day).—Fourth annual interscholastic oratorical contest for the Phi Kappa Psi cups, in Parrish Hall, Swarthmore. The prizes, two silver cups, are offered by the alumni of the Phi Kappa Psi fraternity to be competed for during the period of seven years. Each year three places are awarded on points. At the end of seven years the school having the greatest number of points to its credit will become the permanent holder of the first prize, and the school with the next highest number the second prize. From the orations submitted a committee of judges from the faculty will select ten to speak in the contest. The orations must be original and not exceed eight minutes in delivery.

5th mo. 5th (7th-day). — Week-end conference at George School and Newtown, Bucks County, Pa. The first session in George School auditorium, at 11.10 a.m.—a symposium on "The Essentials of Quakerism." Afternoon session, at 2 p.m. in the auditorium of George School. Rufus M. Jones will speak on "Primitive Christianity;" Jesse H. Holmes on "The Present Outlook of Christianity." Evening session, at 7.45, in the meeting house at Newtown, addressed by Martin G. Brumbaugh. On First-day the visiting Friends will distribute themselves among the meetings within reach from Newtown.

5th mo. 6th (1st-day).—At Westfield Meeting House (Riverton, N. J.), the final address by Jesse H. Holmes on "Jesus the Messiah," at 3 p.m.; subject, "Essentials in the Teaching of Jesus."

5th mo. 6th (1st-day).—At Chichester, Delaware County, Pa., at 3 p.m., a circular meeting under care of a committee of Concord Quarterly Meeting.

5th mo. 6th (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m. All interested in religious education especially invited.

5th mo. 6th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 42 Fisher Avenue, at 11 a.m.

5th mo. 6th (1st-day).—The following meetings within reach of Newtown, Pa., will be attended by the George School-Newtown Week-End Conference Guests: Newtown, Langhorne, Bristol, Fallsington, Makefield, Wrightstown, Doylestown, Trenton, Yardley, Solebury and others.

5th mo. 6th (1st-day).—After-meeting conference at Race Street, Philadelphia, at 11.45 a.m. Scott Nearing, secretary Pennsylvania Child Labor Committee, will be the speaker.

(Continued on page iii.)

ROYAL
Baking
Powder
makes
Delicious Biscuit,
Griddle Cakes
and Doughnuts

CALENDAR OF MEETINGS.

(Continued from page 288.)

5th mo. 7th (2d-day).—Young Friends' Association of Philadelphia. Last meeting of the season on "The Scope of Friends' Association Activity." Subject for the evening, "Friends and Public Welfare." Address by Dr. J. Russell Smith, of the University of Pennsylvania.

5th mo. 7th (2d-day).—Nine Partners Half Yearly Meeting, at Poughkeepsie, at 11 a.m.; ministers and elders, 7th-day before, at 3 p.m

5th mo. 8th (3d-day).—Philadelphia Quarterly Meeting, at Race Street, Philadelphia, at 10 a.m.; ministers and elders, day before, at 3 p.m.

5th mo. 10th (5th-day).—Abington Quarterly Meeting, at Horsham, at 10 a.m.; ministers and elders, day before, at 11 a.m.

5th mo. 10th (5th-day).—Shrewsbury and Plainfield Half Yearly Meeting, at Shrewsbury, N. J., at 11 a.m.; ministers and elders, day following, at 9.30 a.m.

5th mo. 12th (7th-day).—New York Monthly Meeting, at Fifteenth and Rutherfurd Place, New York City, at 2.30 p.m.

5th mo. 12th (7th-day).—Salem Quarterly Meeting, at West Meeting House (near Beloit, and Alliance, O.), at 11 a.m.; ministers and elders, same day, at 10 a.m.

5th mo. 12th (7th-day).—Miami Quarterly Meeting, at Waynesville, O., at 10 a.m.; ministers and elders, day before, at 2 p.m.

5th mo. 13th (1st-day).—New York and Brooklyn Young Friends' Association, at Schermerhorn Street Meeting House, Brooklyn, at 8 p.m. "The Nineteenth Century Awakening—Steam." Discussion opened by William L. Price, of Rose Valley, Moylan, Pa.

5th mo. 14th (2d-day).—Philadelphia Yearly Meeting, at Race Street Meeting House, Philadelphia, at 10 a.m. Meeting of ministers and elders, Seventh-day before, at 10 a.m. The following committee will be glad to help any Friends needing aid in securing homes for the week. Friends in the city having accommodation to offer to visiting Friends should notify the committee: Clarkson Fogg, 1114 Mt. Vernon Street; John Comly, 1529 Centennial Avenue; Matilda K. Lobb, 1702 North Eighteenth Street; Rebecca Comly, 1529 Centennial Avenue; Elizabeth Middleton, 856 North Eighth Street; Benjamin Walton, Fifteenth and Race Streets.

5th mo. 18th (6th-day).—Seventy-eighth annual business meeting of the American Peace Society, in the Society's room, 31 Beacon Street, Boston, at 2.00 p.m., for members. Annual dinner for the members and their friends in the evening at half-past six, at the rooms of the Twentieth Century Club, 3 Joy Street. Tickets for the dinner, $1.00 each, should be applied for at an early date. The speakers of the evening, Hon. Richard Bartholdt, member of Congress from Missouri and president of the Interparliamentary Group in Congress, and Prof. Bliss Perry, editor of the *Atlantic Monthly* and newly-elected professor of literature in Harvard University.

E. S. Curtis, of Seattle, has for six years been making a great collection of photographs of Indian Types. He spends many months each summer in the field with his cameras and expects that it will take him at least five years more of almost continuous labor to perfect his series of Indian portraits. In this month's *Scribner's* there are reproduced a number of the best of his pictures of Southwest Indians, and he tells about them in a brief article.

T. R. Porter, in *St. Nicholas*, gives an interesting account of a little Indian school in South Dakota. In describing the native dress, he says: "A little Indian girl one day came to school wearing a purple velvet dress covered with two thousand elk teeth. The dress was made just like a meal-sack, with armholes and a hole for the head; but the elk teeth are worth about two and a half dollars each, so that this little girl's dress could have been sold for five thousand dollars."

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Lincoln's honesty seems to have taken deep root by the time he went to the Capitol to represent his district in Congress, for a sketch of his life having been published in which Plutarch was mentioned as one of the authors with whose works he was familiar, he sent for the writer of the article, and told him that at the time the sketch was prepared it was not true that he had read Plutarch, but he had since bought the book and read it, in order that the story might be in every way accurate, even though it was only a campaign sketch. In 1860, when he received a telegram saying that he could not win the nomination unless he promised to give two cabinet positions to certain men who were mentioned, he replied, "I authorize no bargains and shall be bound by none."—*Mrs. General Pickett, in Lippincott's.*

The *Atlantic* for Fifth month gives us a Southerner's account of the lights and shadows of the slave system, as he remembers it in his boyhood days. The article is called "A Sketch in Black and White," and appears to be written without prejudice. Life in the South before the war does not here appear quite so idyllic as in the stories of Thomas Nelson Page.

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This month's *Review of Reviews* is full of live matter for thinking people. It shows how George F. Baer dominates the anthracite industry, describes the victory for municipal ownership in Chicago, points out some of the defects of our consular service, and discusses railway rates and court review, the farm mortgage of to-day and other topics that are uppermost in the public mind.

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The Annual Meeting

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CONTENTS OF THIS ISSUE.

Good Words—XIX 289
The Tare (Verse) 289
What Can a Young Friend Do to Promote Quakerism? 289
The Ethiopian and "The Leopard's Spots" 291
Friends in the Channel Islands and Brittany 292
Australian Friends' Meetings 293
Fellowship Meeting 294
Concord First-day School Union 295
The Literature of the Bible—IV 297
Editorial:
Newness of Life 298
Note and Comment 298
A Field for Labor 300
Conference at George School and Newtown 300
A Conference of Isolated Friends 302
From Isolated Friends 302
The Committee for George School 304
Western First-day School Union 304
San Francisco (Verse) 305
Births, Deaths 305
Notes and Announcements 306
Philadelphia Yearly Meeting 306
Locust Valley Notes 306
Swarthmore College Notes 307
The Association of Friends' Schools 307
Friends' Associations 307
Meteorological Summary for Fourth month, 1906 308
Calendar of Meetings iii

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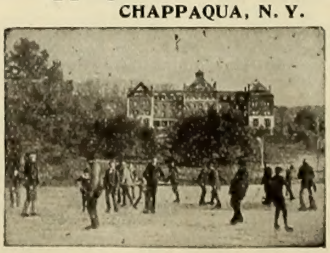
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Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, FIFTH MONTH 12, 1906.

Volume LXIII. Number 19.

GOOD WORDS.—XIX.

Pure individualism is unknown, except as a disease, in human life. EDWARD GRUBB.

1899.

THE TARE.

With keen, elective eye and hand of skill
Doth science seize the cheap and wasteful weed,
Midway the wheat, and force it to fulfill
Life's end, and answer to the common need.

But in the parable that Jesus told,
The hopeless weed is pulled and bound and burned;
By him who taught such gracious truths of old
Redemption for the tare was undiscerned.

Yet leaned his heart so on the heart of God
He felt the Father-love flow everywhere;
The lilies braiding Palestina's sod
Were children of one Heavenly Father's care.

But for the weed his blessed eyes foresaw
Not yet the end which science since hath learned,
Or else he saw a law beyond a law
Nor vainly said the tare is to be burned.

Which is it? That I do not know to-day:
Do you, all certainly? This thought I dare,—
Who keeps within the Master's straitened way
Will grow a grain that might have been a tare.

Dexter, Maine. FANNIE B. DAMON.

WHAT CAN A YOUNG FRIEND DO TO PROMOTE QUAKERISM?

[Read by L. Hollingsworth Wood, of New York city, at a fellowship conference of Friends of the other branch held in Philadelphia, Fourth month 7th, and at a joint fellowship conference held in New York, Fourth month 26th.]

The question which forms the title to this paper has, in one form or another, thrust itself upon the minds of each one of us who is gathered here to-day. We have all been working in some sort of Quaker enterprise, whether we have called it Quaker Round Table, Young Friends' Association, Quakerism Class, or just the regular routine work of the meeting, and we may have asked the question in two ways.

Perhaps at first it presented itself in this form: Can a young Friend do anything? There was a discouraged note about it. There did not seem to be anything very distinctive about us anyway. Charles Wagner is preaching the simple life more effectively, or at least more noticeably, than we are. Other denominations provide leaders for us in temperance, negro education, peace societies, and general philanthropic work, and the plain bonnets and straight collars have almost disappeared. Members of our own Society seem to have conflicting opinions on many questions. We are so few in numbers that one of the great New York dailies spoke of us recently in an editorial as having "so practically disappeared that they do not count." On the whole, would it not be better to ally ourselves with some branch of the Christian Church, which is better organized, and of which the numbers, enthusiasm and wealth bespeak a greater abundance of vital force? It would have been easy for some of us to have answered that question in the affirmative not very long ago. We did not know enough to answer the question at all. We were not really Friends. To all intents and purposes we were birthright members only; not Friends by convincement also, as all members should be.

If the questioner be in earnest he will be very apt to say, "I will find out more about Quakerism before I change, and at least know what I am doing." Already he is answering his question. Is not this what we have done in our young Quaker organizations?

Every one of them was started with a desire to know more reasons for the faith that was in us, or whether or no there were any faith in us worth keeping there. And we have found it and know it to be precious.

As we have read the lives and testimonies of the early Friends, studied their characters, wondered at their deeds and sufferings in their devotion to truth, learned that men and women were willing to endure hardships, which in this easy-moving, smooth-cornered, Pullman-coach world of ours to-day seem past belief, rather than vary a shadow from their principles, we were confronted with many and searching questions.

The spirit which lead and animated these people cannot be dead. What has happened to it that we do not shake the country?

And so the interest in the study has increased, and we have been led to examine and take possession in some degree of our "goodly heritage."

Is our work to stop here?

To have seen the highest is to love it. Shall we hide it?

How does our question sound now? "What can a Young Friend Do?" Discouraged? Perhaps! But at the young Friends, not at the lack of something to do.

In the work of our young Friends' organizations we have been building for ourselves a foundation, discovering and placing ourselves upon a starting point or line. To many of us it has meant an awakening to realities of which we had no conception. A new in-

terest, enthusiasm—yes, a new life—has sprung into existence.

What is to be done then? Shall we hoard our newly-found treasure? Keep it for a few who know us intimately and can search out the hidden thoughts which underlie some of our actions? If we do this, how long will the plant live?

We must work to some end or our inspiration will succumb to our inertia, and all that will be left will be the sweet but sad sense of having loved and lost.

All of us who are met here are sure we have something worth working for, and we must be in earnest or we would not have taken the trouble to come. Have we all asked ourselves what we are willing to do if we find out anything we can do? To say what a young Friend *must* do as distinguished from what he can do, is to violate our first principle. This much we can say: We are determined that each one of us shall be

"One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed though right were worsted, wrong would triumph;
Held we fall to rise, are baffled to fight better,
Sleep to wake."

Let us discuss the question which is the subject of this paper from three view points:

First. What can a young Friend do to promote his own Quakerism?

Second. What can young Friends do to promote Quakerism in the Society of Friends?

Third. What can young Friends do to promote or expound or demonstrate Quakerism to the community in which they live, or the world at large?

The young Friend doing something to promote his own Quakerism sounds rather hopeless for success in the second and third inquiries; but will not your experience bear out ours that our younger membership is sadly lacking in a real definite knowledge of Quaker doctrine and principles, though perhaps well grounded in Quaker prejudices?

It may be disagreeable to answer that question honestly; but if we are to accomplish anything we must be honest. "To thine own self be true, and it will follow as the night the day thou canst not then be false to any man."

Our earnest young Friend then will start out with a determination to be honest, with his God, with himself and with the people about him. His being honest, absolutely honest, may destroy a number of his prejudices and upset some of the things he always had been taught were necessary to keep him "unspotted from the world," but these trials are not to be compared with the satisfaction of so secure a foundation for building as honesty gives.

Having made up his mind to perfect honesty, let him begin a study of the times when Quakerism first manifested itself—of Quaker writings and writings about Quakers, if possible finding some kindred, young, frank, honest spirits with whom to discuss discoveries which will be made. It is better that a group so formed should be small enough and congenial enough to encourage rather than discourage an absolutely free discussion, even with attendant dangers, than that any one should repress thoughts which may represent real impressions and feelings though crude and unformed.

One can never tell how a simple, badly-expressed thought may grow or dwindle away under the searchlight of free speech, nor what lasting effect it may have on one's neighbor, either as an expression or a suggestion.

The meetings of these study groups should, of course, be as frequent as circumstances will permit, and if the members are all in earnest—"lively," not deadly earnest—there will be no difficulty about finding time to have them often enough, so that the continuity of thought will not be broken.

Comparison of early Friends' religious experiences and methods of life and worship with apostolic or primitive Christianity, with all the aid which the best thought of centuries can bring, will give a wonderfully helpful grasp of rock-bottom principles and make toward freer, higher ideals as to the relationship between God and man. Let us take advantage of every help in study and intercourse to make *ourselves* the *best* Friends possible.

We who have just been engaged in work of this kind know in our own experience the effect which it has had upon us, and it is the purpose in this paper to outline but briefly what we can do for ourselves, while laying all the stress possible on the way in which we do it and the attitude of mind in which we approach the problems to be solved.

If the members of a study group have found their interest awakened by the course of study, they will soon be seeking to apply what they have found to their own surroundings.

The most natural thing to do is to compare conditions and practices of our own Friends' meeting with the ideals which our study has shown us. Do we find anything lacking? Can it be that this retiring, exclusive band of believers stirred up such an uproar in the whirlpool times of Oliver Cromwell?

And here we arrive at our second view point. What can we do to promote real Quakerism in our meetings?

First, let us take the greatest care to avoid any spirit of criticism. Have we not all seen meetings which have suffered—yes, become extinct—because of this spirit of intolerant criticism? Were not the separations from which our beloved Society has suffered the direct result of this unchristian and un-Friendly attitude of mind?

It has never been possible to convince the rest of mankind that any one man or set of men possessed the whole truth, and we must in our meetings and elsewhere search for those portions of truth which we and those with whom we differ hold in common. If we look for points of similarity in our neighbors and ourselves, we can hardly quarrel with them.

Suppose the "old Adam" of criticism is very strong; we can work it off, and on our own meeting too; but it is a dangerous experiment. In a real earnest seeker after the promotion of Quakerism it will take the form of a desire to be of service to the meet-

ing; for let us remember that it is for those of us who *see* shortcomings in our meetings to make the meetings what they ought to be.

We can organize other study groups in our membership. It is just possible that the failures in our meetings are the result of ignorance. We can arrange lectures for the meeting membership and their friends on some topic allied to Quakerism and Quaker ideals of worship. We can provide courses of study in the schools which are under Friends' control. But more potent than all these will be the life which we lead among our friends. After all, it is the inspiration of the daily contact with a saintly life which has the most lasting results, and the effect of bright, cheerful fellowship, showing love and sympathy everywhere, and translating Quakerism as expounded or suggested by the early Friends into a wide-awake, twentieth-century expression, will produce an appreciative notice from our associates.

We must be ready for any and every service. As it was expressed in the minutes of one of our Western Yearly Meetings, "What we need is a membership made up of congregations of clergy, not clergy and laity." Real pastoral work by the members of a study group would be helpful both to the general membership and to the study group which does the work.

Let us take advantage of the wonderful freedom which our form of worship allows, and be faithful to, not fearful of, the promptings to which our work has fitted us to respond.

To those who have belongs the responsibility of distributing. By those who have seen the Vision the picture must be painted. As Shipley N. Brayshaw expressed it to us on a recent visit to the United States: "Let us go to our meetings for worship with our minds set upon being helpful to the meeting, ready to give as well as to receive. Even if we say nothing the spiritual life of the meeting will be quickened."

Our own meetings are not the only ones perhaps where the knowledge of Quakerism as we have found it is needed. Some little country meeting is just able to hold itself together. The idea suggests itself to one member of the study group that he or she should attend it. It is brought up at the next meeting of the group, and one or two perhaps unite with the concern and they decide to make a tour of the meetings similarly situated, perhaps on foot in holiday time, as recently in England. Perhaps "way does not open" for such an extended journey. One or two can certainly attend the First-day morning meeting. Only to have a few young Friends come and "sit and sympathize" will often awaken a beautiful expression of thanksgiving in some of our meetings, and if our young Friends would go and give as they feel able, a new life would be felt. It takes time, and one has other things one calls duties. We need the spirit which animated the committee which was sent from a quarterly meeting of New York Yearly Meeting to set up a meeting in Canada. They led a life like St. Paul's; in shipwrecks often; in perils by land and sea; and though it took them months, they acccomplished their journey, and Canada Yearly Meeting is the monument to their faithfulness.

By all means let the strong help the weak. Let us get together in what strength we have.

To a New Yorker coming to attend your meetings in Philadelphia, the inspiration of the numbers of your intelligent, earnest young Friends is tremendous. We need you Philadelphians in New York, in New England, in Baltimore.

The West needs us all, and we need them.

We young Friends of this fellowship can bind together long-separated strands of a strong rope, and can then pull on it together while we encourage others to do the same. We can form bridges between groups kept apart by prejudice or criticism or geographical isolation.

Let us form an organization for looking up isolated Friends and bind them into a corresponding body which will result in a Friends' center or headquarters in every city or town in the United States, and let us pledge ourselves in traveling, whether for business or pleasure, to visit these centers and meet with them.

Let us use our study or fellowship group as a sort of clearing house for exchanging our thoughts and purposes, and individually go out from them determined to be faithful; to make and seize opportunities; to encourage and set fire to our membership; to rouse them from self-complacency and laziness, out of the rut of tradition into the full sunshine of the free air which we have inherited as a birthright.

Opportunities may come unsought; they are sure to come if we seek them.

(Concluded next week.)

THE ETHIOPIAN AND "THE LEOPARD'S SPOTS."

On the day that "The Clansman" had its initial presentation in a Philadelphia theater the writer saw its author, Thomas Dixon, Jr., making long strides with his angular body in the court of the City Hall. Prosperous in his literary ventures, the former preacher was well groomed and clothed in a new suit of conventional spring gray. However he may be consumed with race prejudice, the world is apparently dealing gently with him.

The career of "The Clansman," and the sales of "The Leopard's Spots," have demonstrated that fiction and the drama have just as potent a power to educate civilization backwards as forwards, and will as truly promote the prejudice of the masses as they will make apparent the wrongs of the classes.

It is rather surprising that Dixon's treatment of the race problem has met with so little challenge in periodical and special literature. If his claim is true, the victory summed up at Appomattox was one of might and not of right, and the after efforts for human justice and a united government were combinations of accidental experiments and actual folly. And still that portion of the press which is supposed to politically hold sacred as the apple of its eye, the fruits of the great civil struggle, is practically silent in the

face of artful efforts to rewrite history, and educate a citizenship at variance with the sacrifices of forty years ago.

Ernest Crosby, in his little book, "Garrison, the Non-Resistant," has shown up the narrow and repulsive brutality of the prejudice which the literature of the Dixon type is bound to create, and this in face of the fact that he avers that he is not actuated by hate in his treatment of the race problem. But whatever his asserted starting point, the fruit of his writing in public thinking is multiplied hate and prejudice, that tends to develop a spirit in whch no great moral, social or political problem was ever settled.

About the most vigorous meeting of Dixon on his own ground with which we are familiar is to be found in "An Open Letter to Thomas Dixon, Jr., by Kelly Miller." This is a small pamphlet, but it treats a large subject in a very clear-cut and readable way. Kelly Miller is Professor of Mathematics and Instructor in Sociology in Howard University, Washington. He is not a sort of a brown man, like Booker Washington, or a "bleached out" negro, like the late Frederick Douglass and Prof. Greener, but a genuine black man, cultured in mind and schooled in spirit. His view is broader and his temper better than is exhibited by the author of "The Leopard's Spots."

Space does not admit of lengthy extracts from Prof. Miller's letter, and we only give enough to show his style and the method of his thinking. Speaking to Dixon, he says:

Your fundamental thesis is that "no amount of education of any kind, industrial, classical or religious, can make a negro a white man, or bridge the chasm of the centuries which separates him from the white man in the evolution of human history." This doctrine is as old as human oppression. Calhoun made it the arch stone in the defense of negro slavery—and lost.

This is but a recrudescence of the doctrine which was exploited and exploded during the anti-slavery struggle. Do you recall the school of pro-slavery scientists who demonstrated beyond doubt that the negro's skull was too thick to comprehend the substance of Aryan knowledge? Have you not read in the discredited scientific books of that period, with what triumphant acclaim it was shown that the negro's shape and size of skull, facial angle, and cephalic configuration rendered him forever impervious to the white man's civilization? But all enlightened minds are now as ashamed of that doctrine as they are of the one-time doctrine that the negro had no soul. We become aware of mind through its manifestations. Within forty years of only partial opportunity, while playing as it were in the backyard of civilization, the American negro has cut down his illiteracy by over fifty per cent.; has produced a professional class some fifty thousand strong, including ministers, teachers, doctors, lawyers, editors, authors, architects, engineers, and all higher lines of listed pursuits in which white men are engaged. . . . It devolves upon Mr. Dixon to point out some standard, either of intelligence, character or conduct to which the negro cannot conform. Will you please tell a waiting world just what is the psychological difference between the races?

To the charge of Dixon and his apostles that the milions in Africa have never made any contribution to human progress, Prof. Miller responds:

One rarely meets, outside of yellow journalism, with such lavishness of language, wasted upon a hoary dogma. A discredited dictum that has been bandied about the world from the time of Canaan to Calhoun, is revamped and set forth with as much ardor and fervency of feeling as if discovered for the first time and proclaimed for the illumination of a waiting world. . . . That negroes in the average are not equal in developed capacity to the white race, is a proposition which it would be as simple to affirm as it is silly to deny. The negro represents a backward race which has not yet taken a commanding part in the progressive movement of the world. In the great cosmic scheme of things, some races reach the limelight of civilization ahead of others. But that temporary forwardness does not argue inherent superiority is as evident as any fact of history. An unfriendly environment may hinder and impede the one, while fortunate circumstances may quicken and spur the other. Relative superiority is only a transient phase of human development.

We recommend this paragraph as a fine sample of plain speaking and truthful philosophy:

But do you think, Mr. Dixon, that when you evoke the evil spirit you can exorcise him at will? The negro in the end will be the least of his victims. Those who become innoculated with the virus of race hatred are more unfortunate than the victims of it. Voltaire tells us that it is more difficult and more meritorious to wean men of their prejudices than it is to civilize the barbarian. Race hatred is the most malignant poison that can afflict the mind. It freezes up the fount of inspiration and chills the higher faculties of the soul. You are a greater enemy to your own race than you are to mine.

This article is intended quite as much as an introduction as a review, because Prof. Miller will deliver an address Second-day evening, Fifth month 14th, in Race Street meeting house, on "The Relation of the Races in the Northern States." We trust that this little foretaste of what may be expected will bring a large number of Friends and interested persons to the meeting on that occasion. H. W. W.

FRIENDS IN THE CHANNEL ISLANDS AND BRITTANY.

The two meetings of Friends in the Channel Islands, one in Guernsey and the other in Jersey, have for nearly ten years been under the care of a committee of Sussex, Surrey and Hants Quarterly Meeting, originally appointed to help the meeting at Newport, Isle of Wight, which, since this enlargement of its duties, has been known as the "Islands Committee." Besides an earlier visit to Jersey, in connection with the imprisonment of two young men for refusal of military service, I have now paid five visits to both islands under the auspices of the committee, the third of these visits having been specially in the interest of the Friends' Foreign Mission Association, when I accompanied H. E. Clark, and the fourth on behalf of the Yearly Meeting Peace Deputation. The latter visit has left permanent traces, in Guernsey at least, thanks to the persistent energy of two of the Friends in that island; a branch of the Peace Union was then formed, which had already enrolled more than two hundred members. On this occasion, two peace meetings were held, one in St. Peter Port, the other in the country. In the latter, by request, I spoke in French, to which language the country people in both islands still cling; and at each meeting a considerable number of fresh signatures to the Peace Union declaration were obtained.

These little Friends' meetings, isolated as they are from the mainland, and subject to considerable vicissitudes as regards their membership, may be warmly commended to the notice of Friends to whom the mild climate and beautiful shores of the islands might prove helpful and pleasant. They are not merely a burden on the Society at large; Guernsey has given to our foreign missions a much-valued worker in the great field of China, Mira L. Cumber; and Jersey,

which supplied a useful worker to the Home Mission Committee in its early days, has now given to our own quarterly meeting a Friend and his wife, who are doing excellent service in the Isle of Wight.

Crossing from Jersey to Granville in the early morning of the 11th inst., after spending the night on board ship and a long day in the train, I reached Paimpol that evening. A meeting which I had expected to hold at St. Brieuc, on the way, fell through, but I had a pleasant hour there with the young Breton evangelist who is working in connection with the Methodist Church. I had a week with C. D. Terrell and his wife, and was able to give my lantern lecture on Palestine in the two little halls belonging to our Friends' mission at Paimpol and Lézardrieux, besides attending a meeting on Sunday at each place and a mothers' meeting and "Thursday school" at Paimpol. (Thursday, being the school holiday in France, is everywhere utilized by Christian workers for religious instruction to the children, as in our Sunday Schools at home.) We spent an afternoon in visiting Loguivy, a charmingly situated fishing village where not even a Roman Catholic church exists, where gospels and tracts are very readily received, and where the people seem really desirous to have gospel meetings. C. D. Terrell much hopes to be able to find a room there, as the village is within four or five miles of Paimpol. We also visited the Swiss evangelist, M. Chapallaz, and his English wife (from Plymouth), who are C. D. Terrell's nearest neighbors as gospel workers, at Plougrescant, and accompanied them to their recently-opened sphere of work at Port Blanc, where I again gave my lantern lecture.

The work is decidedly encouraging on the whole, especially at Lézardrieux, where the simple but pretty wooden hall erected last autumn, which will seat 150 people, is often more than half full, and crowded whenever the lantern is used. Temperance work is an essential feature of the presentation of the gospel throughout Brittany, as I am assured by all the workers I have met. Drunkenness is the curse of the Breton; many of the priests set the example of this vice, and very rarely do any of them attempt to stay its ravages. A good many years ago Fielden Thorp kindly lent me Pierre Loti's story, "Mon Frère Yves," containing a picture of the drinking habits of the Breton fisher-folk that is in no degree exaggerated. The pastor of Brest tells me that he knew the original of this story, which is in substance a true one. At Lézardrieux fifteen pledges have been taken; some of these represent homes completely changed by the preaching of the gospel, combined with the practice of total abstinence. Madame Masclet, the Christian woman who was the means of beginning the work at Lézardrieux, told us of a conversation she lately had with a woman whose husband had formerly been a great drinker, and was often very cruel to her. "Now," she said, "he fetches the water, and does all sorts of little things for me, and I believe he will soon call me 'Ma chérie' again"!

Since leaving Paimpol, with my son as a companion and helper, I have given lantern lectures at Huelgoat, Brest, Quimper, Douarnenez and Lorient. At each place we had full halls, whether small or large —at Brest, Quimper and Lorient in the Protestant Church ("temple"); at Huelgoat in the small hall connected with pastor Lecoat's Breton mission; at Douarnenez in a hired music hall, as the usual hall of the Welsh Calvinistic mission was obviously far too small for the occasion. The audiences have consisted of a larger or smaller nucleus of Protestants, or at least attenders of mission services, with a considerable number, sometimes a great majority of Catholics. Everywhere the attention and interest have been great, whether the audience was largely composed of the respectable classes, as in the three "temples" above mentioned, or almost exclusively of the roughest and humblest classes, as in the other two places. At Lorient, we had special cause for thankfulness in the testimony of a distinguished professor, a Catholic, who had come with his family, and expressed his gratitude to me at the close, telling me that he often read the gospel narratives to his children in the evening, and that the views and descriptions placed before them would certainly add to their profit and edification in these studies. The pastor, too, who received C. D. Terrell and myself in 1897, expressed thankfulness for the encouragement given to him through the lecture, which had brought to his church a class of hearers with whom he was on friendly terms socially, but who had never before set foot within its walls. He and his wife desired me to express to Friends at home their gratitude for our visit. He also expressed his satisfaction that, in this time of intense excitement, especially in Brittany, with regard to the church inventories, nothing had been said which could possibly hurt the susceptibilities of the Catholics present.—*Joseph G. Alexander, in the Friend (London).*

AUSTRALIAN FRIENDS' MEETINGS.

Dear Friend: Having just left Australia, after a pleasant and interesting visit of two and a half months, I thought it might interest some of your readers if I gave briefly some of my impressions of that great continent, and also a few particulars of my visit to Hobart School and the various Friends' meetings in Australia. I was able to see something of each of the six States, visiting them in the following order, viz: Western Australia, South Australia, Victoria, Tasmania, New South Wales and Queensland. I was greatly impressed by the vastness of their territory; though I had traveled altogether between 3,000 and 4,000 miles by rail, I seemed to have only touched the outer fringe of the country.

My visit to Australia, however, had for me an especial interest, owing to the opportunity it gave me of meeting so many of the members of our Society there. I felt privileged to have been able to visit the meetings for worship in Adelaide, Melbourne, Hobart, Sydney and Brisbane, and to have got to know individually so many Friends in them, the warm welcome and the many kindnesses from whom I shall always recall with pleasure. Our dear Friend Joseph

James Neave, though in somewhat feeble health, is able to attend First-day morning meeting in Sydney, and I was very pleased to meet him again, remembering his visit to Dublin Yearly Meeting some years ago. The attendance at Hobart meeting was the largest of any I attended, probably sixty or seventy, about twenty-four being children from the school. At Melbourne, Sydney and Adelaide the numbers varied from about twenty to thirty, while at Brisbane eight of us gathered in all.

I was glad to have had the opportunity of visiting Hobart Friends' School just before it broke up for the Christmas holidays, attending their annual excursion—a delightful sail up the river Derwent on a specially-chartered steamer. On the Sunday evening I visited the school, and had a meeting with the children, and the following day was present at their break-up function, when the Premier of Tasmania (J. W. Evans) presided, presented the prizes and made a speech. The boys and girls gave separate gymnastic displays, and the work done by them during their leisure hours was on view in the class rooms. The school stands on rising ground, commanding a beautiful view over the harbor, with Mount Wellington rising grandly to the height of 4,000 feet behind it. There is a good deal of land round the house, and it seems to be a particularly healthy situation. A fine laboratory was added to the school last year, and Francis Mather showed me the plans of much-needed additions to the main building they are about to commence. They can only carry out part of the scheme at present, supplying the more urgent wants, but the full extension is needed so as to bring the premises nearer to the standard of modern requirements, and to meet the growth of the school. There are about one hundred boys and seventy girls, of whom about thirty are boarders. I think the school is doing well under the headship of J. Edgar Smith and his wife, and is playing a useful part in the work of the Society. It is and will be one of the most important factors in the maintenance of Quakerism in Australasia, and as such it deserves our active sympathy and support. A member of the committee informed me that they would be glad if one or two well-qualified English Friend teachers felt called to offer their services for work in the school.

We must all desire that as Australia develops, our influence there for good, as a Society, may also grow and spread.—*Charles E. Jacob, in The Friend (London).*

Wellington, N. Z.

FELLOWSHIP MEETING.

On the Fifth-day, Fourth month 26th, 1906, a public meeting, under the care of the New York Fellowship Committee, was held at the meeting house in Rutherford Place, New York city. The meeting was indicative of the good feeling that exists in New York on both sides of what one Friend has called the imaginary line. All the prepared addresses were by "the other branch," but the attendance and the discussion were without thought of line.

A paper on the "Fellowship of the Early Friends," written by Elizabeth Blanchard and Julia Cope Collins, was read by the latter. In the paper was shown the Fellowship among those who were touched by the preaching of George Fox and others, the persecutions suffered at their gatherings, and the help they extended to those arrested and imprisoned. This help sometimes had to come from sympathizers in other localities, and so relationships were initiated which gradually grew into wider associations, into a church relationship and united society, although a church was far from the original thought of Friends.

A paper, entitled "What Can a Young Friend Do to Promote Quakerism?" was read by L. Hollingsworth Wood, which appears in full in another column.

At the evening session Rufus M. Jones spoke on "Fellowship," in the course of which he said:

"Those who move things are those who have ideals. A society which has lost its ideals, must either face death or else search for and rediscover its ideals. This age demands more of Friends than has ever before been demanded of them. The age does not want negations. People will not come to us unless we show good affirmative reason why. The reason why must be a present reason. Doing things because grandfather did is a kind of Quakerism that has no future. It will not attract those who are in revolt against ecclesiasticism. Our chance has come to lead the world of those who want a religion of the spirit. First of all we must get a little group, a Gideon's band, of those who are once more possessed of a living ideal. Such persons are irresistible. Twelve years after Fox began to speak there were Quakers in every part of the habitable globe. Everybody is irresistible who has an idea; the main trouble often is that the other fellow has it. The little band of disciples about Christ, to whom he said, 'Ye are the salt of the earth,' did not present a notable appearance. But a few centuries later, a Roman Emperor was forced to exclaim, 'Galilean, thou hast conquered!'

"Having an ideal is not holding a set of views: 'The devils believe and tremble'; nor is it saying, 'Lord! Lord!' The great ideal is Fellowship, love for each other, that which Christ calls the kingdom of God, love, fellowship, service and co-operation. We have been losing sight of the significance of persons. Theological controversies have played havoc with the real spirit of religion. We have been anxious to have unity of belief and practice, correct views. Love and fellowship are of more use than a whole archive of correct views. We become too much afraid to fling ourselves with passion into our ideals, afraid of losing some of our correct views.

"Love somebody in the concrete rather than love the universal. The Reformation began, not with Luther, but a hundred years earlier, when St. Francis leaped off his horse and threw his arms around a leper and told him he loved him.

"If our fellowship had no further motive than just our getting together, it would be worth while, but it has a further thought; it is an attempt to get together groups of young Friends who will devote themselves

to setting forth Quakerism. We want to help direct the stream of tendency of our age. Don't get into a current that is setting against you. Find the current that is going your way and put yourself in line with it. Don't manage it so that the stars in their courses are fighting against you. Hitch your wagon to another kind of a star. A great battle is being fought and we have a chance to be in it. Form groups of young Friends and study practical, present day Quakerism. Study the trend of modern thought and what it has for us. Study sociological questions. Let us have a concern for clearer knowledge of the truth.

"We need the cultivation of the group spirit for the great work that is before us. We hope to have more meetings like this, and larger. We hope the groups will have apostolic tramps, visiting meetings wherever possible. We need the cultivation of spiritual gifts, speaking in meeting in a natural way, just heart to heart talks. Direct plain talk goes everywhere in the world.

"Be ready to go anywhere in the world. In a town in Maine there is no church. Go and live a clean Christian life there; not be a pastor there, but just live a Christian life, gather others to help you, form a group, show the people what can be done.

"John Wilhelm Rowntree said what we seek is the reality, and he prayed God to lay on us the burden of the world's suffering."

Between the two sessions Friends had an opportunity for breaking bread together and promoting better acquaintance for Fellowship and Friendliness.

H. M. Haviland.

Brooklyn, New York.

Not socialism, or any other "ism," can permanently equalize the fortunes of men. The strong will dominate, the weak must succumb. "To him that hath shall be given, from him that hath not shall be taken away that which he hath." Power draws power; inefficiency loses even that which it hath. To abolish poverty, to abolish wealth, we must first abolish the natural inequality of mankind. It is as if some men had longer arms than others and could reach the fruit on the tree of opportunity beyond the grasp of their competitors. Shall we cut off their arms? No, we can only shame them out of making hogs of themselves and of laying up greater stores than they can possibly use. In our day and country the golden fruit on the tree has been so abundant that the long-armed men have degenerated into wealth maniacs and have resorted to all manner of unfair means; they have trampled down the shorter-armed men and have gained an advantage on their prostrate bodies. That is where the injustice comes in. Some of our monstrous trusts and combines, for instance, have killed competition by foul and underhand means; they have crowded or thrust their competitors entirely away from the tree, or else have mounted up on their shoulders. They have resorted to the methods of the robber and assassin.—*John Burroughs, in the Cosmopolitan.*

CONCORD FIRST-DAY SCHOOL UNION.

This Union, made up of the First-day schools of Birmingham, Chester, Darby, Goshen, Lansdowne, Middletown, Newtown Square (Delaware County), Providence (Media), Swarthmore, West Chester, Willistown and Wilmington, met for its semi-annual session at Darby, Delaware County, Pa., Seventh-day, the 21st of Fourth month.

Reports were read from all the schools. Seven of them, situated in cities or towns, are in session from Ninth or Tenth month to Sixth or Seventh month; five, situated in country neighborhoods, from Fourth or Fifth month to Tenth, Eleventh or Twelfth month; and one, though situated in a remote country neighborhood, is held all the year through. Four of the schools assemble before meeting, the rest after meeting. There are, in all, 128 officers and teachers, of whom 106 are members of the Society of Friends; the total roll of pupils in all these schools is 825, of whom 317 are adults, 440 are members, 65 have one parent a member; the average attendance, including officers and teachers, has been 507 9-35; there are 3,512 books in the libraries. Six of the schools report holding no teachers' meetings, five meet monthly or every two months, others meet occasionally or seldom.

The superintendents of the schools are at present as follows: Birmingham, Isaac A. Passmore, Route 7, West Chester; Chester, Rachel P. Leys, 319 E. Broad Street, Chester, Pa.; Concord, Margaret C. Wilson, Concordville, Pa.; Darby, Mary McAllister, 304 North Thirty-fifth Street, Philadelphia; Goshen, Albert L. Hood, West Chester; Lansdowne, S. John Pyle; Middletown, Anna J. Darlington, Media, Pa.; Newtown (Delaware County), R. P. Dutton, Newtown Square, Pa.; Providence (Media), Clara B. Miller, Media, Pa.; Swarthmore, William I. Hull; West Chester, Herbert P. Worth; Willistown, Alice C. Bartram, Newtown Square, Pa.; Wilmington, Lewis W. Brosius, 1502 Delaware Avenue.

The discussion of the morning session, on development of local leadership in religious education, was opened by Henry W. Wilbur, of Swarthmore. He said:

There is no place in the Friendly system, when in health, for the leader who personally dominates and controls. The incidents and events that led up to the Separation of 1827-8 show a preponderance of this kind of leadership, and the Separation was, on the one side, a revolt from it.

Every leader must first be a follower. The leader who gets too far from the lead is no longer a true leader. As he grows in leadership his relations with them should become closer, more far reaching, more lasting. Leadership is not an exact term. The true leader mingles with the lead as one of them. He helps to inspire them, but more, still, is inspired by them. It is a case of pure democracy. There is no sharp dividing line. There will be times when one or another must assume more responsibility than the others. There will be some who have more initiative than others. It is this alone that differentiates the

leader from the led—greater capacity or opportunity for service.

To be well equipped for leadership in the Society of Friends one must (1) understand as fully as possible the beginnings of the Society. He must know what were the conditions and events in the time preceding the rise of the Friendly movement, that made the growth of the Society possible; for the Society of Friends did not drop full robed from a clear sky. He must (2) become thoroughly and entirely saturated with the spirit of Quakerism, the central thought of which is unity, which does not mean uniformity of belief or clothes, nor does it mean walking on the same side of the street. It means unity of the spirit in the bond of peace. He must believe in this and in the democracy of our form of worship and of carrying on business; and then he must set about to help make the ideal Friends' meeting. Understanding and believing in our system of worship, he must (3) know that to do one's part in the religious life and activity of a meeting neighborhood means preparation; not the preparation of a theological school, not preparation even at Swarthmore. It means a constant preparation; not preparing sermons, but preparation for the meeting; conscious effort during the whole week to get into the spirit of the coming meeting and to be a living part of it when one comes to it. Meetings fail because we come into them full of affairs, and use the very silence to commercial advantage. We need (4) to understand that the real ministry need never be spoken. True ministry, true leadership, lies deeper than that. Whoever goes down into the depths of life, though he sit silent in meeting, yet he will be a leader and will be looked to as such.

We need to get rid of the idea that the leader is a sort of sir oracle. There is no miracle, no mystery, about it. It is simply God's way of doing whenever we put ourselves in his way. We are not to look upon the leader as one who has access to the divine things that the others do not have and to whom they may go every time there is any trouble, against whom they may lean with certainty of support. There does come to one at times a consciousness that he can help others over hard places; but it is the instinct of the genuine leader to work to the end that every one with whom he has to do may become as self-centered as possible, and increasingly so. Leadership is a development. The more we are developed as leaders the more we become followers. There is no high, no low, no great, no small; all this is simply relative, as regards genuine leadership.

One of the best equipments for service is sympathy—sympathy with people in the struggles they are making in that great desire for higher and better things experienced by every one at times. This sympathy refrains from snap and superficial judgments. Such a sympathy comes of confidence and faith and zeal that makes us believe in the triumph of righteousness, puts us in love with life, makes us so filled and self-equipped that we may appropriate a share of that spirit which has its center in the heart of the universe.

A discussion followed, in which Mary Travilla, Samuel Ash, of Swarthmore; Prof. Bird D. Baldwin, of West Chester State Normal; Mary McAllister, of Darby; Catherine Stevenson, of Chester; Edward A. Pennock, of Western Quarter, and others took part.

At the opening of the afternoon session an exercise was given by a large class of Darby First-day school, which was much appreciated.

The delegates having met during the noon recess, reported that they were united in nomination for clerk of the Union, Bird D. Baldwin, of West Chester, and as assistant clerk, they had renominated Anna W. Cloud, of Lansdowne. They had decided upon Willistown as the place of meeting in Tenth month next.

The question for discussion in the afternoon was: "The imperative need of teaching more impressively the practical application of our Christian principals in the performance of our business." A general discussion was taken part in by Elizabeth Lloyd, of Lansdowne; Charles Paxson, of Swarthmore; Edward Pennock; Henry Gawthrop, of Swarthmore; Matilda Garrigues, of Darby; Herbert P. Worth, of West Chester.

The treasurer reported $143 received as the quotas of the different schools for the year 1906, which, with $36.12 on hand at last report, and a small sum for interest on deposits, made $179.30. To Philadelphia Yearly Meeting's Association had been paid the usual amount, $130, which, with a small sum as expenses, made the disbursements $131.06, leaving a balance of $48.24 in the treasury.

From those schools that will not be in session during the summer was appointed a committee to visit the schools that will be in session, as follows: From Chester, Sarah Wood, Kate D. West; Darby, Mary L. Yarnall, Emma K. Bartram; Lansdowne, Lydia C. Lewis, George M. Hoffman; Providence, Clara B. Miller, Eugene Walker; Swarthmore, Gertrude Walton, Abby Mary Hall; West Chester, Sarah R. Paiste, Lewis K. Stubbs; Wilmington, Lucy Bancroft, Marian Evans.

As the Business or Executive Committee of the Union was appointed: From Birmingham, Jennie Darlington, Anna D. Passmore; Chester, Katherine M. Stevenson, Laura C. James; Concord, Mary P. Harvey, Margaret C. Wilson; Darby, Anna M. Bunting, Matilda Garrigues; Goshen, Annie T. Windle, Albert L. Hood; Lansdowne, Lucy Biddle Lewis, Laura N. Stackhouse; Middletown, Bertha L. C. Darlington, Jesse Darlington; Newtown Square, Margaret Pratt, Mary M. Caley; Providence (Media), Mary T. Fussell, Hannah H. Michener; Swarthmore, Elizabeth N. Garrett, Edwin J. Durnall; West Chester, Sarah R. Paiste, Emma L. Higgins; Willistown, Alice C. Bartram, Anna S. Bartram; Wilmington, Helen H. Phillips, Benjamin K. Smedley.

R. Barclay Spicer,
Anna W. Cloud, Clerks.

There is great activity in the theological world, but it does not move in the direction of credal organization.—*Theodore T. Munger* (*Congregationalist*).

THE LITERATURE OF THE BIBLE.—IV.

The Song of Deborah[1] is the only great piece of literature produced in Israel before the time of the kingdom. It is by far the greatest narrative poem produced at any time by the Hebrew people. Indeed, its art and power are so great that it seems marvelous that it should come from the period of the Judges, when probably no part of the material making up the Bible had yet been written. But its descriptions are so realistic and its atmosphere is so primitive and fitting to that early time that one can scarcely resist the impression that this is the work of some one who knew personally of the events narrated and who spontaneously expressed in song his joy in the triumph of the Israelites over the Canaanites by the help of Yahweh, Israel's God. Though probably not written down so early, the poem is almost certainly a contemporary piece, and is another proof that, in the prehistoric period of Israel's life, song was an important element.

The question of the authorship of the poem is a difficult one. The title given by the editor of the Book of Judges ascribes it to both Deborah and Barak—"then sang Deborah and Barak." It is probable, however, since the verb is a feminine form, that the words, "and Barak," have been added by a later hand. Then the editor of Judges thought that Deborah sang the song just after the battle which he narrates in prose form in chapter four. But titles of poems published by a later hand are just as apt to be wrong as right. The lines in verse 7, "Until that I Deborah arose, that I arose a mother in Israel," would seem to support the theory that Deborah was the author. But in some manuscripts the text reads, "Until thou Deborah arose," and the Hebrew consonants can be read that way. This translation would rid us of the necessity of excusing Deborah for the ungraceful boast that all things were going wrong in Israel until she arose. This view is further supported by the fact that in verse 12 Deborah is again addressed, and in verse 15 is spoken of in the third person. The words in verse 12, "Awake, awake, utter a song," cannot mean sing this song, else they ought to have been at the beginning of the poem. They more probably mean, sing the war song for the approaching battle. From these considerations it seems probable that the song was not written by Deborah, but by some one who wished to honor her as a great leader who had stirred up the people to throw off the yoke of their oppressors.

The great central purpose of the singer is to express his joy and faith in Yahweh as the great deliverer of Israel. This is shown by the construction of the poem. The keynote is struck at once, "Bless ye Yahweh," and the purpose is plainly stated, "I, to Yahweh I will sing." The usual translation, "I even I," puts the emphasis in the wrong place. Then, having invoked the praise of Yahweh, the singer plunges us, without explanation, into the midst of the battle, and describes in most vivid language how Yahweh comes up from the south, across the mountains, revealing himself in a great thunder storm, in which the heavens and the earth quaked and the mountain streams became torrents. If this description were put in its right historical place in the poem it would come in connection with verse 21, where, as a result of the storm, the river Kishon becomes so swollen that it sweeps away Israel's enemies. But so important a place does this coming of Yahweh have in the mind of the writer that he gives it first place in his song. Nor is this central thought lost sight of in the descriptions of events. The background of all the action is the entering into the struggle of Yahweh and Israel. Israel is spoken of as the "people of Yahweh" in verse 11, and in verse 23 those who failed to enter into the conflict as they should are spoken of as failing to come to "the help of Yahweh." The closing lines of the poem are:

> "So perish all thine enemies, Yahweh!
> But his friends shall be as when the sun rises in his power."

The song, then, circles about Yahweh. It is his battle and his victory. He comes to help Israel, and Israel comes to "the help of Yahweh against the mighty."

It is evident that Yahweh is not thought of here as the God of the whole world, but only of Israel. Furthermore, he is thought of as having his dwelling place on Mt. Sinai, the place where Israel had worshiped him in their nomadic days. The words "even yon Sinai," in verse 5, do not belong to the text. They are a note by some early commentator to explain what mountain is meant. But it is a good comment, for Yahweh was certainly thought of in olden times as having his seat at Sinai, and the description in verse 4, of his coming up from Seir or Edom, which land lies exactly in his path from Sinai to Israel, would indicate that the writer thought Yahweh came from Sinai. The description of his coming is not figurative, but literal. Yahweh came in the storm. While this is an exceedingly primitive conception of things it was, of course, out of this that monotheism grew. And was not the force which made such a development possible the feeling of joy and faith in Yahweh which this song expresses?

The song will be further studied in the next lesson. The first strophe of the song may be read as follows:

> "For the leading of the leaders in Israel,
> For the volunteering of the people,
> Praise ye Yahweh.
> Hear, ye kings; give ear, ye princes,
> I, to Yahweh I will sing
> I will sing to Yahweh, Israel's God;
> Yahweh, when thou wentest forth from Seir
> When thou marchedst from the region of Edom,
> The earth quaked, the heavens swayed,
> The clouds dripped water,
> The mountains streamed before Yahweh."[2]

[1] Read Judges 5, in R. V.

[2] Compare Commentary on Judges by G. F. Moore in International Critical Commentary Series, pp. 127-173.

FRIENDS' INTELLIGENCER.

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Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 12, 1906.

NEWNESS OF LIFE.

A SHORT time ago the Christian world everywhere was listening to the oft-told story of the rolling away of the stone from the sepulcher and the arising in newness of life. Expositors vary as to the phase of the subject upon which they place vital importance, but all draw some kind of present-day lesson from the annual observance of Easter. Our own thought in this connection is as applicable at one time as another.

We all need to roll away the stone from the sepulcher of our dormant powers and unfulfilled duties, not once, but daily. We need to feel more keenly how imperfectly we live up to the measure of our ability, how easily we create sepulchers for our latent gifts, and act more unwisely than the unfaithful steward who wrapped his talent in a napkin. If we would all begin to-day to do the most that we are able for the Society in which we have our religious home, not only we as individuals, but the Society as a whole would rise in newness of life. We need nothing so much for our personal development and present and future salvation as to arise daily with the earnest aspiration to be made wise and rich in the things of the spirit, and to use constantly our light and knowledge in every-day affairs.

The Society of Friends needs nothing for its complete emancipation into newness of life and consequent enlarged usefulness, except the dedication of the best gifts of its membership. Our element of weakness seems to be that we get *sometimes* the dedication of the best gifts of *some* of our members. The qualifying phrase, " Some Friends," so much in vogue in answering the queries, has an application to the most fundamental concerns of the Society's life.

There is an old superstition about our material bodies that claims for them absolute structural change once in seven years. We discount the science of this statement, but now know that some part of our physical being is daily renewed. A part of us dies, and new structure takes its place. It is so in the realm of thought. Knowledge passes away and new knowledge takes its place. We forget our formulæ and paradigms, and often grow wiser in the forgetting. We arise from the cradle of our childish perceptions to the heights of real intellectual thinking. It is so in the things of the spirit. If we experience soul growth, we " build more stately mansions," leaving the " low vaulted past " behind us, and we have joy in this perpetual dying of old things and re-creation of higher types.

As a Society we find it difficult to rejoice in the same law. It is easy for us to miss the newness of life which is the natural law of progress to a striving church, by turning our faces backward where the lengthening shadows fall, instead of toward the dawn of a new day. It seems natural to bury our treasures in a sepulcher and guard them as a precious heritage. The resurrection lesson is that newness of life comes only when the dead forms, revitalized, arise changed and filled with the life of the spirit. Forms and customs, excellent at their inception, become dead through constant routine usage. Vital truth clothed in set form, becomes ineffectual and needs to be restated to reinforce its vitality. We believe the beautiful ritualistic service read in some of our churches never can mean to those who repeat it what it meant to the men who formulated it, and it is liable to become only a pleasant harmony of familiar sound to the so-called worshipers. It tends toward formal worship which we wish to supplant by the moving of the spirit in each service. The tendency which we so clearly discern in other organizations is more difficult for us to see in our own. Are we not trying to preserve our testimonies in a sepulcher instead of clothing them with newness of life, when we object to re-writing discipline or changing rules of procedure, and when we weigh the wisdom of a new proposition upon the scales of precedent rather than of judgment? The history of the religious work of our fathers makes it evident that they were too busy with spreading the glad tidings of new life to have time to guard a sepulcher. It may well be a searching query with us, whether we are really following in their footsteps.

In Third month, 1906, the National Council of Evangelical Free Churches of England, representing the entire constituency of the non-conformist bodies of England and Wales, adopted resolutions expressing their indignation at the condition of affairs in the Congo State, as revealed by the Commission of Inquiry, and protesting against the policy of the government, " which deliberately subordinates the welfare and advancement of the people to the enrichment of capitalists and officials, and degrades what ought to be a work of civilization into an unscrupulous financial venture." The concluding resolution reads as follows: " We resolve that a copy of these resolutions be forwarded to His Majesty's Government (or Secretary of Foreign Affairs) with an earnest request that the Government will use its treaty rights and influence in securing for the people of the Congo Free State some measure of justice and free treatment."

The event of this week in Philadelphia is the meeting of the National Conference of Charities and Corrections. In connection with this there is a whole series of meetings of specialists in humanitarian en-

deavor. One of the first of these was the National Conference of the Education of Backward, Truant and Delinquent Children, which held its opening sessions in the auditorium of the Young Friends' Association Building, on Second-day afternoon and evening. In this meeting Dr. Martin W. Barr, chief physician of the Pennsylvania Training School for Feeble Minded Children, advocated colony reservation for the permanent sequestration of moral defectives, with sex separation complete and entire. He also urged that asexualization be made the law of such institutions, as it would assure to the individual release from exaggerated impulses and desires, and be a protection to society in the event of a possible escape.

During the sessions of the National Conference of Charities, six daily editions of *Charities and the Commons* will be issued, giving a full report of the proceedings. These will be mailed to any address upon receipt of 35 cents, by the publishers, 105 East Twenty-second Street, New York.

Now that an agreement has been reached between the coal operators and the coal miners, those who were not directly interested in the controversy are naturally asking what the miners have gained by quitting work, since the operators have not yielded a single point at issue. The answer involves several factors. Experience has shown that without organization the laborer is absolutely at the mercy of his employer. But in times of industrial peace it is hard to keep an organization together; the members lose interest and are careless about paying their dues. The intelligent miners knew that with milions of tons of coal in storage the mines were sure to be shut down part of the summer, and they preferred to take their time of leisure when there was a possibility of wresting better terms from the operators. The interest of the miners was aroused by this possibility, the union was strengthened and put in good working order, and negotiations were carried on with consummate skill under the leadership of John Mitchell. While he was feeling the public pulse the people everywhere became better acquainted with the situation and were made to realize that one set of men control virtually the entire anthracite output of the world. By yielding when it was impossible to obtain any better terms the Miners' Union carries with it the sympathy of the general public. As the operators have lost nothing by the temporary closing of their mines, there is no reason why they should not now sell coal at the usual summer prices.

As many of the railroads furnished free transportation to the refugees from San Francisco, in the space of ten days many of these were brought to Chicago, New York, Philadelphia and other Eastern cities. As they arrived they were looked after by the branches of the Red Cross Society and other charitable organizations. It follows as a matter of course that there will be many impostors, and people who are charitably inclined will be imposed upon by professional tramps who claim to be earthquake sufferers. The presumption is that all deserving refugees reaching Eastern cities will be taken care of, and those who listen with credulity to every plausible tale of suffering when they have no knowledge of the one who tells the tale, encourage tramps and defeat the end and aim of true charity.

Some of the laws enacted by the recent session of the Maryland Legislature show what may be accomplished when good men are willing to do their share of the work of government. Among these are laws providing for a census of physically and mentally defective children, and a thorough investigation of the needs of the adult blind; providing for a commission to study the operation of the indeterminate sentence and reformatory methods for criminals; and a child labor law forbidding the employment of children under twelve years of age during the school year.

There are a number of items in recent papers giving evidence of progress toward Friendly ideals. The New York Senate, by a vote of 26 to 23, has passed a bill giving the ballot to women taxpayers in the third class cities. The Presbyterians have published a Book of Common Worship "for voluntary use in the churches," and in the marriage service the word "obey" is omitted. The Lower House of the German Reichstag, while debating a motion on the subject of religious freedom, adopted an amendment which gives religious freedom throughout the empire to every one irrespective of creed, and another amendment forbidding religious education or church attendance against the wishes of the parents. The International Waterways Commission, which has been considering the preservation of Niagara, urges the appointment of a permanent joint commission to consider all questions concerning water rights that may arise between this country and Canada; such a commission would be an extension of the principle of arbitration, to which Friends stand committed.

To find fault, we may say, is easy, and in every man's power; but to point out the proper course to be pursued in the present circumstances, that is the proof of a wise counsellor.—*Demosthenes.*

Very many of the great fortunes of our time have been accumulated by a process like that of turning all the streams into a private reservoir; they have caused a great many people somewhere to be short of water and have taken away the power of many busy, peaceful wheels. The ideal condition is an even distribution of wealth. When you try to give away your monstrous fortune, to open your dam, then danger begins, because you cannot return the water to their natural channels. You must make new channels and you may do more harm than good. It never can go now where it should have gone. The wealth is in a measure redistributed, without enriching those from whom it originally came.—*John Burroughs, in the Cosmopolitan.*

A FIELD FOR LABOR.

One of the most interesting gatherings of women in Philadelphia is the Mothers' Meeting on Sixth-day afternoons, at our Friends' Neighborhood Guild, 151 Fairmount Avenue. Usually about forty of the women in the vicinity of our Guild gather to listen to an interesting talk for an hour on proper care of home or children, or an account of some journey in our own country or foreign lands, something which will lift them above the toil of their lives, filled with so little of the pleasures of life. It is an inspiration to look into their faces and see how eagerly they drink in all that is said. Week before last they had a meeting in honor of their mothers, when each woman present was asked to speak of her own mother. It was touching to hear the expressions of regret which were given by all; one felt they left the meeting with a new realization of the importanceof a mother's example.

This afternoon meeting of the mothers is but one of the activities of the Guild. Our Guild has outgrown its present quarters, and we appeal so earnestly to Friends to give us their interest and their help in raising sufficient funds to enlarge our Guild. So many more children have come for instruction this year than can possibly be accommodated. There is a growing field for our work and so great a need for it. Nearly all the instruction given is by volunteer workers, and most encouraging are the results of the work.

Our superintendent recently learned that of all the boys arrested in that part of the city during the past two years and a half only two were boys who had been in the habit of coming to the Guild. These boys who come under our influence are being trained in the care of property and the recognition of the rights of others and will become useful citizens.

Without personally going to the Guild and seeing the class of people reached and realizing their needs it is impossible to fully realize what an opportunity we have of doing good through our Guild. The field "is white unto the harvest," and I wish to so earnestly appeal to Friends to give their aid generously towards helping us raise funds to enlarge the Guild and increase our opportunity for usefulness.

Our superintendent pays visits to so many of the people of the neighborhood and wins their hearts and is able to give them advice and help in times when they so need a helping hand. A morning spent with her listening to the needs of the people of the vicinity, learning from what depths of sin and sorrow it is possible to help them save themselves, touches one to the heart's depths and makes one so long for our Friends to know the importance of our work, and what an opportunity is ours. I so trust Friends will not let this opportunity pass by of extending our work. I feel sure as soon as Friends learn how great a work is at hand for us to do they will rally to our help and give of their means generally.

The people of the neighborhood pay loving tributes to the influence the Guild has had and does have on them.

It is our thought that the work of the Guild is not well known to many of our Friends. Night classes in reading, writing, arithmetic, manual training, bookkeeping, etc., are held on Third-day evening for the larger boys, whose ages will average sixteen. On Fourth-day night are the classes for the smaller boys, whose ages average twelve.

On Fifth-day evening the larger girls come for a social evening, when some helpful reading or talk is given them; the smaller boys under twelve come for a current events class.

On Sixth-day evening come the smaller girls for class work, sewing, bead work, etc. On Second-day evenings come the children with their savings to put in the savings fund. Usually one hundred dollars come in each month. These amounts are always less than a dollar, I believe, and often only a penny or two will be brought each time by a child.

Second-day afternoons come the "Little Mothers"—the children upon whom falls the care of younger children—these girls are taught to darn and sew. The mothers' meetings on Sixth-day afternoons have already been mentioned.

Each day a kindergarten is held from 9 to 12, with a large number of children in attendance. Seventh-day afternoons is held the sewing school for the girls, with one hundred and eight on the roll. There is also a dressmaking class for the larger girls on Fifth-day evenings. On First-day morning is held, at 9.30, the First-day School. A cooking class for the younger girls is to start on Seventh-day mornings, from 9 to 12, in Sixth month.

It is surely wonderful the amount of work our Guild is accomplishing in its quiet way. Now that the time has come to enlarge and increase our usefulness, we are sure the way will be opened by our Friends. The Philanthropic Committee of Philadelphia Quarterly Meeting have appointed me to receive contributions, or they may be sent direct to our treasurer, Cassandra T. Carr, 1715 North Nineteenth Street, Philadelphia. There is at present a heavy mortgage on our property. The person who holds this will cancel it if we raise the necessary amount for enlarging the Guild. We so trust this may be accomplished as soon as possible. We will be grateful for the aid you will give us.

GRACE L. BOND.

859 West North Ave., Baltimore, Md.

CONFERENCE AT GEORGE SCHOOL AND NEWTOWN.

The Week-end Conference at George School and Newtown, last Seventh-day, was large and full of life. Friends were present from all the meetings composing Bucks Quarter and from several meetings in other quarters, and also some from New York and Baltimore Yearly Meetings.

Henry W. Wilbur presided over the morning session, which was held in the auditorium of George School, and opened by reading the eighth Psalm. He then introduced Dr. J. Russell Smith, of the University of Pennsylvania, who talked on "The Aim—Individual Worship or Social Salvation." He said that

one was as essential to the promotion of Quakerism as the other; worship, if rightly directed, is a preparation for life, and life rightly lived from day to day is a preparation for worship.

Elizabeth Lloyd followed with a short talk upon "Democracy an Essential of Quakerism." She said the Society of Friends is founded on the truth that God reveals himself directly to every human soul. As a result of this the early Friends treated the peasant as the equal of the king, and the laborer who spoke to business in the meetings was listened to with as much respect as the owner of large estates. In our meetings to-day we should not hesitate to receive members because they are poor, nor should we have hard feelings toward any simply because they are rich. In the meetings for worship every member, young or old, cultured or unlettered, should feel free to deliver any message that may be given. In the meeting for business every conscientious expression of opinion should be weighed for the thought it contains, without regard to the person who utters it.

Edward Pennock, of London Grove, spoke of "Unity an Essential." He said that unity is the result of the law that is written on the inward parts of those who are children of God and followers of Christ. It springs out of a common knowledge and a common faith, and leads those who possess it to be subject one to another.

Dean Bond, of Swarthmore College, had for her theme, "Simplicity an Essential." She said that simplicity has its root in the Christianity that is of God, and that to worship in spirit and in truth all one's work must be good and honest. There is no conflict between simplicity and beauty; the severe plainness of the early Friends was a reaction from the excesses of the age. But it is for us to so order our lives that sweetness and light, serenity and self-sacrifice, shall not grow less as the Friendly garb disappears. We must ever realize that the highest beauty is derived from spiritual association.

Edward C. Wilson, in treating of "Growth an Essential," spoke of the growth that a meeting should make rather than the growth of the indivudual. He said that the Society which does not strive will die, and that we have more need of working conferences than of essay reading conferences. Friends must foster their own interests; we must work for peace and be known for our results in this direction. We must individually practice the simplicity that we profess. Each member must do something for the Society and take a pride in doing it.

Mary Travilla's subject was "Pastoral Work an Essential." She made a plea for more of the old-time family visiting, for the enlarging of social intercourse, and for the increasing of opportunities for the Friendly hand-clasp. Every member should heed the prompting from within that bids him give more of himself to his fellow members.

In summing up the morning's papers Henry W. Wilbur said that there is more fallow ground lying right around us than all the Friendly centers can cultivate, and therefore we must be diligent in spreading the truth. God does his work for the betterment of men through human instruments, and truth must be carried into the heart and conscience and life around us by men and women.

Between sessions lunch was served to all in the school dining room, there being so many that about one-third had to wait for the second table. The afternoon session was presided over by Percy Russell, of Brooklyn, N. Y. Rufus M. Jones, of Haverford College, read a paper on "Primitive Christianity." He said that Christianity began with a personal experience of God, that Christ revealed God to us as a way of life, and left a little group of followers endued with his spirit. In his opinion there are five fundamental principles upon which primitive Christanity was based:

1. God is a Father. While there was some recognition of the father in God by the prophets of old, the conception of God as the Father of all had its birth in the consciousness of Jesus.

2. All may become sons of God. While God's attitude toward us is always that of a father, no one can become a son of God until he wishes to be one. Actual sonship involves a response. Any one who will may arise and go to the Father.

3. God's kingdom is coming in this world. The kingdom of God is the rule and sway of God in human lives. This kingdom is possessed by the poor in spirit —that is, by those who realize how little they now have in comparison with what is yet in store for them.

4. The life from above is eternal. Religion is the life of God in the life of man; this religion found its best illustration in Christ. He that loveth abideth forever, and going away simply means a new "at home" somewhere.

5. Self-sacrifice is the method of redemption. Christ gave himself to save others. In Christ we have religion embodied in a person, eternal life in the midst of time. The emphasis should be placed not on escape, but upon life here and now. Whoever would save his life must share in the task of making a perfect humanity.

Dr. Jesse H. Holmes, of Swarthmore College, in giving "The Present Outlook," said that the primitive Christianity that had been described is the kind we need to-day. We must be careful, however, not to let our spiritual growth be hindered by worn-out phrases; we must learn to say things in the terms of our own experience. It is not the part of optimism to sit back and admire the good that has already been done; we would not trust ourselves with an engineer who was content to admire the strength and beauty of his engine, and paid no attention to the parts that needed adjusting or oiling. We have no time to waste upon the things that are already good; our primal duty is to work at things that are not done. We must use the past only in so far as it will help us to find out where our duty now is. Each one should be a center, giving light in every direction to those who are willing to touch their candles to our flame.

After adjournment afternoon tea was served in the library. There was much hand shaking, and several Orthodox Friends who shared the tea and the hand shaking were assured that their presence during the

day and their evident interest were much appreciated. After an hour of fellowship the guests that remained were taken to the homes of Newtown for supper.

The evening session was held in the Newtown Friends' meeting house, which was filled by Friends and their friends. The speaker of the evening was Dr. M. G. Brumbaugh, whose subject was "Christian Education." He spoke of the early days when education was entirely in the hands of the State, and of later times, when it was entirely an affair of the Church, and said that both of these plans were failures. We need an education that serves our daily needs and fits us to live forever; this can be given only by the State, the Church, and the home working in harmony. The most important factor in a school is the personality of the teacher, for it is this that touches the life of the children. The best teacher is the one who most nearly approaches in patience and self-control the greatest of all teachers—Jesus of Nazareth. If we would improve our education we must study the best ways to set flowing in the souls of the children the currents which lead to high living —and high living means humble service.

On First-day morning every meeting in Bucks Quarter was visited by one or more of those who attended the conference, thus giving to each something of spiritual uplift and encouragement. Dr. Brumbaugh attended Newtown meeting and spoke very acceptably. The Friends who made the plans for this conference are to be congratulated upon the care with which they attended to every detail. Paul has planted the good seed; if Apollos waters it faithfully we may be sure that God will give the increase.

E. L.

A CONFERENCE OF ISOLATED FRIENDS.

Elizabeth Stover, principal of the Friends' School in Brooklyn, N. Y., has been spending some weeks with a brother in California. As she is a member of the Joint Committee for Work among Isolated Friends she sent out invitations, with the help of Pasadena Friends' Association, for a conference of California Friends. Owing to the shortness of the notice, and the coming of the earthquake just before the appointed day, the attendance was small. The following account of the meeting was sent by Mary S. Howell, assistant clerk:

Instead of the regular meeting of the Young Friends' Association of Pasadena, on Fourth month 22d, a conference was held in G. A. R. Hall as a preliminary movement to the general conference of Californian Friends, which it is hoped we can hold at some later date. The meeting was opened by the reading of the fifty-fifth chapter of Isaiah. Anna Vaughan then introduced Elizabeth Stover to the meeting, who explained the object of this conference, namely, to prepare the way for a larger conference. She spoke of the message of the Friend, which is as much needed to-day as it ever was. The work before us is as great as the work that has been done. We must bear witness to the truth, carrying with us the message of divine immanence. She gave us an interesting account of the fellowship movement, telling how the Friends of all branches are beginning to meet together on common ground.

Mary Marotz spoke of the message of Friends from a spiritual standpoint. Sincerity of life and purpose is what Friends stand for before the world. Fox laid great stress on grace in the heart. Truth is nothing more than grace in the heart.

Jane Washburn spoke of the mission of John William Graham in this country, which was to bring about an understanding between the two branches of Friends.

Elizabeth Stover summed up the message of Friends as the faithful living up to the highest within him of each individual.

On the evening of Fourth month 23d an informal meeting was held at the home of G. F. Howell. Keturah Yeo read a most interesting article on the "Testimonies of Friends." The cardinal principle of the Society is the freedom of the "message" to every one. We should bear an active testimony not only against amusements which tend to demoralize, but also encourage all healthful, simple amusements.

Mary Yeo asked the question: "Are we bearing our testimony in favor of free ministry when we give our support to a church with a salaried minister?" This question was discussed at some length, and Elizabeth Stover then asked, "Is our testimony borne most effectively by our method?"

Mary Kirk said that the point is not so much that, with the salaried minister, one should bear his testimony, as that every one else is cut off from all service.

Elizabeth Stover told of the work of Henry W. Wilbur in organizing a Friends' bureau of information. She spoke of the Friends reading course and of our graded First-day school lesson leaves.

Mary Marotz spoke of the need we in Pasadena have of a regular organized meeting. A number of others united with her in this thought.

We all feel strengthened and encouraged by this little visit of Elizabeth Stover with us, and regret that it was not possible for more to have met with her.

FROM ISOLATED FRIENDS.

The letter to its isolated members prepared last year by Philadelphia Yearly Meeting was sent out in Sixth month. It contained this passage: "We should be glad to have thee write us what the various organizations in thy neighborhood are doing for the promotion of peace, temperance, clean business methods and civic righteousness, and in what ways thy influence is being added to theirs in these directions." Many replies were received, some of which were quite lengthy and interesting enough to be published in full had there been room for them in our columns. We are sure that some extracts from them, even at this late date, will be appreciated by our readers.

M. L. P. says, concerning temperance work:

"Great efforts are being made all the time in Volusia County, Florida, by some people, to counteract those who are in favor of whiskey. Orange City is now a quiet, orderly little town, where the people are all like one family, and we are anxious to keep it so."

M. L. T. G., of Rochester, N. Y., writes: "I feel strongly the need, so beautifully expressed in the letter, of striving for a life truly simple, and for the spread of the principles of truth throughout the world."

S. T. G. sends this message from far-away Brazil: "Some of our most intimate Friends are Methodist missionaries from the southern part of the United States—good men and women. Most of the preachers are men with families, and the schools are mainly conducted by young women. There is a high school, or college, for young men up in the country, conducted by men missionaries. A good work is being done and the schools are prosperous. . . . It is just wonderful the progress that is being made by these missionaries in getting converts and pupils, considering the few years that they have been established here."

A husband and wife wrote from Dryden, N. Y.: "The dignity and beauty and satisfying graciousness of membership in our Religious Society grows upon us as we comprehend the efforts and plans put forth by our committees. . . . The 'Reading Circle Plan' offers a course of study that will give a firm foundation for growth."

L. T. W., of College Park, Ga., who goes to church rather than not attend any place of worship, thinks she is benefited thereby. She says: "I have listened to sermons from pastors of various denominations and almost always found a message for myself. I know nothing of their creeds and care nothing for their forms, if there is a little word coming that one waits for; this which often has awakened and strengthened me. So I make the most of existing circumstances, and take what I think or feel is for me."

From Argusville, North Dakota, came a prompt reply, signed by both husband and wife. On Eighth month 2d, 1905, the wife, C. S. H. E., who penned the lines, passed from this life into the beyond. The following is an extract from the letter: "We are glad to be remembered, and will be glad when we can once more attend a Friends' meeting. We have never taken any interest in the churches and miss the meeting, for we are still Friends in feelings and principles. We have always used the plain language and feel proud of our membership in the Society."

Friend W. G. and his family use the plain language to one another in the heart of Mexico; when in company with many others some have kept a watch on them to see whether they would not sometimes make a slip and say "thee" to an outsider or "you" to one of the family, and were surprised that no such slip ever occurred. He says: "It is indeed a matter of much surprise to me how universal appears a concurrence in our beliefs, as being the main requirements of a good Christian life; and it would appear that if more interest was taken by the Society in general to explain the basic principles, and live them twenty-four hours every day, there would be more good in the world, and less cause of complaint that our Society lacks initiative.

One correspondent, whose name and residence we withhold for evident reasons, has this to say for himself, which ought to lead meetings to make very careful and judicious inquiries before dropping isolated members: "I have transgressed the rules of discipline, so for that I tendered my resignation (which was asked for) and accepted. However I cannot get away from Friends' principles, and will always be with them in sympathy and feelings."

M. F. G., who though living far away from Friends was recently united with them on her own request, writes from San Francisco: "In one sense I believe kindred souls are not separated. The worthy purpose and aim in life being the same, must in a measure unite them. We are coming more and more to comprehend the power of the mind and of thought forces. . . . There are very few people or organizations in this city taking much interest in the peace movement, though there are some earnest advocates of the cause. Our State W. C. T. U. held a Peace Congress last summer at Pacific Grove, that was full of interest to all those who were in attendance."

Dr. Anna M. Longshore Potts, who has traveled and lectured extensively on moral and physiological subjects in Great Britain, Australia and other British provinces, writes from San Diego, Cal.: "It has been my desire on all occasions to inspire woman with an appreciation of her true worth and lead her to see that much of the world's reformation depends upon her influence and work in the family."

B. M. H., of Lakemont, Fla., says: "My wife and I both belong to the Presbyterian meeting of St. Augustine, Fla., but they all know that we both at heart are Friends and just unite with them till such a time as we can go to the meeting of our choice. In the meantime I always have a word ready to advance the Friends' cause in season and out. I would say that I am in full sympathy with the Friends' testimony as regards war and all other questions."

J. V. W. writes from Duluth, Minn.: "Although I am separated from my meeting by 'many miles' my sympathy with and love for the same still remains; my thoughts often go out to the old Green Street Meeting and the hours I have passed therein, and I am sure they have been of much influence in my life since then."

From Denver, Col., where women exercise their right to vote in all elections, E. M. P. sends this item: "I think there is as much morality in our city as anywhere. A lady I met last evening, who has been visiting here for some weeks, said she had not seen a liquor store or any one drunk since being here."

C. D. H. writes from West Unity, Ohio: "It was

my privilege two years ago to attend the Ohio Yearly Meeting at Salem, and I certainly enjoyed it. It had been twenty-four years since I had been there. I met many there from Philadelphia. The impression to me was, Go to work in God's vineyard. I try in my humble way to do what my hands find to do, living day by day the simple life as I see it."

G. A. N. sends this message from Mayten, Cal.: "While each of us carries heaven within, and staunch faith in our spiritual, vigilant Father, we may feel at home wherever we are and take needed physical rest in calm confidence; but we must heed his guidance if we wish his care."

A Friend in Clarcona, Fla., who has learned the secret of never being lonely, writes as follows: "I cannot see that the principles of Friends admit of the possibility of any one being isolated. We are taught as Friends, and from the teachings of Jesus Christ, that we live, move and have our being in God, who is omnipresent. If this is the truth can any one be isolated or get away from that fountain of all light and happiness?"

THE COMMITTEE FOR GEORGE SCHOOL.

As the time draws near for the meeting of the committee appointed at our last yearly meeting to propose the names of Friends to fill the vacancies in the George School Committee, the importance of making judicious selections presses with weight upon many interested Friends. During the past years, by death and changes in the committee, many valuable members of the General Committee who gave much time and untiring effort to the best interests of George School have been lost. There is need at the present time of younger men and women of intelligence and experience to take their places, persons who are willing and can devote their time and earnest labor for the good of the school and who can grow into increasing usefulness.

Much work in many lines is required to insure the greatest success to George School, and while it is right and important that all the quarterly meetings should be properly represented on the Committee of George School, it is a question for Friends to consider seriously whether the best interests of the school would not be promoted by having a greater number of the committee appointed at large, in order that such persons, being nearer the school, could give it more attention without as great an effort as is required from Friends living more remote from Philadelphia.

The success and prosperity of George School must depend largely upon the close and sympathetic care and attention given by its committee to its various departments. *

If men or churches are doing good, they can carry a heavy load of heresy or dead orthodoxy and still live.—*Theodore T. Munger.*

WESTERN FIRST-DAY SCHOOL UNION.

The new and attractive meeting house at West Grove, Chester County, Pa., drew a good audience and delegates from seven schools to the First-day School Union, held there on Seventh-day, the 28th of last month. The clerks, Edward A. Pennock, of Chatham, and Ellen Way, of West Grove, were in their place, and the morning session was occupied chiefly with business. The afternoon meeting was opened with a recitation by Lewis Tanguy, of the West Grove First-day School. Anna R. Hicks, of Kennett Square, interested old and young with a blackboard exercise and allegory, in which a mountain stream, reflecting sun, moon, stars, flowers, grasses and rosy clouds along its course through meadows, over rocks, and amid pastures, was meant to symbolize human life with its disappointments, joys and vicissitudes.

John Carver, of Philadelphia, gave an address on "The Scope of a Superintendent's Work," which dealt practically with the duties of the office, and was replete with original suggestions. Knowing, feeling and acting should be the vital aim of the teaching in the development of children in our First-day schools, and he knew of no form of teaching better adapted to the child than that of the allegory. The teaching of Jesus is ever marked by the employment of parable and simile, and the speaker thought if the Master were in the world to-day among American children he would make his utterance clear by the use of symbols directly appreciable and known incidents of life in America to-day. He emphasized the importance of sense impressions and the use of words that will mean to the hearer what they mean to the speaker. Teacher and superintendent should work together.

The feeding of the imagination, when the child is in that period, should be an important phase of the training. We may teach a child that this or that is right, but without feeling and emotion the child is an empty vessel. The final test of the teaching is, of course, action. The speaker spoke of how a superintendent should deal with the grading of work, and how this should be governed by the three stages which probably mark the development of the child—the imaginative, the practical and the reasoning periods. Interest and love for children will fit the business man, the woman of social duties, and others, for the work.

Dr. Joseph S. Walton, of George School, was the next speaker, and held the close attention of the audience, which filled the building, chairs being carried in and placed in the aisles. Dr. Walton subscribed to the excellent views expressed by John Carver and spoke upon "Our First-day School as a Preparation for the Appreciation of Friends' Meeting." He said, the child is here and we must deal with him as we find him. We are fairly wise if we recognize that we must co-operate with the Designer in the child's unfolding. Instinctive love for the child awakens knowledge of the child. A mother without much training realizes the child is a bundle of instincts, which change into habits and the true teacher must strive to select this

or that instinct and train it into the proper habit. Habits, after the development of the child into youth, change into ideals, which may finally become the servants of habits.

When the child comes to First-day School, we are forced to inquire who is coming. We do not always know a boy by what we see. His name may be John and he may be John on certain occasions; John to his mother, possibly, and to some others. But within John there is also a Jack, that phase of the boy that does not always tell the truth or do the straight thing, but is, all the same, really looking for his own John. It is an easy task to mould the obedient, docile boy. The bad boy is another task, and our problem is to prepare "Jack" for a place of worship by the development of his "John." Dr. Walton illustrated his point by the symbol of the development of the photographic negative and its impress upon velox paper by the mystery of light. Now this light is just what George Fox was most persistent in declaring before all men. His Journal is full of its mystery, but we are all so busy with a multitude of minor matters that we have not realized our individual duties in the photographic process. Certain fluids are necessary for the strengthening of the image, which must be plunged into one and another of these vitalizing solutions. We shrink from the contact, possibly, delay the duty; grieve for the sacrifice, which nevertheless finally through obedience prepares the porcelain of our nature for the everlasting vision, and this piece of velox paper will transmit it to the child under our care.

A genuine, old-fashioned Friends' meeting is a place where this "Jack" may be baptized in the proper developing fluids, and the picture of the heavenly vision become imprinted upon his soul. We are all emerging from "Jack" into "John," old and young together. The child may taste it; youth may grow to it; and it is revealed to the aged. The First-day school should precede the meeting. It should be the meeting place of parents and children; not the contact of outsides, but that of real vital presence.

Out of the faith that John can be developed from Jack, is the whole lesson of the afternoon. Jesus of Nazareth recognized this. He saw the apostle in Peter as he sat fishing and told him to follow him, and he did not lose that faith even when Peter denied him, though the test was a severe one. We may make defective prints. What does it matter that some of the velox sheets go to the waste basket. We must hold to the glad hope and follow the gleam.

L. J.

It is the determination of the spotless not to give sorrow to others, and not to do evil to those who have done evil to them. If a man inflict suffering even on those who without cause hate him, it will in the end give him irremovable sorrow. The punishment of those who have done you evil is to put them to shame by showing great kindness to them.—*From the Hindu.*

SAN FRANCISCO.

[*Whittier's Lines on the Burning of Chicago, in Tenth month, 1871.*]

Men said at vespers: "All is well!"
In one wild night the city fell;
Fell shrines of prayer and marts of gain
Before the fiery hurricane.

On three-score spires had sunset shone,
Where ghastly sunrise shone on none.
Men clasped each other's hands, and said:
"The City of the West is dead."

Brave hearts who fought, in slow retreat,
The fiends of fire from street to street,
Turned, powerless, to the blinding glare,
The dumb defiance of despair.

A sudden impulse thrilled each wire
That signalled round that sea of fire;
Swift words of cheer, warm heart-throbs came;
In tears of pity died the flame!

From East, from West, from South and North,
The messages of hope shot forth,
And underneath the severing wave,
The world, full-handed, reached to save.

Fair seemed the old; but fairer still
The new, the dreary void shall fill
With dearer homes than those o'erthrown,
For love shall lay each corner-stone.

Rise, stricken city! from thee throw
The ashen sackcloth of thy woe;
And build, as to Amphion's strain,
The songs of cheer thy walls again!

How shrivelled in thy hot distress
The primal sin of selfishness!
How instant rose, to take thy part,
The angel in the human heart!

Ah! not in vain the flames that tossed
Above thy dreadful holacaust;
The Christ again has preached through thee
The gospel of humanity!

Then lift once more thy towers on high,
And fret with spires the western sky,
To tell that God is yet with us,
And love is still miraculous!

BIRTHS.

SHREVE.—At Johnstown, Pa., Fourth month 24th, 1906, to Joseph E. and Esther Kille Shreve, a son, who is named John Chapman Shreve.

DEATHS.

HAINES.—At the home of her daughter in Mantua, N. J., on Fourth month 29th, 1906, Martha T. Michener, widow of the late John L. Haines, aged 84 years and 2 months; a member of Woodbury Monthly Meeting. Funeral from Friends' Meeting House at Mickleton, N. J.

NOTES AND ANNOUNCEMENTS.

The following is an extract from a personal letter of John L. Thomas, of Pendleton, Ind., to one of the editors:

"Our First-day school and meetings are much larger this spring than usual. The Young Friends' Association is quite well attended. Last monthly meeting we took in seven new members. Three weeks ago Wilson S. Doan was at our meeting, and spoke three-quarters of an hour in his usual interesting way. The meeting house was almost wholly full."

The Young Friends' Association's scholars to Woodbrooke have both been heard from as having arrived safely in Liverpool. Their voyage was unusually pleasant as to weather, and there appears to have been a most interesting company of passengers on board. We expect to have word from time to time in the INTELLIGENCER from those Friends as to various Friendly interests in England.

William Walton writes from San Jose, Cal., that his house was very little injured by the earthquake, and that he and his family are all safe. His son and wife, who were in San Francisco, were burned out at both their store and hotel, but escaped unharmed. Enclosed in his letter was a program of the thirty-fourth semi-annual meeting of the College Park Association of Friends, to be held on the 28th of last month. The time was to be devoted mainly to the life, work and writings of John Wilhelm Rowntree.

Robert Pyle, of West Grove and London Grove, Chester County, Pa., sailed last Seventh-day on the Friesland from Philadelphia for Liverpool. Though unable to get off from business in time to be at Woodbrooke for the opening of the summer term, he expects to spend some time there in study.

Mary T. Freeman writes from Orchard Park, N. Y.: "Last week Farmington Half Yearly Meeting was held here. The meeting was not large in numbers, but in interest, in business, and the purpose for which such meetings stand it was full and large. Our Friend and minister, Isaac Wilson, was with us on both Fourth- and Fifth-days, besides holding a meeting Fourth-day evening at the request of some of our town's people whose business prevents their getting out in the daytime. Isaac was equipped and truly qualified to preach the gospel in the "life and truth" to those who eagerly listened and grasped the food, so nourishing to hungry, famishing souls. He truly was God's mouthpiece."

All members of Race Street Monthly Meeting and Friends generally are cordially invited to attend a basket picnic on Fifth month 26th, at the home of David H. Wright, "Sweet Water Shore," Riverton, N. J. Exercises at 11 a.m. and 3 p.m. It is expected that the guests will be received by Samuel S. and Sarah J. Ash, and Alvan and Sarah T. R. Eavenson.

Arrangements will be made for children. If stormy, the gathering will be held Sixth month 2d.

Thomas M. Outwater, although "very much shaken up," writes to let us know that his new address will be 828 Haight Street, San Francisco. He is one of those connected with the mission work begun by Barclay J. Smith. He says: "All the Friends connected with Friends' work here got out safely, but have lost all, without exception. I would like to know how I stand on the books, and think perhaps I had better not continue the paper, as I have no means of support except by day's labor, but am extremely thankful for health and life." (His INTELLIGENCER will not be discontinued.)

The National Educational Association was to have been held in San Francisco in Seventh month, and many Friends were planning to attend it. As the earthquake has made San Francisco impossible this summer, the Executive Committee, which recently met in Chicago, has decided to postpone the annual convention one year, to a place yet to be determined. Dr. N. C. Schaeffer, the president of the Association, sends this announcement.

Another object lesson has been given on the need of equal suffrage. The Mississippi Senate has defeated the bill to forbid child labor, by a vote of 20 to 8. The women of Mississippi have worked hard for this measure of protection for children. Is it likely that it would have been defeated by a vote of more than two to one, if the mothers of Mississippi had had the ballot?—*Woman's Journal.*

PHILADELPHIA YEARLY MEETING.

FIFTH MONTH 12th (SEVENTH-DAY).—Yearly Meeting of Ministers at 10 a.m. and afternoon.

FIRST-DAY.—Public meetings for worship at Race Street (also Cherry Street and Central School Auditorium), at 10.30 a.m.; Fourth and Green Streets, 10.30 a.m.; Seventeenth Street and Girard Avenue, 10.30 a.m.; Thirty-fifth Street and Lancaster Avenue (West Philadelphia), 11 a.m. Meeting at the usual hour at Germantown, Frankford, Camden, Darby, Merion and other near-by meeting houses.

Fair Hill (Germantown Avenue and Cambria Street), at 3.30 p.m.

Meeting of the First-day schools of Philadelphia Yearly Meeting, at Race Street, at 2.30 p.m.

Public meetings for worship at Race Street, Green Street, Girard Avenue, and West Philadelphia, at 7.30 p.m.

SECOND-DAY.—At 9.15, in Central School Auditorium, half-hour devotional meeting preceding session of the yearly meeting.

At 10 a.m. and 3 p.m. business session of the yearly meeting.

At 8 p.m., General Conference of Friends' Associations of the Seven Yearly Meetings. "Relation of the White and Colored Races in the North." Address by Professor Kelly, of Howard University, Washington, D. C. Five-minute addresses by members of the Associations. Closing remarks by Henry W. Wilbur.

THIRD-DAY.—At 9.15, Central School Auditorium, half-hour devotional meeting.

At 10 a.m. and 3 p.m., session of the yearly meeting.

At 7.30 p.m., Conference, under care of the Purity, Temperance and Tobacco Sections of the Yearly Meeting's Philanthropic Committee. "Purity in Education," "The Present Duty as to Temperance," address by S. E. Nicholson, of Harrisburg, Pa.; "Tobacco," paper by Alexowna Rohr, of Moorestown Friends' School.

FOURTH-DAY.—9.15, devotional meeting.

10 a.m. and 3 p.m., business sessions.

In the evening, at 7.30, Conference on First-day School Interests. "Need of Teaching Respect for Age and Courtesy Toward All," address by Edward A. Pennock, of Chatham, Pa.; "How Can We Promote Loyalty to Our Society, and a Realization of Our Obligations to It," address by Bertha L. Broomell, Columbia University, New York.

FIFTH-DAY.—At 10 a.m., public meeting for worship at Race Street (and Cherry Street).

At 3 p.m, business sessions.

In the evening, at 8, Conference, under care of Equal Rights Section of the Philanthropic Committee. Address by Charlotte Perkins Gilman, writer on social and economic questions.

SIXTH-DAY.—9.15 a.m., devotional meeting.

10 a.m. and (usually) 2 p.m. sessions of yearly meeting.

7.30 p.m., a peace meeting, under the joint care of the Yearly Meeting's Committee on Peace and Arbitration, and the Universal Peace Union, the latter celebrating the sixth anniversary of the opening of The Hague Court. Dr. Henry Berkowitz, Philadelphia. "The Achievements of The Hague Court"; Carolina Holman Huidobro, Boston, Mass., formerly of Chile, S. A., "Christ in the Andes"; Dr. Jesse H. Holmes, Swarthmore, Pa., "Industrial Peace." General discussion.

LOCUST VALLEY NOTES.

The equipment of Friends' Academy has recently been augmented by the addition of a very complete set of fossils and several score of specimens of marine and fresh-water invertebrates. These were the gift of the Smithsonian Institute, and it is to the Hon. William W. Cocks, our representative in Congress, that the Academy is indebted for this very valuable addition to its scientific collections. The fossils include characteristic specimens of the Paleozoic, Mesozoic and Cenozoic times, and have been collected from various parts of the United States. In the zoological collection can be found specimens ranging from the microscopic foraminifera of the mid-Atlantic to the giant squid of our Eastern coast. The specimens are limited almost entirely to such animals as may be found on our own coasts, but no very large family of our coastal and deep-sea neighbors is without at least one representative. Particularly comprehensive are the collections of crustacea and mollusca, there being thirty-seven varieties of the former and thirty-five of the latter included within the set.

Zoology and botany cannot be successfully taught without opportunities to see the representatives of the animal and plant kingdoms as they are. Books alone are inadequate to teach the laws of nature and the structure and habits of the earth's creatures. Nature must be studied at first hand and at close range. Hence the great benefit that is accruing to the various

institutions of learning throughout the country by these liberal methods of the broad-minded.—*Glen Cove Echo.*

On Seventh-day afternoon the team representing the Mutual Club and the boys of Friends' Academy played a most interesting game of base ball. The teams were evenly matched, and it was a good clean game with few errors. The Academy team won by a score of 6 to 2. The team of Friends' Academy was made up as follows: T. Woodhull, c. f.; J. Mann, s. s.; H. Chapman, c.; R. Mann (captain), p.; E. Gedney, 3 b.; S. Heatley, 1 b.; G. Taylor, r. f.; William Nicoll, 2 b.; C. Gluck, l. f.

SWARTHMORE COLLEGE NOTES.

The Literary Circle held a Shakespeare evening on Second-day, the 30th ultimo. Prof. Appleton gave personal reminiscences of great Shakespearean actors he has seen—Forrest, the Booths, the Barretts, Charles Kean, Salvini, Irving and the later men. He also told of having heard Fanny Kemble read the plays.

Dean Bond read a letter from Dr. Furness concerning poppy seeds she had mailed from Stratford for his garden. The letter had Dr. Furness's typical charm and humor. Prof. Price spoke of Shakespeare's debt to the Roman classics, pointing out that it was chiefly through translations that the poet knew mythology and ancient authors.

Dr. Lowes discussed American Shakespearean scholarship of to-day, showing how contemporary scholars are opening new fields of interest and striking fresh points of view. Flexible, sane, common-sense criticism characterizes our American scholars to-day. A high tribute was paid to Dr. Furness.

Miss Dadmun talked of Abbey's illustrations of Shakespearean scenes, especially from "Romeo and Juliet" and "Hamlet."

Miss Gertrude Adams, '06, spoke of Shakespeare's treatment of English historical characters, particularly that of Richard III.

Miss Dorothy Dotger,' 08, spoke on Germany's attitude toward Shakespeare. Schlegel's noble translation has given the English poet a place beside Goethe and Schiller in the affection of the people.

Prof. Hayes briefly reviewed the list of composers who have set Shakespeare's songs to music or have drawn themes from plays: Purcell, Arne and Bishop, in England; Balfe and Sullivan, in Ireland; Berlioz and Thomas, in France; Mendelssohn and Schubert, in Germany; Tchaikowsky, in Russia, and Paine and MacDowell, in America.

On Fourth-day the lacrosse team defeated the College of the City of New York by the score of 9-0.

Sixth-day, the 4th, was Phi Beta Kappa day at the college. In the afternoon a business meeting was held. The following members of the present senior class were elected to membership: Caroline Hadley, Esther Eisenhower, Bertha Pierce. After the meeting a banquet was served to the members in Somerville parlor.

The senior class and many people from the village were invited to attend the evening meeting. This consisted in a lecture by Joseph Fitch, class of '79, on the subject, "Scholar and Citizen." Prof. Hayes read a poem written by Prof. Price, "Libertino Patre Natum," an Horatian review.

On Seventh-day afternoon the annual scholastic relay races were held on Whittier Field. A game of lacrosse followed, in which Swarthmore defeated Lehigh, 8-0.

In the evening the fourth annual Inter-Scholastic Oratorical Contest for the Phi Kappa Psi cups was held. J. Aubrey Crewitt, of George School, was awarded first place; subject, "Internationalism"; W. P. Tomlinson, S. P. S., second place, "To Whom Honor is Due"; Bertrand R. Hunter, Peddie Institute, third place, "Citizenship for the Indian."

At meeting on First-day Dr. Wilbur M. Stine read an entertaining paper speaking of "The San Francisco Earthquake and the Relation of Nature to Life."

Prof. Price spent the latter part of last week at Oberlin College, Ohio, where he acted as judge in the Northern Oratorical League contest. R. C. T.

THE ASSOCIATION OF FRIENDS' SCHOOLS.

The list of officers of the Association of Friends' Schools, appointed at the recent meeting of the Association at Swarthmore, is as folows:

President, Joseph Swain; vice-president, Thomas W. Sidwell; secretary, Emma J. Broomell; treasurer, Emma Waln. In addition to these four officers the executive committee consists of R. Barclay Spicer, Anna B. Smedley, Abby M. Hall, John G. Embree, J. Eugene Baker.

FRIENDS' ASSOCIATIONS.

Horsham, Pa.—The Young Friends' Association met at Horsham Meeting House on First-day afternoon, Fourth month 29th, at three o'clock. The meeting was called to order by the president, Paul Satterthwaite, after which William Penrose, Sr., read from the 5th chapter of Matthew. Martha Parry read from Friends' literature a very interesting account of the life and work of Eliza Newport. This was followed by a recitation, "Little Will," by Earl Twining. Louisa R. Tomlinson read a portion from Friends' Discipline entitled, "Secret Societies." Current topics were omitted from the program, as the persons appointed to present them were absent.

After a recitation by Harriet Roberts, the question, "What would be the condition of our Society to-day if the First-day school had never been established?" was discussed by Mary S. Warner. She thought that undoubtedly the First-day school had been a source of great strength to the Society, particularly to the younger members of our meeting.

After the report of the Executive Committee and a few moments' silence, the meeting adjourned to meet Fifth month 27th, 1906.

Bertha M. Tomlinson, Secretary.

Oxford, Pa.—The final meeting for the season of Oxford Young Friends' Association was held at the home of H. C. Thomas, on Penn Avenue, with the officers, Lewis Kirk, president, and Philena L. Thomas, secretary, in their places. After the reading of Scriptures, the order of business was taken up in the election of officers for next year, followed by a paper on the life of Elias Hicks, by Ella W. Thomas, succeeded by one on "The Separation in the Society of Friends," by Dr. T. Coates; reading, by Melvin Reynolds; answering questions; recitation, by Philena L. Thomas, and sentiments by persons present; after which adjournment, after usual silence. This ended the third year of successful existence of the Association, and bids fair for a healthy future. T. C.

Newtown, Pa.—The Friends' Association met at the home of George C. and Lavinia W. Blackfan on the evening of the 2d instant. It was opened by the reading of the thirty-fourth Psalm by the president.

Sarah Smith read a very interesting paper giving a condensed account of the Stoics and their philosophy. The Stoics, she said, were the disciples of Zeno, and his school, which was antagonistic to that of Epicurus, was founded 280 B.C. Though pantheistic in his theology, the Stoic cultivated a stern and lofty conception of human life and duty.

Evan T. Worthington responded to the query, "Should the Same Standard of Right be Maintained in Business and Social Relations?" Standards, he thought, might vary. The rule of right was the same. What was wrong in one was wrong in the other, and ever the principal of being true to the best that was in one's self should be taken into both.

The changes in Friends' Discipline likely to be considered at our next yearly meeting were treated by Martha C. Wilson. She read from the Discipline the passages that had been talked of, but thought the one upon page 53, which has caused the most discussion in times past, would be left as it is and would not be taken up. It was the sense of the Association that it would not like to see an agitation of the subject again. It has been revised, and as it now stands it gives—liberty.

Mary T. Hillborn gave a recitation of a poem which bore with it a strong temperance lesson.

Delegates appointed to the Friends' Conference Yearly Meeting week were Willis G. Worstall, Elizabeth G. Stapler, John M. Stapler, Martha C. Wilson and Edward Hutchinson.

Subject for the next meeting, "Do Our First-day School Methods Increase Our Spiritual Growth?" A very general response to roll call and a lengthy recitation as a sentiment by a member who had passed his 91st birthday.

The Association adjourned to meet at the home of Thomas W. and Elizabeth G. Stapler, on the 6th of Sixth month.

New Garden, Pa.—The Young Friends' Association of New Garden held an interesting meeting at the home of John and Sarah J. Schrader, Fifth month 6th. The president called the meeting to order, and read the fifth chapter of St. Matthew. After singing "Just as I Am," the minutes were read and adopted, and it was decided to unite with the General Conference of Friends' Associations. The Constitution and By-Laws as presented by the Executive Committee, were adopted.

Anabelle Hoopes read a carefully-written paper on "Attention to Little Things." She first presented the "Little Things" of nature, and how each was needed in

its perfection to bring forth the finished whole. "Now, man, the noblest of God's creation, must do his part by giving a smile to those he meets, a kindly shake of the hand to the stranger, a word of encouragement to the young, or of sympathy to the sorrowing. Always mindful to keep our promises, always kind to those past the meridian of life; and the untold value, who can measure? Forgetful of self, helping to make those around us happy, is to be happy one's self."

Mary Chandler contributed a full account of the life of Lucretia Mott; and next in order was a paper on "Discipline," written by Emma H. Mercer, and read by her daughter. A general discussion of the book closed with the following: "So we sometimes think the Friends' principles are of the past; but to me our outward appearance is only a farce; it is the heart we wish to have pure; then our lives will be truthful, noble and beautiful. Once realize what the true object is in life; that it is not pleasure, not knowledge, not even fame itself; but that it is the development of character, the rising to a higher, nobler, purer standard, the building up of the perfect man!"

An excellent article sent by Marian Barnard on "The Art of Having Time," was read by Ada Shortlidge. "If you want anything done, give it to a busy man. He will do it." Ruthanna Michener read "The Quaker Leaven," and Mary Wickersham contributed many interesting items under the head of Current Topics. Nearly all the members responded to roll call with Proverbs.

After singing "My Country, 'Tis of Thee," and an impressive silence, we adjourned to meet with J. Walter and Ethel P. Jefferis, Sixth month 3d, at 2.30 p.m. Sentiments from Alice and Phœbe Carey. EVA S. RICHARDS, Secretary.

HOPEWELL, VA.—At the regular meeting of Hopewell Young Friends' Association, held Fourth month 22d, 1906, the meeting was opened by the reading of the last chapter of Ecclesiastes by the president, Allen B. Bond. This meeting was well attended by the members, and there were also several visitors present.

Ann M. Bond read some thoughts connected with "The Fundamental Principles of Friends," by Benjamin Hallowell. Laura A. Robinson read a selection entitled, "Helping Unconsciously." This was followed by Daniel W. Lupton, reading "The Ideal Sermon," after which an original paper by Wm. E. Branson was presented, entitled, "Plainness and Simplicity." Carroll C. Clevenger read a part of "The Friendly Leaven," by Florence Griscom. Interesting discussions followed through the entire program. BERTHA B. CLEVENGER.

NEW YORK AND BROOKLYN.—The New York Young Friends' Association was held at the Brooklyn Meeting House, Fourth month 22d, 1906. Dr. George Howard Parker, of Harvard University, gave an address on "Some Modern Aspects of the Evolution Problem." The speaker recounted the development of the theory of evolution from Lamarck to Darwin and De Vries. He also told of the ancient idea that nature frequently caused spontaneous births, for example, maggots in meat. The ancients did not realize, as we do now, that all life that we know seems to come from previous life. They did not think that fossils were remains of living forms, but considered that they were a form of spontaneous generation that did not succeed in getting out of the rocks. Lamarck and some others, after observation and study, concluded that the higher forms of life came from lower forms, by descent and modification; that these modifications came by striving. A giraffe acquired his long neck because many generations of his ancestors had reached out, stretched out, for the herbage in the branches of trees. But question arose whether acquired characteristics could be inherited. One naturalist experimented with mice, cutting off the tails of twenty successive generations. At the end of the time the mice had tails just as long as those of their remotest observed ancestors. Darwin and Wallace suggested that the change came by selection; that giraffes with longest necks could most easily reach the herbage of trees, and would be most likely to survive and transmit their natural characteristics to their offspring. Animals of kinds that were the prey of others would be most likely to survive if they had more speed, more craft, markings that would assist them in escaping observation, or some other life-saving characteristic; these characteristics would be transmitted. Darwinism was and is accepted as conforming better to observed facts than Lamarckism. Some criticisms, however, appeared valid. It was noted that some powers seem to exist without such development, almost as though nature saw ahead what was wanted and started to develop it ahead of time, for some reason unknown. Certain flowers, very regular in their type in their natural environment, if transplanted to another, begin to vary in astonishingly numerous respects. Man can see straight forward, the back of his eye being sensitive; if the hand be placed alongside the face, it can be seen, showing side sensitiveness; but as it is placed further back, it will reach a point where it becomes invisible; placed a little further forward, there is a point where the separate fingers may be distinguished. Women can usually distinguish better than men. Natural selection or Darwinism does not fully account for this. De Vries, a Dutch naturalist, now in this country, offers the theory that he calls "mutation." He says that there is a tendency to vary from the type, to sway, to mutate from one side of the type to the other; in a new environment a plant or animal is more inclined to mutate than in its accustomed environment. If nature develops vision as a gift, she swings beyond and gives more than is actually developed by necessity. De Vries has not yet fully developed his thought. He has written a number of essays presenting his idea, but is still pondering over the problem."

In the discussion which followed, Dr. Parker showed that the general theory of evolution is considered by practically all men of science of the present day as being the only acceptable working hypothesis, the only theory which seems to explain what it attempts to explain. There is some difference, however, as to the manner in which it works. Answering a question, he said that Dr. N. S. Shaler, who was referred to by a correspondent of the INTELLIGENCER (Seventh month 29th, 1906) as "once an advocate of evolution," did not cease to be an evolutionist; the mistake probably occurred because Dr. Shaler was not a follower of Darwin, but of Lamarck—was what is called a "Neo-Lamarckian." He considered "natural selection" unproved.

The Association arranged for a special meeting at Flushing on Fifth month 6th, in pursuance of an invitation previously received from Flushing Friends.

The next topic in the regular course will be an address by Will Price, of Rose Valley, on "Steam and Handicraft."

METEOROLOGICAL SUMMARY FOR FOURTH MONTH, 1906.

Mean barometer	30.012
Highest barometer during the month, 3d	30.497
Lowest barometer during the month, 25th	29.582
Mean temperature	55.
Highest temperature during the month, 30th	82.
Lowest temperature during the month, 1st	30.
Mean of maximum temperatures	65.
Mean of minimum temperatures	45.
Greatest daily range of temperature, 4th	31.
Least daily range of temperature, 15th	7.
Mean daily range of temperature	20.
Mean temperature of the Dew Point	38.3
Mean relative humidity, per cent.	58.9
Total precipitation, rain, inches	3.73

Greatest precipitation in any 24 consecutive hours, 2.15 inches of rain, on the 9th and 10th.
Number of days on which .01 inch or more precipitation, 9.
Number of clear days, 11; fair days, 11; cloudy days, 8.
Prevailing direction of the wind from northwest.
Thunder storm on the 30th.
Solar halo on the 8th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 61° on 30th.
Minimum of wet bulb thermometer at 8 a.m., 30.5° on 1st.
Mean of the wet bulb thermometer at 8 a.m., 44.70°.
Maximum of the wet bulb thermometer at 8 p.m., 60° on 21st.
Minimum of the wet bulb thermometer at 8 p.m., 34.5° on 2d.
Mean of the wet bulb thermometer at 8 p.m., 47.7°.
Mean of wet bulb thermometer for this month, 46.2°.

NOTE.—The means of the daily maximum and minimum temperatures, 65° and 45° respectively, give a monthly mean of 55°, which is 2.4° more than the normal for the past fifteen years, and is 1.9° warmer than the corresponding month in 1905.

The total amount of precipitation for the month, 3.73 inches, is 0.40 inch more than the normal, and 0.16 of an inch less than fell during Fourth month, 1905.

In suburban districts killing frost occurred on the 24th and 26th, and light frosts on the 27th and 28th.

JOHN COMLY, Co-operative Observer.

Centennial Avenue, Philadelphia, Fourth month 30.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia Yearly Meeting.—

Fifteenth and Race Streets, 10.30 a.m.; 7.30 p.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; 7.30 p.m.

Fourth and Green Streets, 10.30 a.m.; 7.30 p.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 10.30 a.m.; 7.30 p.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

5th mo. 12th (7th-day).—New York Monthly Meeting, at Fifteenth and Rutherfurd Place, New York City, at 2.30 p.m.

5th mo. 12th (7th-day).—Salem Quarterly Meeting, at West Meeting House (near Beloit, and Alliance, O.), at 11 a.m.; ministers and elders, same day, at 10 a.m.

5th mo. 12th (7th-day).—Miami Quarterly Meeting, at Waynesville, O., at 10 a.m.; ministers and elders, day before, at 2 p.m.

5th mo. 13th (1st-day).—New York and Brooklyn Young Friends' Association, at Schermerhorn Street Meeting House, Brooklyn, at 8 p.m. "The Nineteenth Century Awakening—Steam." Discussion opened by William L. Price, of Rose Valley, Moylan, Pa.

5th mo. 13th (1st-day).—In Philadelphia, yearly meeting First-day, public meetings for worship at Race St. (also Cherry St., and School Auditorium), at 10.30 a.m.; at Fourth and Green Sts., at 10.30 a.m.; at Seventeenth St. and Girard Ave., at 10.30; at Thirty-fifth and Lancaster Ave., West Philadelphia, at 11.; at Fair Hill (Germantown Ave., and Cambria St.), at 3.30 p.m. Public meeting at the four city meeting houses (not at Fair Hill) in the evening at 7.30.

5th mo. 13th (1st-day).—Annual meeting of the First-day Schools of the yearly meeting at 2.30, in Race St. Meeting House.

5th mo. 14th (2d-day).—Half-hour devotional meeting at 9.15, preceding the morning session of the yearly meeting, in the Central School Auditorium, Fifteenth and Race Sts., Phila. Held each morning of the yearly meeting, except 5th-day, at same hour and place.

5th mo. 14th (2d-day).—Philadelphia Yearly Meeting, at Race Street Meeting House, Philadelphia, at 10 a.m. Meeting of ministers and elders, Seventh-day before, at 10 a.m. The following committee will be glad to help any Friends needing aid in securing homes for the week. Friends in the city having accommodation to offer to visiting Friends should notify the committee: Clarkson Fogg, 1114 Mt. Vernon Street; John Comly, 1529 Centennial Avenue; Matilda K. Lobb, 1702 North Eighteenth Street; Rebecca Comly, 1529 Centennial Avenue; Elizabeth Middleton, 856 North Eighth Street; Benjamin Walton, Fifteenth and Race Streets.

5th mo. 14th (2d-day).—Semi-annual Conference of Young Friends' Associations at Race St. Meeting House at 8 p.m. Subject, "The White and the Colored Races in the Northern States." Address by Professor Kelly Miller.

5th mo. 16th (4th-day).—Easton and Granville Half-Yearly Meeting at Granville, N. Y., at 11 a.m.; ministers and elders day before, at 3 p.m.

5th mo. 18th (6th-day).—Seventy-eighth annual business meeting of the American Peace Society, in the Society's room, 31 Beacon Street, Boston, at 2.00 p.m., for members. Annual dinner for the members and their friends in the evening at half-past six, at the rooms of the Twentieth Century Club, 3 Joy Street. Tickets for the dinner, $1.00 each, should be applied for at an early date. The speakers of the evening, Hon. Richard Bartholdt, member of Congress from Missouri and president of the Interparliamentary Group in Congress, and Prof. Bliss Perry, editor of the *Atlantic Monthly* and newly-elected professor of literature in Harvard University.

5th mo. 19th (7th-day).—Short Creek Quarterly Meeting at Concord Meeting House (near Colerain), O.; ministers and elders day before, at 2 p.m.

5th mo. 20th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of William Moore, 78 Fisher Ave., at 11 a.m.

5th mo. 21st (2d-day).—Social meeting under care of the Literature and Social Section of Philadelphia Young Friends' Association in the Auditorium at 15th and Cherry Sts., at 8 p.m.

5th mo. 21st (2d-day).—Fairfax Quarterly Meeting, at Hopewell, Va., at 10 a.m.; ministers and elders, 7th-day, before, at 3 p.m.

5th mo. 23d (4th-day).—Stillwater Half-Yearly Meeting, at Richland Meeting House, Quaker City, O.; ministers and elders, day before, at 3 p.m.

5th mo. 26th (7th-day).—Blue River Quarterly Meeting, at Highland Creek Meeting House (near Salem), Indiana, at 10 a.m.; ministers and elders day before, at 2 p.m.

5th mo. 28th (2d-day).—New York Yearly Meeting, in New York.

A remarkable escape from injury by the earthquake at Santa Rosa was that of Luther Burbank, the horticulturist, whose home and experimental gardens were undisturbed. His valuable collection of photographic negatives were unbroken, though the other half of the gallery in which they were stored was smashed to splinters.—*Philadelphia Ledger.*

In these days of sensations and exposures it is a relief to turn to George Edward Woodberry's paper on Milton, in this month's *McClure's*. This should be read with especial interest by those who have been studying "Paradise Lost" this winter in connection with their reading circle work.

The one article in the *Century* for Fifth month that the student of human development cannot afford to miss is Luther Burbank's "Training of the Human Plant." He says that for the healthy development of children, as of plants, three things are absolutely essential—sunshine, good air, and nourishing food.

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The General Conference Committee for the Advancement of Friends' Principles has on hand the following literature for distribution, according to the terms indicated:

"The Teacher as a Missionary of Peace," being the scholarly paper read at the Toronto Conference by Prof. Andrew Stevenson. Should be widely circulated among teachers, especially in the public schools. Contains 34 pages. Price, one cent per copy. Postage per copy, one cent; ten copies, six cents.

"The Friend and His Message." A 16-page pamphlet by John William Graham. Desirable to circulate among inquirers, and those only nominally interested in our principles. Price, one cent per copy. Postage, one copy, one cent; ten copies, three cents.

"Opportunities of Young Friends of the Present Day." This is the paper read by Bertha L. Broomell at the Toronto Conference. A 16-page pamphlet. Valuable to circulate among young people as an incentive to service in the line of our testimonies and philanthropies. Price, one cent. Postage, single copy, one cent; ten copies, three cents.

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"Naval and Military Expansion." An eight-page pamphlet, being a paper by Dr. Jesse H. Holmes. Price, one cent each. Postage on one copy, one cent. Postage on ten copies, three cents.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 19, 1906.

New York Yearly Meeting

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There is a little draw-back going to Buck Hill at this time of year, and that is the railroad service. It is not bad, but it might be better. Until further notice, trains leave Philadelphia for Buck Hill Falls as follows:

Leave Broad Street Station,	7.00 a. m.
Arrive Cresco,	11.45 a. m.
Leave Broad Street Station,	12.03 m.
Arrive Cresco,	5.19 p. m.
Leave Broad Street Station,	3.34 p. m.
Arrive Cresco,	7.45 p. m.

In each case a change of cars at Stroudsburg is necessary.

The train service from New York is very much better. Summer excursion tickets are now on sale. The rate from Philadelphia to Cresco and return is the same as it has been for several years, i. e., $5.20. The summer resort interests in the Pocono region are making a united effort to get a cheaper ticket for families or for those who simply go up over the week-end. It remains to be seen what success they will meet.

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CONTENTS OF THIS ISSUE.

Good Words.—XX. 309
Rich in the Lord (Verse) 309
Philadelphia Yearly Meeting 309
What Can a Friend Do to Promote Quakerism? (Concluded) 310
Is Fear of Death a Deterrent of Crime? 311
The First Hague Conference and Its Results 312
The Hopelessness of Majorities 314
The Literature of the Bible.—V. ... 314
Editorial:
Politics in the Yearly Meeting . 316
The New Department at Swarthmore 317
Philadelphia Quarterly Meeting 317
Brooklyn First-day School 318
Abington Quarterly Meeting 319
College Park Association of Friends 319
The Struggle for Leisure 320
The Fifteenth Universal Peace Congress 321
Professor William Hyde Appleton . 321
Books and Reading 322
The Tide of Time (Verse) 323
Births, Deaths 323
Notes and Announcements 323
Conference Notes 323
New York Yearly Meeting 324
Swarthmore College Notes 324
Friends' Associations 324
Calendar of Meetings iii

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PHILADELPHIA, FIFTH MONTH 19, 1906.

Volume LXIII. Number 20.

GOOD WORDS.—XX.

There is one essential to a successful First-day School, an enthusiasm for our work—an enthusiasm born of Christ-love, which shall make the teachers find their chief aim and highest desire in the spiritual development of the individual members of their classes.

EDITH WINDER.

RICH IN THE LORD.

ADDRESSED TO THEODORE PARKER.

God draws a cloud over each gleaming morn,—
Would you ask why?
It is because all noblest things are born
In agony.

Only upon some cross of pain and woe
God's Son may lie:
Each soul, redeemed from self and sin, must know
Its Calvary.

Yet we should crave neither for joy nor grief;
God chooses best:
He only knows our sick soul's best relief,
And gives us rest.

More than our feeble hearts can ever pine
For holiness,
That Father, in his tenderness divine,
Yearneth to bless.

He never sends a joy not meant in love,
Still less a pain.
Our gratitude the sunlight falls to prove;
Our faith, the rain.

In his hands we are safe. We falter on
Through storm and mire:
Alone, beside, around us, there is One
Will never tire.

What though we fall, and bruised and wounded lie,
Our lips in dust?
God's arm shall lift us up to victory,—
In him we trust.

For neither life, nor death, nor things below,
Nor things above,
Shall ever sever us, that we should go
From his great love.

1870. —*Frances Power Cobbe, in the Radical.*

PHILADELPHIA YEARLY MEETING.

MINISTERS AND ELDERS.

The attendance at the meeting of ministers and elders on Seventh-day was large. The representatives were present, except fifteen, and good reasons were given for the absence of eight of these. Minutes were read for Isaac Wilson, a minister of Westlake Monthly Meeting, held at Bloomfield, Ontario, and for Martha S. Townsend and Alice C. Robinson, of Baltimore Monthly Meeting. These and other visiting Friends were warmly welcomed and encouraged to hand forth what might be given them for the good of the meeting.

The answers to the queries aroused living concerns. A general desire was expressed that more who are under middle age, more whose children are not yet grown, should be appointed as elders; also, that more young Friends should be drawn to attend meetings for business. One Friend said that as meetings for business are generally held when schools are in session it is not easy for young people of school age to attend them. Another spoke of the increased interest shown in Friends' meetings by his son, after four years at George School. Another who has visited many meetings said that young Friends take a more active part in business meetings now than when he was a boy. He thought if monthly meetings paid more attention to present-day needs this activity would be still greater.

Some Friends thought it time that the query should cease to ask whether ministers are "sound in word and doctrine," saying that our ministers range all the way from ultra-evangelical to ultra-Unitarian, and yet the answers pronounce them all sound. Others quoted the words of Jesus, "If any man will do the will of the Father he shall know of the doctrine," and said that with this understanding of it the word "doctrine" need not be a stumbling block.

Samuel H. Broomell and Sarah Ann Conard were re-appointed clerks. The following committee was appointed to have oversight of the morning meetings preceding the business sessions of the yearly meeting: Joel Borton, Sarah B. Flitcraft, William Webster, Oliver Holcomb, Rachel M. Lippincott, Elizabeth Lloyd. After helpful words from some of the visiting Friends, and earnest prayer for Divine guidance, the meeting concluded.

MEETINGS FOR WORSHIP.

If the attendance on First-day morning was any indication of the interest still felt in the Society of Friends by its members, we may well feel encouraged. The appointed hour for the meeting at Fifteenth and Race Streets is 10.30, but the Race Street house was full and the doors closed at 9.45. By 10 o'clock there was nothing but standing room in the Cherry Street house; by 10.30 the lecture room of the school house was filled, and hundreds remained in the yard during the meeting hour.

The opening silence of the Race Street meeting was broken by A. Haviland Hull, of Baltimore, who traced the development of the conception of God

from the days of the early Israelites to the time of Jesus, who taught us to think of God as the loving Father that sent his Son to draw all men unto him.

John Stringham, of New York Yearly Meeting, said that the power of Jesus was largely owing to the use that he made of all his faculties and opportunities.

Alice C. Robinson, of Baltimore, expressed her belief in the living Christ who is with us here and now, and will teach us to live in accordance with the will of God.

Isaac Wilson, of Genesee Yearly Meeting, spoke of the Master's test of love—the laying down of one's life for others—and said that the martyrdom required of us to-day is that which results from standing up for the truth in face of opposition. In his opinion there is more honest, intelligent inquiry after truth now than ever before.

Other speakers were Martha S. Townsend, of Baltimore, and Matilda E. Janney, of Philadelphia.

In the Cherry Street meeting Ezra Fell spoke of how near God comes to us in the silence. Ellwood Roberts quoted the words of Jesus in regard to eternal life. After prayer by Robert Barnes, of Purchase, N. Y., Joel Borton asked all to seek the things that are worth while. He said that God reveals himself to us one day at a time, so that our efficiency need not be hindered by regrets for the past or fears for the future.

Mary Travilla described the well-spent life of one who had risen to the higher things by a series of masteries.

Henry W. Wilbur said that creation is a progress, and if there is a new growth in science then why not in religion? God's present revelation of human destiny and human needs is of more value to us than the teaching of Calvin or Luther. God has stamped us with sonship and made us his partners in the work of creating a larger life and a diviner atmosphere for ourselves and those around us.

In the lecture room Elizabeth Lloyd said that love for our neighbors is of little value unless it is manifested individually as well as collectively. Franklin T. Haines said that Jesus taught the doctrine of the new birth. Conversion may be instantaneous, but religious life is a growth—"first the blade, then the ear, then the full corn in the ear." William M. Jackson, of New York, invited all to listen to the still, small voice and be faithful in the little things of life. Caroline J. Worth said we should not neglect the little duty of being pleasant, for gladness of spirit is more vivifying than sunshine.

THE CHILDREN'S MEETING.

In the afternoon the Race Street house was filled with those who came to attend the thirty-fifth annual children's meeting. The program consisted mainly of concert recitations by groups of pupils of different ages, twenty-three First-day schools participating, the central thought being God as revealed in nature. The exercises opened with a chapter from Isaiah, read by John Carver. Cora Haviland Carver told an introductory story, showing that good luck depends upon ourselves. Edward Clarkson Wilson gave a talk on nature, and Lawrence E. Birdsall a recitation entitled, "To a Waterfowl." Brief and appropriate closing remarks were made by Joel Borton, A. Haviland Hull, Isaac Wilson and John Stringham.

(To be continued.)

WHAT CAN A YOUNG FRIEND DO TO PROMOTE QUAKERISM?

[Read by L. Hollingsworth Wood, of New York city, at a fellowship conference of Friends of the other branch held in Philadelphia, Fourth month 7th, and at a joint fellowship conference held in New York, Fourth month 26th.]

(Concluded from last week.)

And now what can we do to show Quakerism to the world at large?

If we do anything for the world outside our own membership we will surprise the world. It has forgotten our work for the slaves. It has become so used to thinking of us as a fast-disappearing ripple of the wonderful wave of intense religious feeling which followed upon the distribution of the Bible in English in England, that we are either neglected altogether or laughed at as cranks in dress and as a remnant of a period now left behind. The philanthropic work we do does not differ radically from the efforts of others, and how should the world discover us?

Our attitude toward the world has been to repel rather than attract, as witness the practice so recently discontinued of dropping from membership those who married "out of meeting."

Thinking religious people in the world, however, know about us, and with one accord praise our ideals of religious life and worship; but they say we are not practical, and judge us by our success in the past and lack of it in the present. They point to our increase in numbers in the West, where generally accepted ideas of Quaker traditions and methods have been most widely departed from, as evidence of a demand for something less lofty than our highest.

We are all willing to be judged by our highest, and to real religious thinkers it is our highest that appeals. The sincere, high-thinking clergy of our country are great admirers of Quakerism. What appeals to the highest type of religious thought in the world surely has in it what is needed. The testimony of most people who know of Quakerism from the outside is that "we have hidden our light under a bushel" all these years. *The world needs our idea, whether we call it Quakerism or not.* Around our conception of the relationship of God and man all the churches can rally and unite. An enthusiastic young member of the so-called "Christian Church" said to me: "Your idea of the 'inner light' grafted on our idea of absolute discipleship of believers would be irresistible. It would sweep the world."

The wonderful freedom and absence of creed which Quakerism holds out is like the great, beautiful out-of-doors in unity with God of which Henry van Dyke

speaks so beautifully in his poem to "God of the Open Air."

"Lost, long ago, that garden bright and pure,
Lost that calm day too perfect to endure,
And lost the childlike love that worshipped and was sure.
For men have dulled their eyes with sin,
And dimmed the light of heaven with doubt,
And built their temple walls to shut thee in,
And framed their iron creeds to shut thee out.
But not for thee the closing of the door,
O Spirit unconfined!
Thy ways are free
As is the wandering wind,
And thou hast wooed thy children to restore
Their fellowship with thee,
In peace of soul and simpleness of mind."

Can we longer keep still and fail to point out to the world the simple truth as we see it?

Our attitude of criticism has hindered us in the past. Let us do away with it for the future, and remember that even though a man may go to the theater, play cards, use tobacco and wine, and generally do and say things we have been taught to avoid, that his education may not have shown him that there was any harm in any of these things, while most assuredly he is a temple of the Holy Ghost, and has an Inner Light which he may be following much better than we, in another though perhaps parallel path. Let us be concerned not to criticise what people do, but, as I heard it very beautifully expressed in Germantown meeting: "Let us be concerned that the strangers in our meeting should partake of the spiritual fellowship and communion which we feel in those gatherings."

Faithfulness to our principles in grasping every opportunity must be the key-note of our work to show Quakerism to the world. First making sure that we show in our lives the principles which we advocate, let us be willing and ready to discuss them with interested persons. A young business man of my acquaintance tells me that continually in his travels he meets men who want to talk to him about religious subjects and Quaker principles and doctrines. We should fit ourselves to talk to such persons. We all of us have found among our acquaintances persons who have a considerable curiosity about Friends. "My grandmother or grandfather was a Quaker" is often repeated by outsiders, and almost always they have a tender spot for Quaker customs. To such people as these a quiet explanation of Quaker thought must always appeal, and we should grasp all such opportunities. Let us put before them and all the world the *reality* of things in religion. These are no days for anything that is not vital. Reality and honesty are watchwords in civil and political life. They are also in the religious life. In the words of John Wilhelm Rowntree, we need a re-interpretation of the gospel of a living Christ in the language of today.

We must be able to express in present-day fashion many of the thoughts that early Friends have left for us. Barclay's Apology in modern form would have a multitude of readers.

I really believe that a public meeting, properly advertised in the press, on the distinguishing doctrines of the Society of Friends, would be largely attended.

Suppose our Fellowship establish a press-clipping bureau, and whenever any of our members finds any reference to the Inner Light, or to Quakerism in any form, let him send it to a central committee for use in such literature as we may be able to send out. Let us have lists of books which we can give to inquiring persons so that they may study further what we have suggested.

We all know how Charles Wagner's book on "The Simple Life" was spread broadcast through our cities. It was read by thousands. We can hold out an account of a Society which believes in the simple life and practices it also. Emerson states it: "As a man begins to live more seriously within, he begins to live more simply without."

Let it be our first aim to show the world Quakerism in our own lives; and, with eyes open and hands and brains ready to do with our might whatever we find for them to do, let us go forward lest haply we be found with our talent wrapped in the napkin of prejudice and buried in the accumulated dust of centuries.

Let me read you the inspiring words of John Wilhelm Rowntree, quoted in the London General Epistle of 1905:

"There is room yet for a fellowship all-inclusive in its tender sympathy, drawn close in the loving bondage of sincerity and truth; for a noble simplicity of life and manners, rich in true culture and the taste born of knowledge; for a freedom that scorns the flummeries of rank, the perquisites of pride, because it knows the worth of manhood and loves the privilege of friendship; for a simple worship, homely and informal because intimate and real.

"Climb Pendle Hill with Fox and see once more his vision, 'a great people to be gathered'; enter in spirit the dungeons of the past and learn why they were palaces, and the bolts precious jewels; repeat again with Nayler his tender words, and in the spirit of his message face the future that lies before you: 'There is a spirit that delights to do no evil, nor to revenge any wrong . . . its crown is meekness, its life is everlasting love unfeigned, it takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind.'"

IS FEAR OF DEATH A DETERRENT OF CRIME?

[From the Philadelphia *Public Ledger* for Fourth month 6th, 1906.]

A correspondent in the *Public Ledger* of the 4th instant attempts to revive the old unprovable plea that the fear of death is a deterrent of the crime of homicide. In making his case he resorts to some very arbitrary statements. For instance, "Many men have been restrained from the commission of murder by no nobler motive than fear of the penalty." How does he know that? Has any man who ever had murder lurking in his heart made such a confession to your correspondent? Does he know any one who ever made such a confession? Scientific and expert criminologists do not make such a claim; Lombroso,

the Italian, and the late Charlton T. Lewis, probably the best-informed man in the country in his time regarding crime repudiated the notion.

Again, your correspondent says that "capital punishment of the murderer has received the sanction of the Scriptures and of history." There was a time when the same thing could have been said regarding stealing sheep and a whole lot of other crimes. In Blackstone's time 160 offences carried with them the death penalty. The disciples of "things as they are" were then just as sure as is your correspondent that the death penalty was a prime deterrent of the whole 160 crimes, and that the foundations of social order would be broken up if capital punishment should be abolished in a single case. But nothing of the kind happened when the bloody code was reduced.

The homicide, like other criminals, is an abnormal person and superlative egotist. If he thinks about the penalty of his crime at all it is to reach the conceited conclusion that neither the law nor the police can catch him.

While capital punishment is repugnant to the humane instincts and contrary to the modern Christian estimate of the value of human life, there are reasons against the death penalty more economic and less sentimental than that. In most cases the law imposing its infliction does not protect society from the criminal, for the bulk of indicted murderers never suffer the death penalty. In addition, the expense of homicide trials is now burdensome upon the community. If your correspondent will collect such evidence as he may be able to get from law officers on this point he will see how inadequate the law is as a protection, to say nothing about its value as a deterrent. Provide life imprisonment in these cases and the law's delay and much of the law's conniving and cunning will pass away. In four years in New York County, N. Y., only eight per cent. of the indicted murderers were convicted and but a tithe of those convicted suffered the death penalty. In Chicago, out of 273 indictments there were but 17 convictions. In some cases a legal fiction is resorted to, in itself demoralizing. Knowing the difficulty and expense involved in murder trials, courts and law officers have the habit in some places of permitting an accused murderer, who if he is guilty of anything is guilty of murder in the first degree, to plead guilty of murder in the second degree, thus bringing the law into contempt in the minds of the populace and the criminally inclined.

A larger disposition to make a real study of the subject of crime and a less disposition to pass snap judgments based on tradition and ignorance would make us able to so handle our criminal population as to better protect society, at the same time increasing the public respect for law. HENRY W. WILBUR.

One of the secrets of happiness is the using of little pleasures. So many wait for the larger blessings, and, because they seldom or never come, miss all the joy. The deeper happiness comes gently and silently, and we need the discerning power to see it.—*Every Other Sunday.*

THE FIRST HAGUE CONFERENCE AND ITS RESULTS.

In view of the approach of the second Hague Conference, it is important to recall the meeting and work of the first, seven years ago, and to note the results which have followed it, and the immense progress which, through its influence and for other reasons, the cause of international peace has since made. In this way some proper estimate may be formed of what may reasonably be expected of the second Conference, about which a good deal of skepticism is already being manifested by some.

The famous Rescript of the Czar of Russia, suggesting the Conference, was handed to the diplomatic representatives of the other governments at St. Petersburg on the 24th of August, 1898. Notwithstanding the surprise which followed and the general doubt as to the possibility of accomplishing anything, all of the governments of Europe, twenty in number, four from Asia, and the United States and Mexico in America, approved of the Czar's proposal and decided to send delegates. A second Rescript was consequently sent out by the Russian government on the 11th of the following January, outlining in some measure the subjects to be discussed. The actual assembling of the Conference was entrusted to the government of The Netherlands, Queen Wilhelmina and her Ministers, under whose ausipces it was held.

Several influences seem to have operated upon the Czar to induce him to call the Conference. The chief of these were the great work of John de Bloch, on "The Future of War," which he had carefully studied and which had deeply impressed him; the report of the special commissioner whom he had sent in 1896 to Budapest to attend the Interparliamentary Conference and to inform him as to its work and purposes; and, thirdly, the general condition of the masses of the European people, especially those of his own empire, brought on by the excessive exactions of the great armaments. Added to these were the dying charge of his father, who had laid upon him the peace of the world as his special mission, and the general progress of the arbitration and peace movement, on which he was well informed, and in which some eminent Russians, like Professor de Martens, had taken a conspicuous practical part.

The Conference met on the 18th of May, 1899, and continued in session till the 29th of July. Baron de Staal, head of the Russian delegation, was chosen president. There were one hundred members of the Conference, besides secretaries and other attendants. The first week was devoted principally to organization, to official calls and receptions, to receiving memorials, telegrams, cablegrams, letters, personal representations, etc., the great number of which from all parts of the civilized world revealed the enormous amount of public interest and expectation which the assembling of the Conference had awakened. The subjects on the program were assigned to three large committees, one on armaments, one on the rules and customs of war, and the third on arbitration, etc.

These committees did the work, the Conference itself not meeting, after the completion of its organization, except to act on the committee reports at the end.

Though the Conference had been called primarily to consider how relief might be secured from the burdens of the great armaments, the committee to whom this matter was entrusted soon found that the Russian proposals on this subject awakened too much opposition to allow anything positive to be done. It limited itself, therefore, to the proposal of a resolution declaring the great desirability of the finding of relief from the heavy military burdens resting upon the peoples. This resolution was adopted by the Conference. The committee on the laws of war drafted and the Conference adopted a convention giving a body of improved rules for the conduct of "civilized" war on land, and one for the extension of the Red Cross to naval warfare. These conventions have since been approved by most of the states represented in the Conference. Three declarations were also made, one prohibiting for five years the throwing of projectiles and explosives from balloons, another prohibiting the use of projectiles designed to diffuse asphyxiating gases, and a third prohibiting the use of bullets which expand or flatten easily in the human body. Resolutions were adopted expressing the wish than an early conference should meet to revise the Geneva Red Cross Convention, that the rights and duties of neutrals should be dealt with by another conference, that the governments should attempt to arrive at an agreement concerning the adoption of new types and calibers of muskets and marine artillery, that they should study the possibility of an agreement for the limitation of armaments and war budgets, and that the subject of the immunity of private property at sea in war time, and that of the bombardment of forts, cities, etc., should be referred for examination to another conference.

The great constructive work of the Conference was of course the Convention for the Pacific Settlement of International Controversies, in sixty-one articles. In this measure there was profound and nearly universal interest, for the Conference soon discovered that on this subject it had the mandate of the civilized world. No less than five of the delegations presented plans for a general system of arbitration, including a permanent tribunal. The only delegation that created any obstacle was that from Germany, and this difficulty was quickly gotten over as the result of a deputation sent to Berlin. The Convention was threefold: it provided for special mediation by neutral powers, for international commissions of inquiry in cases where disputes chiefly concerned facts, and for the creation of a Permanent International Court of Arbitration.

The final act of the Conference, including the three conventions, the declarations, the resolutions, the wishes and a most significant preamble in which the governments declared that they were "animated by a strong desire to concert for the maintenance of the general peace," and "resolved to promote by their best efforts the friendly settlement of international disputes," was signed on the 29th of July.

The ratification of this Convention by the signatory powers went on gradually for nearly two years, until, by April, 1901, some sixteen of them had officially approved it and appointed their members of the Permanent International Court. The Court was then, by the Netherlands Minister of Foreign Affairs, declared to be organized and ready for work. In all, twenty-two of the signatory powers have finally ratified the treaty, and the Court as at present constituted consists of seventy-two members, four being the maximum number allowed to be named by one government. The permanent Bureau of the Court is at The Hague, and is under the care of an Administrative Council consisting of the Ministers from other countries accredited to The Netherlands, some thirty or more in number. The noble gift of $1,500,000 by Mr. Carnegie has made possible a worthy building for the Court. The Netherlands government has selected and purchased at The Hague a site for this building, the "Palace of Peace," and architects of many countries are now competing for the prize offered for the best plans for the structure. It is expected that the corner-stone of the building will be laid within a year.

After the Court was declared open, certain of the European powers seem for a time to have studiously ignored it. It was happily brought into operation by the treaty concluded in May, 1902, between the governments of the United States and Mexico for the submission to its jurisdiction of the Pious Fund controversy. The case was heard in September and October of that year and quickly decided, at small cost. The court which heard the case consisted of five judges chosen from the body of seventy-two, each nation naming two, and these four choosing the fifth. Since then three further cases have been adjudicated by the Court in a similar way, the Venezuela preferential question, to which eleven nations were parties; the Japanese house-tax controversy between Japan on one side and Great Britain, France and Germany on the other, and the dispute between Great Britain and France as to their respective rights under treaty stipulations with the Sultan of Muscat.

It will thus be seen that most of the first-class powers of the world have been before the Court, which has thus been given the most effective sort of practical recognition.

Another feature of The Hague Convention, the provision for international commissions of inquiry, was brought into operation in the case of the North Sea incident between Great Britain and Russia, and proved itself to be a most admirable instrument for the purpose for which it was devised, the determination of the controverted facts lying at the basis of disputes. Strong efforts were made several times during the course of the Russo-Japanese War to secure the application of the provision of The Hague Treaty for special mediation by the signatory powers, but unfortunately without result. The action of President Roosevelt in bringing the belligerents together in conference with a view to ending the war was greatly facilitated by the provision of the Convention that a

tender of good offices by a neutral should not be considered an unfriendly act. It is very doubtful if his efforts would have been successful, or even made, but for this clause of the Convention.

This simple recital makes it clear that the results of the first Hague Conference have been most important and lasting, beyond all that could have been expected in so short a time. We have been given through it the auspicious beginnings of a recognized international judicial order, which only needs patient employment and fuller development to put an end to the international chaos and violence which have hitherto so largely prevailed, and bring the nations in their relations to one another up to something like the standard of settled peace and pacific adjustment of differences which obtain among their citizens within their borders.

The establishment and successful early work of the International Court have already removed much of the doubt which had been felt by many as to the practicability of such an institution. Its decisions have been accepted as impartial and satisfying the ends of justice and honor. The way has thus been cleared for the early perfecting of the world's judicial system, and enthusiasm for the great cause of which the Court is the largest and most assuring public expression has been vastly widened and deepened. The treaties of obligatory arbitration, of which no less than forty have been concluded within the short space of two and a half years, stipulating reference of certain classes of controversies to the Court's jurisdiction, are the direct fruit of The Hague Conference and its far-reaching work. They have greatly strengthened the prestige of the Court with the governments and deepened the confidence of the general public in it.

We may feel assured, therefore, that even if The Hague Tribunal should remain just as it now is, without further development, it would in time prove, with the aid of the other provisions of the Convention, a fairly adequate means for upholding justice and settled peace among the nations. But the situation that has been brought about by the Conference of 1899 points just as surely to greater triumphs at the approaching Hague gathering. The nature of these we have frequently pointed out, and shall have occasion to set forth more fully hereafter, when the date of the Conference has been finally fixed.—*Advocate of Peace.*

People who have no children to raise are often the loudest in their demand for formal ethical and religious instruction. Their zeal is exceeded only by those who have signally failed in the rearing of their own children. Those who really succeed in training a large family to worthy manhood and womanhood, lay more stress upon the silent influence of example than upon formal instruction. They do not neglect or undervalue the latter, but they are exceedingly careful how they live lest the precepts and maxims of their lips be spoiled by the unconscious influence of their example.—*Pennsylvania School Journal.*

THE HOPELESSNESS OF MAJORITIES.

Whenever progress is made, it is because some man has rejected the known opinion of all other men. Men have been accustomed to doing a certain thing one way; some man grows discontented with the accepted method and invents a better process. Men have always held a certain opinion; one man repudiates this opinion, declares that it is not true, and drives the world unwillingly on to a higher plane of knowledge. The few are so often right against the multitude that it is easy to understand Christ's warning against the multitude's unanimity: "Woe unto you, when all men shall speak well of you." But a Western preacher sets forth a different doctrine when he declares: "The ultimate appeal as to what is truth must be the opinion of the race. If the opinion of all men could be taken as to the truth or falsity of any proposition, that would be a final determination. . . . If it were possible to extend this natural instinct to the limits of humanity, and upon any question of grave import the opinion of all men could be ascertained, then that expression would be as nearly truth as it is possible for us to arrive at." This is a strange interpretation of Christ's teaching; yet it is such a common mistake that it is worth warning against. Truth would have a sorry time if left to majority votes. Most of the people in the world see no harm in polygamy. A universal consultation on the truth of the cross of Christ would not issue in the triumph of the truth. God, not man, is the ultimate appeal as to the truth, and God will always reveal the absolute truth to one who seeks him.—*Sunday School Times.*

THE LITERATURE OF THE BIBLE.—V.

When dealing with literature that has been handed down for many centuries one difficulty that always presents itself is, What is the right text? The Song of Deborah is perhaps three thousand years old, hence it is not surprising to find that some parts of the text have been injured in the transmission. Parts of the old manuscripts have probably become dim, and scribes, attempting to restore them, have put in letters and words that do not make sense. This is particularly the case in the part of the poem including verses 6-15. But while many of the words cannot be made out, considerable of the general meaning can. It seems that Shamgar ben Anath was a judge in Israel before Deborah arose. Anath is the name of a goddess, probably an old Hittite goddess. It is strange to find it here as a part of the name of a judge of Israel. One of his exploits is told about in Jud. 3: 31. The words, "in the days of Jael," are probably a marginal note which has gotten into the text by mistake. At least it is very strange that the slayer of Sisera in the time of Deborah should be spoken of in connection with the judge of the previous era. This time before the war is described as a time in which the regular highways were unoccupied, the caravan travel ceased, and village inhabitants (instead of the word rulers) went into the walled towns for safety. The lines, "They chose new gods; then

was war in the gates," probably do not belong to the text. If they do they would mean that Israel's apostacy to Yahweh was one thing that brought on the war, but the writer doesn't say anything like that elsewhere, even when he blames some tribes for not coming to help in the battle. The grammatical construction, too, indicates that there is something wrong with these lines. The next lines:

"Shield was not to be seen, nor spear,
Among forty thousand in Israel.
My heart turns to the marshals in Israel,
Those who freely offer among the people, bless ye,
Yahweh."

show that the Israelites did not have swords and spears, but they willingly went into battle without weapons. Only parts of verses 10 and 11 can be translated. There may be a description of different classes—the higher classes, who "ride reddish asses"; the lower classes, who must "walk on the road"; and the shepherds, who come from the "watering places," and who are accustomed, at the places where they come together to water their flocks, to "rehearse the righteous acts of Yahweh." But it is uncertain why these classes are mentioned here. The line, "Then went down to the gates the people of Yahweh," would suggest that they came together for the battle. The conflict now begins and the singer calls out:

"Rouse thee, rouse thee, Deborah, strike up the song,
Up, Barak; lead captive thy captive train, son of
Abinoam."

The next three verses, 14, 15 and 16, name and possibly characterize the tribes who "rushed into the valley" to the battle, but a consecutive translation is impossible. However, the rest of the poem is very clear, with the exception of a few lines, showing that the writer has a direct and vivid style where the text has not been mutilated. Professor Moore's* translation is as follows:

"Among the divisions of Reuben were great discussions
Why didst thou sit still among the dung-heaps,
Listening to the calling of the flocks?
Gilead remained beyond the Jordan;
And Dan, why did he seek the protection of the ships?
Asher sat still on the shore of the Great Sea,
And remained by its landing places.
Zebulun is a tribe that recklessly exposed itself to death,
And Naphtali, on the heights of the open field.

"The kings came, they fought;
Then fought the kings of Canaan,
At Taanach, by the waters of Megiddo:
Gain of silver they did not make!
From heaven fought the stars,
From their paths they fought with Sisera.
The stream of Kishon swept them away,
The stream of [the ancients (?)]
Then were battered the heels of the horses,
From the gallop galloping of his steeds.

"Curse ye, Meroz, saith the Messenger of Yahweh,
Curse ye bitterly its inhabitants,
Because they came not to the help of Yahweh,
To the help of Yahweh, like brave men.

"Blessed above all women shall Jael be,
Above all nomad women shall she be blessed.
Water he asked, milk she gave;
In a bowl for lords she brought him sour milk.

Her hand to the pin she reaches,
And her right hand to the [mallet (?)]
And hammers, destroys his head,
Smashes and demolishes his temple.
At her very feet he sank down, fell at full length, lay still;
On the spot where he sank down, there he fell, killed.

"Through the window peered [and shouted (?)]
The mother of Sisera through the lattice:
Why does his chariotry fail to come?
Why tarry the foot-falls of his chariots?
The sagest of her princesses reply,
Yea, she answers her own question:
No doubt they are finding, dividing booty;
A wench or two for each man,
Booty of dyed stuff for Sisera,
A piece of embroidery or two for the neck of [the
queen (?)]

"So shall perish all thine enemies, Yahweh!
But his friends shall be as the sun rises in his power."

Here pictures are put vividly before us—Reuben among his flocks unable to decide whether to go or not, Gad staying safely at home east of the Jordan, Dan and Asher keeping out of danger through their interest in the trade of seafaring Phœnicians, and, in contrast to them, Zebulun and Naphtali bravely taking the most dangerous places in the battle. The kings of the Canaanite tribes, united under Sisera, throw themselves into the conflict at Taanach. But they win nothing! Heaven and earth are against them. Yahweh from above among his stars, and the river Kishon below, fight against Sisera. As the people are swept away in the waters, one hears the stamping of the horses' hoofs of those in precipitate flight. Sisera himself, fleeing through the little village of Meroz, is not stopped by its inhabitants, but reaches, as he supposes, the neutral tent of Jael. Putting aside the sacred obligations of hospitality, or thinking that they do not count in time of war, having served him with her daintiest drink, while he is eagerly quaffing the refreshing draught, with a great mallet she strikes him dead. All the ghastly details of her deed force themselves upon the mind. But while looking at the dead man fallen at Jael's feet one suddenly finds oneself among the women in Sisera's house, peering, with his mother, through the lattice to see him returning. So powerful is the pitiless rejoicing of the singer in the whole defeat, and the disappointment of the mother, that even a modern can scarcely help joining also in the cry, "So perish all thy enemies, Yahweh!"

It is this vivid lyric narrative, stepping from point to point, making each picture live by a few graphic touches, every part contributing to the expression of a powerful feeling, that entitles the Song of Deborah to be called the greatest lyric ode in Hebrew literature and one of the greatest in the world. It is composed of three about equal parts, the principal divisions coming at 5: 11 and 5: 22, each part composed of three strophes and an introduction. Various kinds of parallelism are used, but form does not rule, but all is subservient to the feeling of joy and faith in Yahweh.

* Com. on Judges in International Critical Com. Series.

Our unhappy divisions, as they are sometimes called, might be more unhappy if they were absorbed in large unions.—*Theodore T. Munger.*

FRIENDS' INTELLIGENCER.

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PHILADELPHIA, FIFTH MONTH 19, 1906.

POLITICS IN THE YEARLY MEETING.

IN view of discussions in the early sessions of Philadelphia Yearly Meeting, it would appear that it might be well for Friends to get clear in their minds as to the scope of yearly meeting activity, particularly as to whether it is advisable for the yearly meeting to take up for discussion and for possible resolutions to Congress or State Legislatures such political questions as may chance to be of most pressing interest at the time of the annual sitting of the yearly meeting. Much time is spent every year on some question which may be of great interest, but about which good and honest men differ; their difference being often due to the intricacy of the question and the lack of generally diffused expert knowledge of its details. It is laid down as a dictum by some Friends that no question having political bearing has place in the yearly meeting. Others, while ready perhaps to pass by some particular question on the ground that the meeting is not ready to take it up in the unity, yet will not admit that questions of politics are to be excluded as such from the yearly meeting. Of course no such general exclusion can be made as long as the Society of Friends is on its original extreme democratic basis. What questions are to be entertained by any particular session of any particular yearly meeting, any particular year are to be decided by the Friends composing the meeting at the particular session. There may be times in the future —as there have in the past—when a meeting not only may fittingly take up political questions, but there may be times when it is the pressing duty to do so, even though it were sure to cause great difference of expression and even strong feeling. The preservation of peace is a most important thing, but even Jesus said, "I come not to bring peace but a sword." Fortunately it is not often that such heroic duty has to be done.

It is always allowable for Friends to take up any question that they are impressed with the special importance of; but there are effective and ineffective, wise and unwise ways by which they may endeavor to bring the influence of their ministry and service and consecration to bear. It is an unwise and futile thing to spend the time of a yearly meeting session discussing some question that chances to be prominently before the country or to have strongly impressed some concerned Friend or Friends about the time the yearly meeting is in session. This sort of random concern can accomplish little. It meets opposition in the meeting, because of conservatism that harks back to a time when Friends were as a body individually out of touch with public life and felt it utterly useless to take any part in it. It also meets concerned opposition from those who feel the futility of such hit or miss political activity.

Perhaps the most telling way in which a religious society can bring its influence to bear on political life toward making it wholesome, is through the concerned individual activity of those who live their lives in the atmosphere with which such a society surrounds its members. If it does its work concernedly and effectively and persistently as a religious society, its members will go out into the world and will have a wholesome influence wherever they go. They may see things from different points of view, and they may work for different and varied political interests, but wherever found their character as influenced by the association in the religious society will have its effect, and the Friendly influence will have been brought to bear far more effectively than could possibly be done by some chance resolution to be buried in some legislative waste basket.

But if the Society is to have some direct influence on certain phases of legislation and of public life, this cannot be brought to bear with any dignity nor consistency simply by getting some stray question taken up in the yearly meeting. By no means all nor the most important questions come before the country just at or near yearly meeting time. Perhaps it would be better for a yearly meeting to let such questions entirely alone and not to spend its time in random discussion of them; but if any body of Friends proposes to take a hand in shaping public opinion and to keep in close touch with those who represent its members in public office, it had better go about the matter in some systematic and business-like way. Let it provide that its influence be brought to bear at the time when such influence would be most felt and most helpful. It might provide, by the appointment of a legislative committee or legislative clerk, for keeping a watch on legislation and on public life at all times. Such representative might be empowered to bring before the yearly meeting, or its representative committee during the interval between the annual sittings, all matters that would seem to have phases of interest to Friends as Friends and Friendly concerned citizens. It could also be a medium through which any member of the Society might bring his concern to a due consideration of the body.

Such an elaborate provision may be altogether unsuitable to be adopted, but in thinking of it we realize the random and futile character of the usual introduction of such matters. After all, until we are ready to go into political considerations in this way perhaps we had better keep matters of political detail out of our business meetings, at least until we have disposed of some of the things more nearly connected with the common ground on which Friends stand and for the specific furtherance of which they band themselves together in a religious society.

THE NEW DEPARTMENT AT SWARTHMORE.

Through the interest and kindness of the Educational Committee of the Seven Yearly Meetings of Friends Swarthmore College will offer next year new courses in pedagogy. Swarthmore has a number of students each year who desire to teach. The matter of adequate preparation of these students in the history and theory of education has received considerable attention by those interested in Friends' schools and the establishment of these new courses will satisfy a long-cherished desire for such work at Swarthmore.

The new work will be in charge of three well-known educators. Dr. Martin G. Brumbaugh, Professor of Pedagogy in the University of Pennsylvania, will offer two lectures or recitations per week in the Philosophy and History of Education. Professor Edward B. Rawson, Principal of the Friends' Seminary, New York city, will devote the same time per week to instruction in Educational Methods and School Management. Dr. Bird T. Baldwin, Professor of Psychology and Education at the West Chester State Normal School, will conduct one class in the principles of education and their application, and a second class in educational theory and practice in the seventeenth, eighteenth and nineteenth centuries. These men will be non-resident members of the faculty, and will give instruction at Swarthmore in addition to the work of their present positions.

Dr. Brumbaugh will bring to his work in Swarthmore broad scholarship and wide experience. He received the degrees of M.E. and M.S. from Juniata College, and in 1894 the degree of Doctor of Philosophy was conferred on him by the University of Pennsylvania. His teaching career began in the public schools. In 1881 he entered the faculty of Juniata College, of which institution he was president in 1895-6. In 1896 he was elected to the Chair of Pedagogy in the University of Pennsylvania, which position he still holds. Dr. Brumbaugh is one of the most prominent educators in the country, and is in touch with all phases of educational life.

Professor Rawson's long experience as teacher in Friends' schools eminently fits him for giving suitable instruction in school methods and school administration. He is a graduate of Boston University and has spent some time in graduate work at Johns Hopkins University and in the School of Pedagogy at New York University.

Dr. Bird T. Baldwin is a well-known graduate of Swarthmore College, class of 1900. In 1902 he entered the Graduate School at Harvard, receiving the degree of A.M. in one year and the degree of Ph.D. two years later. His teaching experience began in the public schools of Chester County. Later he held positions in Swarthmore High School, Moorestown Friends' School, Harvard Summer School, and for the past year and a half has been professor of Psychology and Education in the West Chester State Normal School.

Ten lectures on the History of Friends will be presented next year at Swarthmore College. These lectures will be given by Dr. Joseph S. Walton, Principal of George School; Dr. William I. Hull, Professor of History, Swarthmore College, and Dr. Jesse Herman Holmes, Professor of the History of Religion and Philosophy, Swarthmore College. The topics discussed and the time of these lectures will be announced later. They will be open to all interested persons.

PHILADELPHIA QUARTERLY MEETING.

Philadelphia Quarterly Meeting met for the spring session at Race Street meeting house, Philadelphia, Fifth month 8th.

In the meeting for worship preceeding the business session Samuel S. Ash, Henry W. Wilbur, Sarah T. Linvill, Sidney Yarnall appeared in the ministry.

The clerks are Sarah Griscom and J. Eugene Baker. Reports were received from the constituent meetings as follows: Monthly Meeting of Friends of Philadelphia (held at Race Street), including the indulged meeting of West Philadelphia; Monthly Meeting of Friends, held at Green Street, Philadelphia, including the meetings at Frankford, Germantown and Fairhill, Philadelphia, and a joint care with Race Street of the indulged meeting at Girard Avenue, Philadelphia; Radnor Monthly Meeting, including meetings at old Haverford (near Ardmore), Merion (near Narberth), Valley (near Maple Station on the Reading), Schuylkill (near Phœnixville), and Radnor (where the monthly meeting is held, but which otherwise is closed), and Exeter (in the city of Reading).

All the queries were read and answered in the usual manner and with little comment.

THE FIRST DAY SCHOOLS.

In connection with the Tenth Query statistics of the First-day schools were given. Exeter has no First-day school. Radnor has two, only one of which had sent in a report. There are in all eight First-day schools in the Quarter. The seven reporting had 57 officers and teachers, of whom 41 are members of the Society of Friends; 594 pupils (231 being adults), of whom 261 are members of the Society and 31 have one parent a member.

THE FRIENDS' SCHOOLS OF PHILADELPHIA.

In answering the Twelfth Query statistics of the day schools were given. Of the schools on the Race Street grounds the Central School (of High School grade) had 349 pupils, 128 boys and 221 girls; 78 are members of the Society of Friends and 8 have one parent a member. The Central School has 29 teachers and one special teacher, of whom 17 are members of the Society. Besides the Central School there are on these grounds a boys' intermediate, a girls' intermediate, a boys' and girls' primary and a kindergarten. The boys' intermediate has 48 pupils, of whom three are members and four have one parent a member; three teachers and four special teachers,

of whom three are members. The girls' intermediate has 71 pupils, of whom four are members and three have one parent a member; five teachers and five special teachers, of whom five are members. The primary school has 57 pupils (28 girls and 29 boys), of whom five are members and four have one parent a member; four teachers and three special teachers, of whom six are members. The kindergarten has 11 pupils (6 boys and 5 girls), of whom one is a member and two have one parent a member; one teacher who is a member and one special teacher who is not a member.

The West Philadelphia School (intermediate, primary and kindergarten) has 140 pupils, of whom 17 are members and one has one parent a member; there are eight teachers and four special teachers, of whom six are members. The Girard Avenue School (intermediate, primary and kindergarten) has 118 pupils (65 boys and 53 girls), of whom ten are members and seven have one parent a member; seven teachers and four special teachers, of whom eight are members.

The Central School and the Girard Avenue School are under the joint care of Race Street and Green Street Monthly Meetings. Green Street has within its limits, besides the school at Germantown (which is now adding to its kindergarten, primary and intermediate a high school department). This school has 116 pupils, of whom ten are members and one has one parent a member; there are ten teachers, of whom seven are members.

There are in all these Philadelphia schools a total of 910 pupils, of whom 128 are members and 30 have one parent a member; and 74 teachers, of whom 47 are members.

MEMBERSHIP OF THE QUARTERLY MEETING.

The membership statistics showed Race Street Monthly Meeting having 1,847 members, of whom 240 are under twenty-one years of age; and a net loss of eight in membership during the year. Green Street Monthly Meeting has 719 members, of whom 91 are under twenty-one; with a net loss of sixteen. Radnor has a membership of 115, of whom 15 are under twenty-one; with neither loss nor gain. Exeter has a membership of 30, of whom two are under twenty-one; and a net loss of two.

As the representatives of the quarterly meeting on the Yearly Meeting's Representative Committee or Meeting for Sufferings were appointed: Alfred Moore, Edmund Webster, Sarah Griscom and Caroline Jackson.

It having been decided at the last meeting to revise the membership of the committee to visit the smaller meetings of the quarterly meeting, the following were appointed at this time to serve on this committee the ensuing year: John L. Carver, Cora H. Carver, Sarah M. Carver, Rachel G. Chandler, Ellis W. Bacon, Helen C. Bacon, Frank M. Bartram, Charles French, Mary Gilby, Stewart S. Graves, Leslie Griscom, Sarah Griscom, Samuel H. Hibberd, James Hampersoomian, Arthur C. Jackson, Samuel Jones, Mary M. Kahler, Anna F. Levick, Aquilla J. Linvill, Sarah T. Linvill, Daniel F. Moore, Beula K. Pearson, Sarah Pennypacker, R. Barclay Spicer, Margaret J. Spicer, Mary P. Thomas, Mary Walton, Anna K. Way, Mary Emily Walker, Mary Whitson, David Henry Wright, Sidney Yarnall, J. Leedom Worrell, Sarah W. Worrell, David Henry Wright, Sidney Yarnall.

A memorial of Isaac H. Hillborn, which had been prepared and sent up by his monthly meeting, was read, approved and sent on to the yearly meeting.

BROOKLYN FIRST-DAY SCHOOL.

[Annual report of the Superintendent to the Board of Managers appointed from the Preparative Meeting; published here by permission of Brooklyn Preparative Meeting, before whom it was read Fifth month 6th, 1906.]

The First-day school has an enrollment this year of sixty-seven, with an average attendance of thirty-six. There is an adult class, a class for adults and adolescents, and four other classes.

Last First-day there were gathered in the school rooms forty people drawn there from their interest in the First-day school and the truths for which it stands. All were gathered into classes according to age and mental development, and all for the space of one hour gave their attention to following some line of thought which was calculated to uplift and strengthen in those fundamental virtues which lie at the basis of Christian character. This is true as applying to all, for the little sermonettes breathing love and kindness and truthfulness which the infants bring to us show how these vital principles have been adapted to the measure of their understanding and made real to them by story, anecdote and picture.

Children of older growth are studying from the Bible. Some are following the wanderings of the children of Israel, marking out the way as they go on the accompanying map, and bringing such pictures of the country as they can find in illustration. Others are growing to know more of the life and teachings of Jesus. Here they are led by the teacher's art to see the man Jesus in the surroundings in which he lived. They think of him as walking on the shores of Galilee and talking with his neighbors and friends. They begin, too, in this class to think of the value of his sayings and to wonder what would be the effect if they were practically applied to-day. One class is taking the Bible biographically and becoming acquainted with the great men of old who helped to make the history of the Jews.

Nowhere is a dogmatic theology taught or suggested but to deepen in the minds of all the value of applied Christianity based on a faith in a divine teacher seems to be the purpose of every one.

Thus I interpret the spirit and the work of the school—an inspiration, an uplift, a vivifying force to all who participate in its labors. An opportunity open to all but enjoyed by a comparative few. It is in the hope of extending the usefulness of the school to a larger group that this brief sketch is given.

The need of food for thought is one that accom-

panies us through our whole conscious life. We never outgrow it, and the youngest child of the kindergarten and the oldest patriarch of the flock are here on common ground to meet this elemental want. Does the First-day school meet it? Imperfectly, of course, as all human instrumentalities can but faintly approximate the ideal. But we believe it does in a measure help us to aspire to better living, to higher thinking, and lends to our lives, perhaps too prone to drift towards the commonplace, the vitalizing power that comes with a new thought, for "thought is life."

Rachel W. Underhill, Acting Supt.

ABINGTON QUARTERLY MEETING.

Abington Quarterly Meeting was held Fifth month 10th, at Horsham meeting house. The brightness of the day and the spring beauty of nature on every hand filled those who gathered in the quaint old meeting house with the quiet spirit of worship. After a living silence a few tender, loving words were spoken by David Newport, followed by Emma W. Gaskill, Nathaniel Richardson and others.

In the business meeting which followed the meeting for worship the queries were all answered, the summary of answer to the seventh query urging greater simplicity in the manner of living.

The committee appointed in the last quarterly meeting to propose the names of clerks reported those of Joseph T. Foulke for clerk and Susan H. Jarrett for assistant clerk. The request of Stroudsburg meeting to discontinue the mid-week meeting and to change the time of holding their preparative meeting to First-day immediately after meeting was granted.

Ten First-day schools were reported having sixty officers and teachers, of whom fifty-one are members; four hundred and ninety-two pupils are enrolled, one hundred and seventy-three being adults and two hundred and eight-one members; sixty-one have one parent a member. There are fourteen hundred and fifty-four books in the libraries. There are five Friends' schools in the quarter, with two hundred and eighteen pupils, fifty-eight of whom are members; twenty-five have one parent a member. There are seventeen teachers, of whom eight are members.

COLLEGE PARK ASSOCIATION OF FRIENDS.

The thirty-fourth semi-annual meeting was held at the meeting house, College Park, San Jose, Cal., on Seventh-day, Fourth month 28th, 1906. Meeting for worship convened at 10 a.m. Just ten days before the earthquake and fire had devastated the great city of San Francisco, and left its dire effects on cities a hundred miles north and south, including San Jose. The offering of heartfelt gratitude and praise was expressed for the great deliverance shown to those in attendance at the meeting, and many others whose lives had been miraculously sheltered from danger and harm. Under a sense of the immensity of disaster which had come to our doors, it was felt and expressed that our words should be few. No elaborate sermon was preached, but several brief testimonies were borne, in which we were reminded of the Psalmist's words in the 46th Psalm, closing with, "The Lord of Hosts is with us; and the God of Jacob is our refuge"; and the prophet's experience on Mount Horeb, "After the earthquake the fire, and after the fire the still small voice."

Following the devotional meeting was a business session. Messages were received from Dr. A. T. Murray, detained on important business at Stanford, and Pliny E. Goddard, detained at Berkeley, both expressing regret in not being able to be present. These and other dear Friends kept away by the earthquake were greatly missed. In the absence of the president, Augustus Taber Murray, William Walton was chosen to preside for the day.

The following telegrams from England were received and read:

"Bristol, England, April 21st, 1906.

"To Joel Bean, 875 Chapman Street, San Jose, Cal.:

"Friends' Quarterly Meeting, Bristol, England, express deepest sympathy with sufferers from the awful calamity in California."

From Yorkshire, April 26th:

"Yorkshire Quarterly Meeting, England, sends warm Christian sympathy to all bearing the name of Friends, and others who have suffered."

The following acknowledgment was prepared and ordered signed by Joel Bean, and Wilhelmina B. Jones, as corresponding secretary, on behalf of the meeting:

"To the Editor of *The Friend*, London:

"May we say through thy columns to the dear Friends of Bristol and Yorkshire Quarterly Meetings: 'Your messages by cable have touched our hearts. The first was read in the ministers' meeting, which was in session when it was received (on the 24th), and noticed in the daily paper the next morning, with the comment, "Blest be the tie that binds." The message from Yorkshire came later. Both have been read in our semi-annual meeting to-day, and copies will be sent to other Friends' meetings in the afflicted district. So far as we have learned none of our members have suffered fatal injuries, though the perils escaped are not few. We gratefully and deeply appreciate the sympathy of beloved Friends, so instantaneously expressed. It is our lot to realize the solemn call of the Psalmist of olden time, to "come and behold the works of the Lord; what desolations he hath wrought in the earth," and to find the meaning of the words that follow, "He maketh wars to cease," as a result of these calamities. Mens' clashings and strivings are hushed, and their hearts and hands are harmonized in one common sorrow, one common spirit of helpfulness. In the strain put upon us, it has been given us to feel more deeply than ever before that "God is our refuge and strength, a very present help in trouble."'"

The corresponding secretary read interesting letters from our members in the Sandwich Islands, Dr.

Inazo Nitobe and Mary Nitobe in Japan, and others too far distant to be present. After reports of committees adjournment was taken for lunch served in the dining room, and social mingling which was enjoyed. At one o'clock meeting reconvened. After a brief pause of stillness the meeting was opened by repeating responsively John, xvii. Selections from "Essays of John Wilhelm Rowntree" were read by Prof. C. E. Cox; discussed by Charles A. Tebbetts, of Whittier, who said he had read the book through twice; William Walton and others.

Further analysis of the "Essays," in a most interesting paper on "The Basis of the Quaker Faith," was read by Elizabeth H. Shelley.

"John Wilhelm Rowntree: His Inner Life," had been assigned to Joel Bean, and his paper was listened to with the deepest interest. [This will appear in full in FRIENDS' INTELLIGENCER.]

When the reader sat down a hush of profound stillness settled over the meeting, as the closing words lingered in thought.

"To the Society of Friends has been committed a most important mission and message to the Church universal, and to the world, and the answer to the question, 'Is Quakerism Absorbed?' 'No, Quakerism is not absorbed.' There is room yet for the teaching of the inward light, for the witness of a living God, for a reinterpretation of the Christ in lives that shall convict the careless, language that shall convince the doubting. The dust of a busy commerce hides the cross. Christ of the people is but a lay figure, draped in a many-colored garment of creeds, and worshiping the counterfeit of their own creation the world sins on."

There is room yet for a fellowship, all inclusive in its sympathy, drawn close to the loving bondage of sincerity and truth, for a noble simplicity of life and manners, rich in true culture, and the taste born of knowledge—for a simple worship, homely and informal, because intimate and real.

"Climb Pendle Hill with Fox, and see once more his vision: a great people to be gathered. Enter in spirit the dungeons of the past and learn why they were palaces, and the bolts precious jewels. Repeat again with Nayler his tender words, and in the spirit of his message face the future that lies before you. Its crown is meekness, its life is everlasting love unfeigned; it takes its kingdom with entreaty, and not with contention, and keeps it with lowliness of mind."

A minister of another yearly meeting requested that the paper be offered for publication.

Charles Albert and Mary H. Tebbetts, ministers from Whittier, and Elizabeth B. Miles, a minister from Oregon, were present and welcomed.

The helpful gospel services of each, both at the semi-annual and previously, were felt and acknowledged.

JAMES BEAN.

College Park, San Jose, Cal.

The wolves in sheep's clothing are those who do good that evil may come.—*Christian Register.*

THE STRUGGLE FOR LEISURE.

Florence Kelley, in her recent book entitled, "Some Ethical Gains Through Legislation," makes an interesting study of the workingman's right to leisure. She points out that "the struggle for the shorter working day is commonly described as the effort of the laborer to give as little exertion as possible in return for the pay he receives, and many workingmen passively accept this statement of the animus of their movement." The truth is, however, she brings out, that that struggle is really the effort "of wage-earning people to obtain, in the form of leisure, a part of their share of the universal gain arising from the increased productivity of every occupation, and due to the incessant improvement of machinery." Leisure, she maintains, is a human product, produced in great abundance, just like so many other things, in this century, and has become the accepted right of a large proportion of the public. But, like other human products, it is unequally distributed, and the masses struggle for it just as they do for the other commodities.

Daily leisure, the author tells us, is an essential element of healthy living:

"Without it childhood is blighted, perverted, deformed; manhood becomes ignoble and unworthy of citizenship in the republic. Self-help and self-education among the wage-earners are as dependent upon daily leisure as upon daily work. Excessive fatigue precludes the possibility of well-conducted meetings of classes, lodges, co-operative societies and all other forms of organized effort for self-improvement. . . . It may be fairly claimed that the establishment of regular daily leisure contributes to the health, intelligence, morality, lengthened trade life, freer charge of home surroundings, thrift, self-help and family life of working people. Granted that not all workers make equally valuable use of free time, just as members of the leisure class vary in the uses to which they apply their leisure, it remains true, that, without free time, these benefits are impossible. To be deprived of leisure is to be deprived of those things which make life worth living."

A great portion of the women of America have achieved leisure which they never sought. Everything is so arranged in their homes that they lead what is the nearest approach to a life of perfect ease. Of these women the writer says:

"It requires cultivation of the imagination to enable women thus fortuitously endowed with leisure to perceive an organic relation between their own possession of it and the productive ability of other women, and of children, in the manufacture and distribution of many things which were formerly prepared within the home; to make the connection between this free gift of the new industrial order to themselves and the struggle of the garment workers, for instance, to secure by organization and trade agreements, and by statutes, the assurance that the needle workers need not work more than eight hours in one day."

She goes on to add, however, that women of the

prosperous classes have, many of them, been taking an active part in the efforts to establish legal claims to leisure for children and women industrially employed. As a member in bodies of semi-religious, as well as of a civic character, woman has been active in her endeavors to establish the right to leisure for the over-worked. The workers least able to fight for their right to leisure are women and children. And it is on behalf of these that the greatest efforts must be made. In concluding, the author says:

"By the education of public opinion something has been accomplished toward establishing leisure in certain occupations. Thus an appeal has of late been made, with promise of increasing success, to the more kind-hearted and conscientious among the stockholders of Southern cotton mills to vote their stock in ways calculated to obtain more humane hours of labor for the women and children employed in those mills. The hours of labor of the clerks and cash children in the stores of many cities have been improved in consequence of the efforts of the Consumers' League in some places, and of the Retail Clerks' Protective Associations in others, to induce the shopping public to exercise consideration of the employees in arranging the hours of shopping.

"The cigar trade has long enjoyed the benefits of the short working day by reason of the relatively successful effort of the cigarmakers to apply in practical form the principle which all trade unionists acknowledge, and upon which thousands of them conscientiously act. Millions of dollars have been spent in advertising their label; cigars bearing it are made only in shops in which the working day is limited to eight hours; and workingmen of all trades have taken the trouble to give the preference in buying the cigars thus recommended. Here, therefore, the establishment of leisure for the workers has been accomplished by the efforts of the workers themselves. —*The Worker.*

THE FIFTEENTH UNIVERSAL PEACE CONGRESS.

The date of the opening of the Fifteenth Universal Peace Congress, which is to meet at Milan, Italy, has been fixed for the 15th of September next. The local Committee of Organization is actively engaged, with the co-operation of the Berne Peace Bureau, in preparing the program and making the other arrangements for the work of the Congress.

This Congress ought to be made one of the greatest and most influential in the whole series of international peace gatherings. The fact that it is the fifteenth congress, and that the movement has recently become one of such magnitude and momentum throughout the civilized world, ought to insure its conspicuous success.

The Lombard Peace Union at Milan, with E. T. Moneta, one of the ablest and most indefatigable of peace workers, at its head, is putting forth every possible effort to insure a great and memorable meeting. The city government of Milan has shown its interest by voting the sum of $800 toward the expenses of the Congress—the first time, so far as we remember, that any city has ever officially made such a contribution.

Interest will be added to the Congress by the Peace Exhibit which has been prepared in connection with the Milan Exposition, which opens this April and will continue till November. The Italian Committee have arranged to have the Peace Exhibit in a specially-erected pavilion not far from the Section of Fine Arts. The distinguished architect Bossi has prepared the plan for the pavilion. The façade will be furnished with decorations by good artists and with three great symbolic statues by the sculptor Brianzi. The pavilion will illustrate the evolution of humanity, the struggle of civilization with barbarism, the effects of war and those of peace. There will be photographs of battles, pictures representing the progress of arbitration, statistical tables taken from official documents on the cost of war and of armed peace, charts exhibiting the history of the peace movement, etc.

There ought to be a strong delegation from this country. More than fifty were at Lucerne last year, and the Congress deeply appreciated their presence; as many or more ought to go to Milan. Our Italian friends, who have bravely and self-sacrificingly developed their work in the midst of many difficulties, ought to have the encouragement of the attendance of a big delegation. Italy has done much for the peace movement. She has furnished distinguished arbitrators like Count Sclopis and Viscount Venosta, and eminent authorities on international law like Professor Corsi. Members of her Parliament have taken a prominent part in the Interparliamentary Union, and her literary men have given unusual attention to the cause of peace. The third Peace Congress, that of 1891, was held in Italy, in the Capitol at Rome, and was most successful for the time. But this one ought to be, and will be, a great advance over that early congress. All roads lead this time to Milan.

Many of our friends will be in Europe in September, and can, with small extra expense and time, arrange to go to Milan. There are boats direct to Genoa from both New York and Boston by the Mediterranean route, and the trip can be easily and inexpensively made. Will any who expect to be in Europe at that time and can arrange to attend the Congress kindly communicate as soon as practicable with the Secretary of the American Peace Society, at 31 Beacon Street, Boston.—*Advocate of Peace.*

PROFESSOR WILLIAM HYDE APPLETON.

[From Edward H. Magill's forthcoming volume, "Sixty Years in the Life of a Teacher."]

Another of our professors in the early years has been so closely connected with the work of my life as to require special mention here. During the years spent in Providence, Rhode Island, after my graduation in Brown in 1852, there came into my classroom early one morning, to become my pupils, two boys of the ages of thirteen and fifteen, and one of the first questions asked by the elder was whether the

books on the open corner shelves of the small library were mine, or whether they belonged to the school. I told him that most of them belonged to the school, but that all were there for the use of my class whenever they wished to refer to or read them. With this answer the bright boy seemed much pleased, and in the recesses and after school, while the room was open, he was oftener near that corner library, poring over the books, than in the yard playing with his classmates. His studious habits were thus conspicuous from the first, and before I left the school to go to the Boston Public Latin School, he showed the results of his early studious habits, and he ultimately entered Harvard College, while his younger brother went to Brown University. In Harvard this elder brother was very successful in his studies. He was especially fond of Greek, and in his junior year received the Bowdoin Prize offered in that department. After graduation, and a brief experience of trying his hand as a teacher in Boston, he received an appointment at Harvard as a tutor in Greek, and was a member of the College Faculty for two years. After serving in this capacity he went abroad, where he spent two years in studying Greek and German, chiefly at the universities of Berlin and Bonn. Meanwhile we had quite lost sight of each other, and a few years after the opening of Swarthmore, in arranging for the coming year, one summer vacation, I desired to secure a good teacher; and in those early days the college could not pay salaries for professors in every department, and the conditions then seemed to require the combination of Greek and German under the same professor. So I concluded that, as our annual meeting of the Philological Association, which we had organized at Poughkeepsie a few years before, was to be held in Providence that year, I would attend the meeting for the especial purpose of learning there of a suitable professor of Greek and German. After a night upon the Sound, on entering the train on leaving the boat, to my great surprise and pleasure, I met the young man whom I had first known several years before in the Providence High School; and when I told him of my especial mission in attending the meeting of the Philological Association in Providence, he immediately said that he had just passed two years abroad in studying the very languages that I wanted, Greek and German, and before we reached Providence the engagement was completed which resulted in giving to Swarthmore one of its strong men, whose refined and scholarly influence is still felt at Swarthmore, where he is still engaged in teaching Greek, combined with general world literature. This man is Professor William Hyde Appleton, whose very name to-day means culture and refined scholarship, and without whom our excellent Swarthmore Faculty would seem poor indeed.

And I must add here, by way of anticipation, that when I felt that the time had come for me to retire from the presidency of Swarthmore, I could not feel satisfied to do so until I had some one in mind to fill my place. The simplest and easiest way to do this seemed to be to induce Professor Appleton to take my place, and give me the desired opportunity for an added year's study abroad, before entering upon the professorship of French, which I felt was the one for me to take. After considerable urging he consented to be acting president for the year of my absence, but his duties as professor were so attractive to him that he only reluctantly consented to act because I, his good friend, so much desired it. In this new position he did so well, as I was sure he would, that on my return to the French professorship, a year later, the board strongly urged his accepting the position of president, which he finally did, with the distinct understanding that he should be relieved of the office as soon as a successor could be found. This successor was found, at the end of another year, in President Charles De Garmo.

BOOKS AND READING.

In this month's *Atlantic* John Burroughs tells us how he went camping with Theodore Roosevelt, and gives us delightful glimpses of our many-sided president. While they were in the Yellowstone Park the President observed the rules and did not fire a single gun; but he did once remark, "I feel as if I ought to keep the camp in meat; I always have." He is such a thorough naturalist that he enjoyed hunting without a gun. He went off one day alone to find a herd of several hundred elk. He spent an hour within fifty yards of them and then came back from his eighteen mile tramp over very rough country looking as fresh as when he started. He proved to be almost as much at home with the birds as the naturalist himself, and enjoyed watching them through the glass. In the evening he was the most genial of companions. Burroughs thus describes the camp fire:

"While in camp we always had a big fire at night in the open near the tents, and around this we sat upon logs or camp stools, and listened to the President's talk. What a stream of it he poured forth! and what a varied and picturesque stream—anecdote, history, science, politics, adventure, literature; bits of his experience as a ranchman, hunter, Rough Rider, legislator, civil service commissioner, police commissioner, Governor, President—the frankest confessions, the most telling criticisms, happy characterizations of prominent political leaders, or foreign rulers, or members of his own Cabinet; always surprising us by his candor, astonishing by his memory and diverting by his humor. His reading has been very wide, and he has that rare type of memory which retains details as well as mass and generalities. One night something started him off on ancient history, and one would have thought he was just fresh from his college course in history, the dates and names and events came so readily. Another time he discussed palæontology, and rapidly gave the outlines of the science, and the main facts, as if he had been reading up on the subject that very day. He sees things as wholes, and hence the relation of the parts comes easy to him.

THE TIDE OF TIME.

"All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come hither they return again."—Ecc. 1: 7.

All the rivers find the sea,
And all the years eternity.

The rivulet that idles on
Where sigh the rushes tremulous,
Or laughs beside the flowered lawn,
Or flaunts the spicy calamus,
Or breaks and leaps and shouts and brawls
With echoes from the farther hills,
Still hears the sea's insistent calls
And flows on as that calling wills.

The rivers of the varied moods
That sing across the singing plain,
Or in the forest solitudes
Chant measures in a somber vein,—
They, too, but answer that one call;
Or north, or south, or east, or west
The rivers journey one and all,
Down to the sea of peace and rest.

And from the sea the rivers rise
As from eternity the days—
Within the heart of time there lies
The rule of their appointed ways;
Within the heart of time each dawn
And golden noon and twilight gray
And every moment come or gone
Has known its call to go or stay.

So all the smiles and all the tears,
And grief and joy live o'er and o'er,
And on the bosom of the years
Drift out from some eternal shore,
Rise out of that eternity
Which was, and is, and shall endure;
And what has been and what shall be
Knew, and shall know, that haven sure.

All the rivers find the sea,
And all the years eternity. —*W. D. Nesbit.*

BIRTHS.

HICKS.—At Kennett Square, Pa., Fifth month 8th, 1906, to William J. and Elizabeth Levick Hicks, a daughter, who is named Mary Elizabeth.

STILES.— At Camden, N. J., Fifth month 3d, 1906, to Samuel Roberts and Caroline Jones Stiles, a daughter, who is named Grace Roberts Stiles.

SULLIVAN.—Near Elkin's Park, Pa., Fifth month 9th, 1906, to Marshall P. and Alice Thomson Sullivan, a daughter, who is named Mary Thomson Sullivan.

DEATHS.

PENNOCK.—At her home, 239 East Logan Square, Philadelphia, Fourth month 17th, 1906, Margaretta Walker, wife of Francis J. Pennock; a member of Sadsbury Monthly Meeting of Friends. Interment in Old Sadsbury Burying Ground.

STAPLER.—At his late residence, near Edgewood, Pa., on First-day, Fourth month 8th, 1906, William Stapler, in the 62d year of his age; a member of Makefield Monthly Meeting of Friends.

TOMLIN.—In Woodbury, N. J., on Third month 5th, 1906, Lydia Ann Tomlin, in her 90th year; a member of Woodbury Monthly Meeting.

WILLIAMS.—Fourth month 14th, 1906, in her 87th year, Hannah Williams, daughter of the late Charles and Lucy Stokes.

NOTES AND ANNOUNCEMENTS.

At the Friends' Reunion and Basket Picnic on the lawn of D. H. Wright, Riverton, N. J., on Fifth month 26th, papers will be read by Samuel S. Ash, "Fifty Years' Ministry"; Sarah T. R. Eavenson, "Fifty Years' Peace Work"; Sarah Wilson Conrow, "Our Present Outlook"; Richard Cadbury, Jr., of Haverford College, who has been a student at Woodbrooke, England, the past winter, will give "The Latest from Woodbrooke." Boat will leave Chestnut Street Wharf at 8 a.m. and 2 p.m.; strip of 20 tickets for $1.50, making the round trip, 15 cents; trolley, 10 cents each way, leaving Camden on the even hour; trains (30 cents, round trip), at 9.40, 10.25, 12.00, 12.30, 1.15, 2.10, 2.40.

Elwood Trueblood and his wife, Mary E. Trueblood, of Blue River Monthly Meeting, near Salem, Ind., had hoped to attend Philadelphia and New York Yearly Meetings, but were unable to leave home because Elwood's eyes were giving him so much pain. He is now almost entirely blind. The sympathy of the many who know and love him, and have been helped by his inspiring words, will go out to him in his affliction.

The regular meeting of the Literature and Social Section of the Philadelphia Young Friends' Association will be held in the auditorium, Fifteenth and Cherry Streets, on Second-day evening, the 21st. There will be discussed subjects of interest which have received attention at the business and evening sessions of our recent yearly meeting. Recitations, music and refreshments will follow. All are cordially invited.

Among those who gathered at Solebury Meeting on the First-day, the 6th, were Henry W. Wilbur and wife, of Swarthmore; Miss Emma Broomall and Miss Belle Van Sant, of George School. Henry W. Wilbur delivered an able address, showing how it is possible to live in such close spiritual touch with God, that the fatherhood of God and brotherhood of man will be apparent. While we are conscious of being the product of all the past, we are all factors in the future product, that shall make this old world glorious. Emma Broomall advised that failures should not be considered calamities, but stepping stones to something higher.

William Walton writes that Eastern papers have greatly exaggerated the destruction at San Jose. Accompanying his letter are a photographic reproduction of the City Hall, showing that it sustained no vital injury, and the following clipping from the San Jose *Mercury and Herald:* "The city is not a wreck in its business section. Ninety per cent. of its business houses are doing business. The banks, and financial conditions generally, are solid. The public buildings, city and county, are in use, with one exception. Most of the school houses are fit for occupancy. The greater number of the churches are structurally sound. The residence sections have suffered only minor damage, except in the case of a few weak structures. Order has been maintained. The work of restoration is in active progress. Real estate values remain unimpaired. The people are cheerful and confident of the present and the future. San Jose is all right."

CONFERENCE NOTES.

THE PROGRAM.

While the program for the Conference is not yet completed, it is sufficiently advanced to give a fair idea of the feast that will be spread before those who shall have the privilege of sojourning at Mt. Lake Park while the Conference is in session.

The opening address on Sixth-day, the 31st of Eighth month, will be on "Quakerism—A Normal Religion," by Joseph S. Walton, principal of the George School.

The evening of the first day will be occupied with the discussion of the topic, "Ignorance of the Bible—A Loss to Society." The subject will be brought before the Conference by William M. Jackson, of New York, whose long study of the Bible insures an interesting address. This session will be presided over by George A. Walton, of the Wilmington Friends' School.

The next forenoon will be devoted to the consideration of "Education—A Religious Concern," introduced by William W. Birdsall, well known to many as an advanced educator, and now principal of the High School for Girls in Philadelphia.

The chairman for that session will be Albert T. Mills, professor of History and Political Economy in the James Millikin University, Decatur, Ill.

On that (Seventh-day) evening there will be a social gathering, where it is hoped old friendships will be renewed and new ones made, in the informal way that such gatherings have been conducted in the past.

On First-day morning one or more meetings for worship will be held. In the afternoon it has been proposed but not yet acted upon to hold a meeting under the auspices of the Young Friends' Association. This Association will also have charge of a session during the week, at a time not yet decided on.

In the evening of First-day, four young men will give their views concerning "A Young Man's Religion." These will be John L. Carver and Ellis W. Bacon, of Philadelphia; Clarence C. Mills, of Decatur, Ill., and Edward A. Pennock, of Chatham, Pa. John L. Carver will also preside.

On Second-day forenoon Isaac Wilson, of Bloomfield, Ontario, will preside, and at this session a report of "The Aims and Methods of the Committee for Advancement of Friends' Principles" will be presented by its general secretary, Henry W. Wilbur, of Philadelphia.

The evening of this day will be devoted to different phases of discipline. "Home Training" will be discussed by Alice C. Robinson, of Baltimore; "Discipline in the School," by the veteran teacher, Eli M. Lamb, of the Friends' School, Baltimore; "Discipline in the State, or Shall the State Kill?" will be discussed in an address by Charles Burleigh Galbreath, State Librarian of Ohio, who is warmly endorsed by our friends in that State.

The chairman will be John William Hutchinson, of New York.

The subject for the morning session on the 4th will be "Applied Religion," introduced by the chairman for the session, Morris L. Spencer of Huntington, Ind. Others who will speak are Edna Hopkins, of Cincinnati; J. Russell Smith, of the University of Pennsylvania, and Mary S. Haviland, of Brooklyn, N. Y. These are all particularly well equipped to present this extremely important and interesting subject, and this session should be full of value to all.

The evening session of this day will probably be occupied by the General Conference, when the work of the Conference will be open for free and full consideration.

At the session in the morning of Fourth-day a subject bearing upon our First-day school work will be discussed, but the details are not yet completed.

That evening the subject of "International Morality" will be considered in an address by Frederic L. Paxson, until recently professor of History in the University of Colorado, now of the University of Michigan. The chairman will be Joel Borton, of Woodstown, N. J.

At the morning session on the last day of the Conference, President Joseph Swain, of Swarthmore College, will preside. Edward B. Rawson, principal of Friends' Seminary in New York City, will deliver an address on "The Friend as Teacher."

The subject of "Citizenship" will occupy the evening session, to be introduced in an address by Charles F. Jenkins, of Philadelphia. Susan W. Janney, of Philadelphia, will preside. It will be noted that one of the most vital subjects that we could consider has been selected as a fitting close to what we may hope to be the most interesting, helpful and attractive of our Conferences.

It will be observed that no sessions will be held in the afternoon. The object in this arrangement is that there may be greater opportunity for rest, recreation and social intermingling than heretofore.

As a rule there will be but one paper or address at a session. Usually this will be followed by an informal discussion, arranged among those who may be in attendance, and entered into also by any who desire.

From 9.15 to 9.45 each morning a devotional meeting will be held, similar to those which were held so helpfully in the Hall of Philosophy at Chautauqua.

This is a very informal way to present a program for the Conference, but it is evident that information as to the subjects and speakers should be published, so that as many as possible may make their plans to attend the Conference.

O. Edward Janney, Chairman of the Program Committee.

NEW YORK YEARLY MEETING.

Fifth month 26th, Seventh-day, 10 a.m.—Meeting of Ministers and Elders.

8 p.m.—First-day School symposium: "Have We Outgrown the First-day School?" opened by Henry M. Haviland.

First-day, 11 a.m.—Meeting for Worship at Fifteenth and Rutherfurd Place, New York, and at Schermerhorn Street, Brooklyn.

3 p.m.—First-day School Union exercises at Fifteenth and Rutherfurd Place.

4.30 p.m.—Meeting for Worship.

8 p.m.—Young Friends' Association. Last in the course on "Nineteenth Century Awakening." Subject of evening, "Emancipation." Discussion opened by Elizabeth Stover.

Second-day, 10 a.m. and 3 p.m.—Business session of Yearly Meeting.

8 p.m.—"Some Inquiries Concerning Certain of Our Testimonies." Conducted by Edward B. Rawson.

Third-day, 10 a.m. and 3 p.m.—Business sessions.

8 p.m.—"Education and Religion." Address by Rev. Leighton Williams.

Fourth-day, 10.30 a.m.—Meeting for Worship.

3 p.m.—(To be announced next week.)

8 p.m.—"Capital Punishment." Address by Henry W. Wilbur.

Fifth day, 10 a.m. and 3 p.m.—Business sessions.

8 p.m.—Friends' Social, special meeting.

SWARTHMORE COLLEGE NOTES.

The regular meeting of the Joseph Leidy Scientific Society was held on Third-day evening, the 8th. The program for the evening, in charge of the department of engineering, was the use of cement in construction work. Maurice Eastwick, William Walker, Mr. Benkert and Professor Hoadley spoke on this subject.

On Fourth-day morning Dr. Joseph Wharton gave a very interesting lecture to the students on "Earthquakes and Volcanoes."

On Fifth-day evening the regular meeting of the French Circle met.

The lacrosse team was defeated at Baltimore on Seventh-day by Johns Hopkins by the score of 5-4. This gives to Hopkins the title of intercollegiate lacrosse champions, which Swarthmore has held for the past two years.

The track team, at the same time, defeated New York University in a dual meet at New York 53½ to 50½.

The young women held their annual May Day dance in Somerville Hall the evening of the 12th.

FRIENDS' ASSOCIATIONS.

Byberry, Pa.—The fifth monthly meeting of the Friends' Association was held on First-day, the 6th instant, at Byberry Meeting House, with our faithful president in his place, having come over from New York in the morning to be in readiness.

Anna Ivins read the 138th Psalm at the opening. The report from the Membership Committee was given by Miriam Tomlinson, and of the Committee on Byberry School Re-union by Arabella Carter. She reported one meeting had been held, and it was decided to hold the re-union on Eighth month 18th—an all-day meeting, with basket lunch, a short meeting in the afternoon. Much interest had been evinced in the project and seemed quite feasible.

Rachel Knight read Whittier's "Wayside Well." Albert H. Johnson, of Philadelphia, then presented a paper on the question, "Do Friends Lack Sociability?" He felt the lack of sociability was to an extent caused by persecutions in the early days, which tended to make Friends reserved, with the desire not to thrust themselves and their opinions on others. He felt we must be positive and stand for principle, but be ready to be convinced if in error. The meeting should stand collectively for that for which the home stands individually, and visitors should be made just as welcome. On the other hand, he felt that visitors often shrink from notice and sit by the door, slipping out before they can be reached. To cure the present admitted state of affairs, there must be concerted as well as individual effort. If this lack of sociability comes from generations of those people of peculiar views, who hesitated to urge others to accept them, the time has come to strive above this reticence so far as possible, though there should be no liberality that will lower our standard of justice and right.

Discussion on the paper followed. William P. Bonner cited personal experiences of being pleasantly received in church, and of taking a walk at Riverton in company with Philadelphia Friends' Association, where, during the whole time, no hand was stretched out in greeting. Arabella Carter spoke of a greater cordiality being extended in other denominations than in Friends' meetings, though she personally had no cause to complain of either. Rachel Johnson and Anna Comly felt the visitor should go half way; if we want a friend, we must be one. Harry S. Bonner spoke of attending service at Temple Baptist Church, when a young man, a member there, spent twenty minutes in showing him over the church and talking pleasantly, and he felt such cordial action was an incentive to attend again.

Some report of the conference held at George School and Newtown was given by Rachel Knight, Anna Comly and Anna Richardson, there being several of our members in attendance.

A. C.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Streets, 3.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

5th mo. 19th (7th-day).—Short Creek Quarterly Meeting at Concord Meeting House (near Colerain), O.; ministers and elders, day before, at 2 p.m.

5th mo. 20th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of William Moore, 78 Fisher Avenue, at 11 a.m.

5th mo. 20th (1st-day).—A lecture by Dr. B. F. Battin on "The Passion Play at Ober-Ammergau" in the College Hall, at 7.30 p.m. All friends of the college are cordially invited to be present.

5th mo. 21st (2d-day).—Social meeting under care of the Literature and Social Section of Philadelphia Young Friends' Association in the Auditorium at Fifteenth and Cherry Streets, at 8 p.m. "Review of Yearly Meeting from the Younger Friends' Point of View."

5th mo. 21st (2d-day).—Fairfax Quarterly Meeting, at Hopewell, Va., at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

5th mo. 21st (2d-day).—Easton and Granville Half-Yearly Meeting at Granville, N. Y., at 11 a.m.; ministers and elders, 7th-day before, at 3 p.m. The time of meeting was changed from the usual date to this.

5th mo. 23d (4th-day).—Stillwater Half-Yearly Meeting, at Richland Meeting House, Quaker City, O.; ministers and elders, day before, at 3 p.m.

5th mo. 23d (4th-day).—Monthly Meeting of Friends of Philadelphia, at Race Street, at 7.30 p.m.

5th mo. 24th (5th-day).—Quakertown, Pa., Young Friends' Association, at the home of William and Letitia Roberts.

5th mo. 24th (5th-day).—Monthly Meeting of Friends, at Green Street, Philadelphia, at 7.30 p.m.

5th mo. 26th (7th-day).—Blue River Quarterly Meeting, at Highland Creek Meeting House (near Salem), Indiana, at 10 a.m.; ministers and elders, day before, at 2 p.m.

5th mo. 26th (7th-day).—All members of Race Street Monthly Meeting and Friends generally are cordially invited to attend a basket picnic at the home of David H. Wright, "Sweet Water Shore," Riverton, N. J. Exercises at 11 a.m. and 3 p.m. It is expected that the guests will be received by Samuel S. and Sarah J. Ash, and Alvan and Sarah T. R. Eavenson. Arrangements will be made for children. If stormy, the gathering will be held Sixth month 2d.

5th mo. 27th (1st-day).—London Grove Friends' Association. "Elizabeth Fry—Her Life and Works," by Bessie Cloud; "What Can We Do to Make Better Men of Our Criminals?" by Thomas L. Passmore.

5th mo. 27th (1st-day).—New York Young Friends' Association in the meeting house at Fifteenth and Rutherfurd Place. "The Awakening of the Nineteenth Century—Emancipation;" discussion opened by Elizabeth Stover. This will be the last meeting of the season; held as usual on Yearly Meeting First-day.

5th mo. 27th (1st-day).—Hopewell, Va., Young Friends' Association, at 3 p.m.

5th mo. 27th (1st-day).—Horsham, Pa., Young Friends' Association, in the meeting house, at 3 p.m.

5th mo. 27th (1st-day).—Conference under care of Philadelphia Yearly Meeting. Address by Scott Nearing, secretary Pennsylvania Child Labor Committee.

5th mo. 27th (1st-day).—Philanthropic Conference under care of Concord Quarterly Meeting's Philanthropic Committee, in meeting house at Stanton, Del., at 2.30 p.m.

5th mo. 28th (2d-day).—New York Yearly Meeting, in New York. Meeting of ministers and elders, 7th-day before, at 10 a.m. For information as to the entertainment of Friends, see advertising pages.

5th mo. 28th (2d-day).—Canada Half-Yearly Meeting at Pickering (three miles to Grand Trunk Railroad), Ontario, Canada; ministers and elders, day before, at 3 p.m.

5th mo. 28th (2d-day).—Warrington Quarterly Meeting at Pipe Creek (near Union Bridge, Md.), at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

5th mo. 29th (3d-day).—Burlington Quarterly Meeting, at Crosswicks, N. J., at 10.30 a.m.; ministers and elders, day before, at 10.30 a.m. Carriages will meet Friends both days at the Pennsylvania Railroad Station at Bordentown, at 10 o'clock.

5th mo. 31st (5th-day).—Bucks Quarterly Meeting, at Buckingham, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

6th mo. 1st (6th-day).—Nottingham Quarterly Meeting, at Deer Creek, Md., at 10 a.m.; ministers and elders, day before, at 2 p.m.

6th mo. 2d (7th-day).—Whitewater Quarterly Meeting, at Richmond, Ind., at 10.30 a.m.; ministers and elders, day before, at 2 p.m.

6th mo. 2d (7th-day).—Prairie Grove Quarterly Meeting, at Prairie Grove, Henry County, Ia., at 11 a.m.; ministers and elders, same day, at 9.30 a.m.

6th mo. 4th (2d-day).—Centre Quarterly Meeting, at Fishertown, Bedford County, Pa., at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

THE WORST OF IT.

A boy came to the door of a lady's house and asked if she did not wish some berries, for he had been out all day gathering them. "Yes," said the lady, "I will take them." So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch. "Why don't you come in and see that I measure your berries right?" said the lady. "How do you know but I may cheat you?" "I am not afraid," said the boy, "for you would get the worst of it." "Get the worst of it?" said the lady. "What do you mean by that?" "Why, ma'am," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't you think that would be getting the worst of it?"—*Baptist Commonwealth.*

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A Religious and Family Journal

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WANTED.—A COMPETENT YOUNG WOMAN to assist in caring for an elderly lady and some household duties during the summer in the country. Address, No. 24, this office.

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We will send FRIENDS' INTELLIGENCER to any new subscriber from Fifth month 19th to the end of the year for $1.00. Any one accepting this offer will receive full reports of all the several yearly meetings, beginning with Philadelphia, and also a report of the Friends' General Conference at Mountain Lake Park. Readers of the INTELLIGENCER will kindly make this offer known to others who are not subscribers. Sample copies sent on request.

BUCK HILL FALLS

By the time this issue of the INTELLIGENCER reaches its readers a number of Friends will be on the way to Buck Hill to inaugurate the Sixth season. While the Inn will not officially open until Fifth month 29th, as announced last week, guests will be received on the 26th.

In order to encourage early custom, special rates prevail in the Inn during all of Sixth month. We are aiming to lengthen the season at each end, and hope some day to make it cover the full period when the leaves are on the trees, from the time they first put forth, about Fifth month 10th, till they come dropping down, a rain of gold and brown, in the frosty days of Tenth month.

Three cottages are still to be had for Sixth month. A number of cottages are already occupied by early comers.

A delegation composed of representatives of Pocono Manor, the Wiscasset, Naomi Pines and Buck Hill Falls, called on the officials of the Pennsylvania Railroad this week and were assured of the railroad's great desire to assist in the development of the Pocono region. We hope to have important announcements as to a new family ticket, and also increased and improved railroad service to make next week.

The horseback riding will begin about Seventh month 1st. Full details later.

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CONTENTS OF THIS ISSUE.

Good Words.—XXI. 325
Teach Me the Truth (Verse) 325
Philadelphia Yearly Meeting (Continued) 325
The Women's Meeting 327
The Lesson of the California Earthquake 329
The Literature of the Bible.—VI. 330
Editorial:
Certainty in Religion 332
Note and Comment 332
Nebraska Half-Year Meeting 334
Friendly Education Conference in New York 335
Teaching the Teachers 336
From Woodbrooke 337
Crowned and Sainted (Verse) 337
Births, Deaths 338
Notes and Announcements 338
London Yearly Meeting 339
Delaware Valley Naturalists 340
George School Notes 340
Swarthmore College Notes 340
Friends' Associations 340
Calendar of Meetings, Etc. iii

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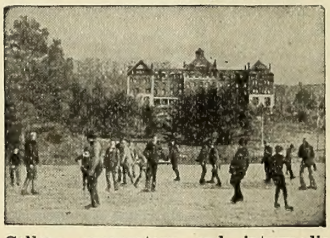
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PHILADELPHIA, FIFTH MONTH 26, 1906.

Volume LXIII. Number 21.

GOOD WORDS.—XXI.

Nothing ever really succeeds permanently when promoted in a wrong spirit. HANNAH A. PLUMMER.

Glencoe, Ill.

TEACH ME THE TRUTH.

Teach me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play.
Give me to know the darkness from the light,
The Night from Day.

Teach me the truth, Lord, though my heart may break
In casting out the falsehood for the true.
Help me to take my shattered life and make
Its actions new.

Teach me the truth, Lord, though my feet may fear
The rocky path that opens out to me.
Rough it may be, but let the way be clear
That leads to Thee.

Teach me the truth, Lord, when false creeds decay,
When man-made dogmas vanish with the night.
Then, Lord, on Thee my darkened soul shall stay,
Thou Living Light.

—*Frances Lockwood Green.*

PHILADELPHIA YEARLY MEETING.

(Continued from last week.)

THE BUSINESS SESSIONS.

The Yearly meeting assembled on Second-day morning, the 11th, in separate sessions, according to the time-honored custom, the women meeting in the Race Street house, the men in that fronting on Cherry Street. Philadelphia Yearly Meeting is now the only meeting of Friends of our body that holds sessions separately, all the monthly, quarterly and other meetings being now held in session of men and women together. It would at present be impossible for the whole of the yearly meeting to meet together in Philadelphia, there being no audience room large enough to hold all who attend.

In the men's meeting, of the 106 representatives from the nine quarterly and the two half-yearly meetings, all were present but twelve. There were in all about two hundred Friends present at this opening session. At some of the later sessions there was even larger attendance. The attendance and interest kept up to the very last session on Sixth-day afternoon.

From other yearly meetings there were present Isaac Wilson (with minute from his monthly meeting); William M. Jackson, of New York; Robert Barnes, of Purchase, N. Y.; A. Haviland Hull, of Forest Hill, Md.; John Stringham, of New York city; Henry W. Wilbur (a member of New York Monthly Meeting). From the women's meeting word was received of the presence with them of Alice C. Robinson and Martha S. Townsend, of Baltimore.

This yearly meeting has not, like some of the others, a general nominating committee. One important committee, that on George School, is nominated by a committee named by the representatives at their meeting at the close of the first session of the yearly meeting. William P. Bancroft suggested that the representatives in naming this committee have in mind the possibility of other nominations being later referred to it. No action was taken in the matter.

Epistles from the other yearly meetings were read. In connection with that from New York John L. Carver expressed himself as glad of the definition given in it of free gospel ministry. There was great danger in a condition such that any meeting is regularly ministered to by only one or two of its members, where the rank and file of the membership take it for granted that they are never to be called into public vocal service. Such a meeting has not a free gospel ministry, whether the one or two who regularly and exclusively preach are paid or not.

At the afternoon session the clerk, Wesley Haldeman, of Newtown, Pa., was reappointed, and Charles F. Jenkins, of Germantown, Philadelphia, was reappointed as assistant clerk. William T. Hilliard, of Salem, N. J., who had been unavoidably absent from yearly meeting last year, and his place filled by another, was again appointed as assistant clerk.

Samuel S. Ash reminded those present that these yearly meeting sessions were for the transaction of business and were not preaching meetings.

In connection with the epistle from Illinois, Samuel Ash spoke of the warm welcome Friends out there always extend to visiting Friends. Edward H. Magill (now of New York city, but a member of this yearly meeting) called attention to the pioneer work done by Illinois in introducing what is now so important a part of the interest of Friends—the philanthropic work. Henry W. Wilbur spoke of the royal welcome and true hospitality always extended by Illinois Friends to visiting Friends, and would encourage any traveling westward, whether ministers or not, to arrange to stop off at the Friendly points. It would give some idea of the distances that separate these Friends from one another to remember that Elwood Trueblood, whose presence had been eagerly looked for at this yearly meeting, but who had been prevented by the state of his health from coming, has to travel three hundred miles to attend his quarterly meeting, except once a year, when it meets near his home; that Isaiah Lightner has to travel six hundred miles to attend yearly meeting. The little meetings

are for the most part on or near the lines of travel westward. This applies as well to Ohio and Indiana. He would be glad to put any Friends going West in touch with Friends who would be glad to see them.

When the epistles had all been read Joseph S. Walton spoke of what the epistle accomplished for the Society during the first one hundred years of its existence. Before there was any form of organization Friends exchanged written messages of love and of theology. Out of this epistolary activity came that body of literature from which grew up the books of discipline, the queries, the advices. There later had been an era when the same interchange of letters had been used in attempts to discipline sister yearly meetings and to bring them into uniformity of belief, which was a failure and resulted in or contributed to disruption and widening of distance between them. There had since been a period of courteous reply to courteous greeting. One might now venture to feel that we are on the threshold of a new era of this correspondence between the yearly meetings. A time when it may be free and open as of old. For instance, might we not send to Illinois a special message at this time? Again, why confine our correspondence to the Seven Yearly Meetings when there are other yearly meetings of Friends who worship much as we do? What is to hinder our love from going out also to these? The example of New York Yearly Meeting is an example to us all. There may be for us a great future in this epistolary ministry of ours. Isaac Wilson told of the Friendly feeling shown by those of the other branch in voluntarily offering their meeting house in which to hold the sessions of Genesee Yearly Meeting at New Market, Ont., and of the kindly relations with these Friends during and after the yearly meeting. He quoted Whittier, who said to him, while visiting the poet, "Isaac, in all thy travels in the ministry, do all thee can to bring together the Friends wherever thee finds them, to whatever branch they may belong." To which he had answered that nothing could more do that than to live as true Friends. Edward H. Magill told of the remarkable movement in New York city among the younger Friends of both bodies in getting together. They had established together what were known as fellowship meetings. They met together alternately in our meeting house and in theirs. The younger ones had started it and the older were falling into line. Warner Underwood, of Woodbury, N. J., where the two branches meet in the same house at the same hour only with the partitions drawn, told of a recent occasion when the other Friends came over at the close of meeting and invited our Friends to come and sit with them to listen to a paper by a visitor on "Silent Worship." Robert Barnes, of Purchase, N. Y., told of pleasant fellowship relations in his neighborhood, and felt that the movement was in the right direction.

REPORT ON PHILANTHROPIC LABOR.

The report of the Committee on Philanthropic Labor was heard. During the year $666.17 had been spent in this work. A few conferences had been held on temperance. Some literature had been distributed. Delegates had been sent to the National Conference of the Anti-Saloon League and interest was taken in a proposed local option bill soon to be before the Pennsylvania Legislature. It had been twenty-five years now since the minute appointing the philanthropic committee had cautioned Friends to keep clean-handed as to the use of intoxicants. It was felt that Friends should be urged to have regard to this caution. Regret was expressed at the growing use of tobacco. A protest had been sent to the Board of Managers of Swarthmore College on account of the changes in rules there, doing away with the formal prohibition of smoking and permitting it in one of the halls of residence. Some money had been appropriated to the Southern schools and some had been collected for them. The committee had under its care an extensive work among the colored people of Philadelphia, known as the Starr Center. Some literature had been distributed by the department on improper publications, and two conferences had been held on this subject. On purity, literature had been distributed, one conference had been held and a Friend had addressed the students of a normal school. The Friends' Home for Children, which is under the care of this committee, had forty-eight children in its care, and had during the year found homes for twenty-eight. It was felt that Friends' Neighborhood Guild in Philadelphia was now doing more than had ever been possible in the past. There was need felt for more funds that the present activities might be enlarged into true settlement work and resident Friends might be established in the neighborhood, thus bringing to bear in the most impressive way a wholesome influence toward right home life. A plan to have conferences on equal rights held in many localities had not been carried out, owing to the impossibility of finding qualified speakers to present this important concern. Literature on peace had been distributed, including 500 copies of Stevenson's "Teacher as a Missionary of Peace," and Jesse H. Holmes' "Military and Naval Expansion." Overtures had been made toward getting a peace lesson inserted at intervals among those prepared for the First-day schools. It was earnestly recommended that the yearly meeting endorse the McCall resolution, now before Congress, looking toward an agreement with the principal nations that they keep hands off the Philippines at and from such time as the United States should see fit to grant them independence, the intention being that the islands should have very much the position that Switzerland has in Europe. The meeting was asked to memorialize the President, urging that he open negotiations with the powers looking to such neutralization.

In the discussion of the report of the Philanthropic Committee, Edward H. Magill felt that it was a most encouraging report, but that one mistake had been made. He had worked earnestly to have a testimony against the use of tobacco inserted in the Discipline, and no one was more against its use than he, but he felt that the Philanthropic Committee had made a mistake in its attitude toward the new rule at Swarth-

more in regard to smoking, and in speaking of it as a step backward. There had not been a backward step at Swarthmore in this matter. The new rule was in the direction of the Friendly principle of self-government, such as had been in effect among the girls of the college for years. To make the students themselves responsible was the best way to do away with smoking. He knew the futility of trying to get rid of it under the old rule of prohibition, which fostered deceit and could not be enforced.

On Third-day morning the report of the Philanthropic Committee was again taken up. David Ferris spoke in favor of the only recommendation that had been made by the committee, to memorialize the government in favor of the McCall resolution for the neutralization of the Philippines. He said this was asking but little. It was but giving a little gleam of hope to these people. He reviewed at some length the whole Philippine question, and made an earnest plea for the independence of the islands. Alfred Moore said it seemed to him that this question in the form in which it was before the meeting was a political one, and he did not favor taking the action proposed. General assent to this view was expressed by the meeting. The question in its several bearings was further discussed by Richard Darlington, of West Chester; David Ferris, Henry W. Wilbur, William W. Birdsall, Edward H. Magill, James Q. Atkinson. David Newport thought this discussion a warning that such matters did not rightly belong in the yearly meeting. He quoted his mother, who used to say, "Beware of enthusiasm. Enthusiasm is not inspiration." Joseph Flowers, of Valley Meeting, Montgomery County, Pa., agreed that the meeting was not ready to endorse the proposition at this time, but would not like it to go out that the yearly meeting was not to take up political questions.

A new Philanthropic Committee was appointed, including, however, many of those on the old committee. No limit was set as to the time the committee is to serve.

Word came in from Women's Meeting that a proposition from Concord Quarter, to make a change in answering queries, had been considered by them and a committee appointed to take the matter into consideration. It was proposed that instead of answering all the queries at the quarterly meeting next preceding the yearly meeting, the Second, Third and Fourth should be answered at the autumn quarter; the Sixth, Seventh and Ninth at the winter quarter, and the First, Fifth, Eighth, Tenth to the Fourteenth at the spring quarter. In case of half-yearly meetings the six first mentioned would be answered at one meeting, the remaining at the second. This meeting concurred in the action of women's meeting, and appointed a committee to act with them in the consideration of the subject.

The report of the Joint Committee of the Several Yearly Meetings on Isolated Members, of which Elizabeth Lloyd is clerk, was received and considered with much interest.

(To be continued.)

WOMEN'S MEETING.

The business done in the women's branch followed the same general lines as that in the men's branch, but a small part of it was independent of their action.

Of the 104 representatives all were present except thirteen, for the absence of five of whom good reasons were given. A warm welcome was extended to visiting Friends, with and without minutes. Among the latter were Anna M. Jackson, of New York, and Anna M. Branson, of Ohio Yearly Meeting. Sarah Griscom was continued as clerk and Matilda Garrigues as assistant clerk. Mary H. Whitson having asked to be released as reader, Lucy Biddle Lewis was appointed in her stead. When she took her place at the table Sarah M. Carver spoke of the debt of gratitude the meeting owed to her father, Clement M. Biddle, and was glad to see the daughter manifesting a like interest in the welfare of Friends.

Elizabeth Lloyd laid before the meeting a concern that one general nominating committee be appointed to serve during the week and bring forward names for all committees, unless the meeting otherwise directed. She believed this would prevent the appointing of the same ones on several different committees and draw a larger number into service. There was much expression in favor of this proposal, but the meeting was not ready for the change. On Sixth-day Mary H. Whitson called attention to the fact that many of those on the First-day School Committee were also on another standing committee, and several were on two other committees. She thought better work would be done for the yearly meeting if the time and strength of the worker were concentrated upon one committee. Lydia H. Hall proposed that a general committee be named to take into consideration the best method of appointing committees and report next year. This was not united with, the feeling being that there was not time to give it due consideration.

The report of the treasurer of women's meeting showed a balance on hand of $436.43. It was decided to divide $100 of this between the colored schools at Aiken and Mt. Pleasant, S. C. Anne M. Griscom was reappointed treasurer.

The epistles from other yearly meetings were felt to be very helpful. Alice C. Robinson told of the good results of efforts made by the Press Committee of Baltimore Yearly Meeting to purify the columns of the daily papers. She gave credit to Postmaster General Cortelyou for the disappearance of a certain class of immoral advertising.

Anna M. Jackson reminded Friends that Ohio Yearly Meeting will come the week before the General Conference, at Mountain Lake Park, and hoped that several could arrange to visit and encourage the little band of faithful workers there.

Friends' testimony concerning divorce having been referred to in one epistle, several expressed the hope that all members of our Society would exert their influence against it, and especially against the re-marriage of divorced persons.

Rachel M. Lippincott and Frances Cubberly spoke of how helpful it is for Friends to prepare themselves

for the meeting for worship by a time of quiet thought before the meeting hour.

When the George School report was read Lucy Biddle Lewis stated that it had been decided to introduce the teaching of domestic science to the girls there next year. Several Friends expressed their gratitude to the teachers and others in charge of the pupils, for the excellent moral influence of the school and for the instillation of Friends' principles. Others rejoiced that the pupils are not allowed to use tobacco in any form.

The report of the Philanthropic Committee was followed by much expression. Anna Janney Lippincott suggested that any who wished to do missionary work for children should inquire into the condition of the children in their own neighborhood. She also asked if Friends should not support a probation officer in connection with the Friends' Neighborhood Guild. Alice C. Robinson said that many women who have never had children of their own have the real mother heart and know how to help children who need mothering.

A number of Friends spoke of the lack of vocal ministry in our meetings. One said that if there is a call to speak it should be obeyed even if the tongue does falter. The throbbing of the heart that sometimes follows the call is a sign that the time has come to deliver the message. Another said that when one speaks in meeting it is not a profession that he is a better Christian than others, but rather a confession that he has felt God's love and wishes to share it.

Several Friends spoke of the improved condition of country meeting houses, owing to the Samuel Jeanes Fund. The recommendation was made that when any meeting plans to improve its meeting house it should as far as possible provide for the separation of classes in the First-day school.

The answers to the queries led to many helpful suggestions. Cynthia S. Holcomb expressed her sympathy with young mothers, who are kept away from meeting by home cares, and assured them that they will value the meeting all the more by and by, because of their patient sacrifice now.

Sarah T. Linvill said that it is not enough to be "clear of tale-bearing and detraction." If we hear something to the disadvantage of another, even though it be true, we should not repeat it, unless it is necessary to do so for some one's good.

Anna Janney Lippincott and others said that if Friends "maintain a faithful testimony to a free gospel ministry" that covers the whole ground. If other denominations believe in and support a professional ministry it is no concern of Friends. Sarah Griscom felt it right to say that Friends believe the system is wrong which requires any one to preach at stated times, whether he has a message to hand forth or not.

Alice C. Robinson advised mothers to read the Bible to their children, choosing carefully the stories from the Old Testament and simplifying the language if necessary. The Psalms and the New Testament she would read as they are, and the children would unconsciously memorize many passages and treasure them all their lives.

Matilda E. Janney queried to what extent women are to blame for the frequent instances of sudden death among overworked business men. Ruth Peirce DeCou spoke of the old-time simple hospitality, and wished that to-day Friends would open their homes freely, giving guests just such fare as they are accustomed to have daily. Cynthia S. Holcomb asked the rich to set an example in living simply, making it easier for others to do so. Martha S. Townsend hoped those who were not rich would not be ashamed to offer such as they had, for plain fare is sufficient when love goes with it.

Annie Cooper Lippincott asked that Friends would everywhere enter their protest against the growing social custom of playing games for stakes, and the more common custom of playing for prizes. Elizabeth Lloyd expressed her pity for the mothers and middle-aged women whose lives are so empty that they are willing to spend whole mornings or afternoons every week playing games. Mary R. Livezey hoped Friends would not deal at stores where trading stamps or other special prizes are given. Cora Haviland Carver questioned whether the giving of prizes in schools does not foster an unhealthy spirit of emulation. Hannah Clothier Hull hoped Friends would carefully distinguish between offering scholarships and other rewards to students for faithful work, and the playing of games for prizes.

Alice C. Robinson expressed a concern to visit men's meeting, and was set at liberty to do so. Isaac Wilson brought to the women's meeting a message of encouragement for wives and mothers.

A number of Friends testified to the help they had received from the lives and ministry of Isaac H. Hillborn and Allen Flitcraft. The vacant places caused by death were feelingly referred to by Martha S Townsend and others. Loving allusion was made to Lydia H. Price, who was kept away from the meeting by bodily infirmity.

MEETINGS FOR WORSHIP.

On Fifth-day morning the business was suspended and the usual mid-week meetings for worship were held. Both houses at Fifteenth and Race Street were filled by the appointed hour, and in both there was a free ministry of the gospel that met the witness in the hearts of those assembled. In the Race Street house there were sermons by Edwin Holmes, Jesse H Holmes, Sarah T. Linvill, Thomas Sheward, Sarah E Flitcraft, Hannah Thompson and Elizabeth Lloyd and vocal prayer by Thomas Sheward and Rachel M Lippincott. In the Cherry Street house the speakers were Alice C. Robinson, Isaac Wilson, Emma Gaskill, Sidney Yarnall and David Ferris.

The early morning meetings were well attended and were a season of spiritual refreshment. There were many messages breathing hope, faith and trust and also times of silent communion. Those who were privileged to be present felt themselves better prepared to take up the business of the yearly meeting in the true Friendly spirit.

THE LESSON OF THE CALIFORNIA EARTHQUAKE.

[A discourse by David Ferris at Friends' Meeting at Langhorne on Fifth month 6th, 1906.]

God is good. His tender mercies are over all his works. He is perfect love and his love enfolds all of his limitless creation. But why did he allow this great earthquake to come upon his weak, defenceless creatures, to engulf and overwhelm them? It is reported that a noted evangelical minister said that it was to punish the wicked. We know that could not be so, for in the great law and order of God's universe earthquake, storm, flood and fire visit impartially and destroy equally the good and the evil, the just and the unjust; even as the beneficent operations of nature, the sunshine and the rain are sent to all alike. I believe if a company of the best men and women in San Francisco had been assembled at prayer in the portion of the city destroyed, it would have overwhelmed them just as surely as if they had been a party of thieves and gamblers. If it were not for this unbending immutability in the perfect laws of God the whole universe would be in confusion, and there would be uncertainty and anarchy in millions of worlds. The same law of gravity that causes the apple to fall holds the great universe of worlds in order and unvarying rotation, and is a "chain of love uniting all below and all above." Therefore, though all the saints and angels unite in praying for the suspension or abrogation of God's laws it must be ineffectual, for God is perfect goodness and knows all things. We are low and weak and sinful and ignorant, and we don't know what is good for us. The poet says:

"One part, one little part, we dimly scan,
Through the dark medium of life's feverish dream,
And dare arraign the whole stupendous plan,
If but that little part incongruous seem!
Nor is that little part what mortals deem.
Oft from apparent ill, our blessings rise
O then renounce the impious self-esteem,
Be humble and be wise."

When we can reflect truly on the attributes of a God who is all love and all perfect, we can truly exclaim with the evangelist: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

But what is the lesson we are individually to learn from this great calamity? It is, in the words of the great Apostle Paul, that "God hath made of one blood all nations of men." We are to love one another and to help one another, not our friends only, but every one in need. We are to be God's angels now, the dispensers of his love and charity and sympathy. How generously and magnificently are the people, everywhere responding to this holy message, not in our country only, but the world over. We are all of one religion as defined by the blessed Jesus. "Inasmuch as ye have done it unto the least of these, ye have done it unto me." This great lesson has entered into thousands of hearts and has been promptly put into practice. It has touched the miser's heart and loosened his purse strings. It has made the selfish man sympathetic, and brought tears of pity to eyes all unused to such moistening. It has softened the hard, cold heart and made us feel that we are all brethren. It has leveled the walls of sectarianism and bigotry, and Catholic, Unitarian, Methodist, Episcopalian, Jew and Gentile have bowed together in humble adoration, feeling that they had one Divine Father, and that he loved them all. And, oh, the heroism displayed by those patient sufferers! Men in the performance of duty freely risking their lives for others; gentle, weak women suffering uncomplainingly, more anxious for their dear ones than for themselves. This baptism of earthquake and fire seemed necessary to bring out the inherent nobility of our common humanity.

We do not realize our human littleness in God's great creation. We are as dust or as a few drops in the mighty ocean. If our whole world were destroyed it would be but a very small one of many millions of worlds, some of them thousands of times larger than ours. If we could realize what mere atoms we are it would humble us, and more humility would be profitable to us. How beautiful in this connection is the reflection of the Psalmist: "When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained: what is man that thou art mindful of him, and the son of man that thou visitest him?" In the allegory or parable of the book of Job—for as such I view it—the chronicler says of Job, after every earthly possession has been taken from him: "In all this Job sinned not nor charged God foolishly." When to the loss of all was added great bodily suffering, and his wife in her despair said to him: "Curse God and die," he replied, "Thou speakest as one of the foolish women; shall we receive good at the hand of God, and shall we not receive evil?" This displays a trust in the goodness of God when the sufferer could not understand why he was afflicted. How many in our day lack this trust and in their arrogance "charge God foolishly."

Another instance of humble faith and trust is chronicled in the Old Testament in Habakkuk 3: 17: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat. The flock shall be cut off from the fold; and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." These expressions of trust and confidence in a good, all-wise, omnipotent God and Father of the universe ought to be a lesson to us. In that day they believed our earth the center of all things, and the inhabitants thereof the only intelligent creatures of his creation. We now certainly know that our little planet is but a speck, as a grain of dust in the illimitable vastness, and there may be thousands of worlds which may be peopled with inhabitants more intelligent than we are. We ought to be able to say with a knowledge and a fervency greater than the Psalmist, "What is man that thou art mindful of him, and the son of man that thou visitest him?"

We may feel in the light of our greater scientific knowledge: "Thou hast made him little lower than

the angels and hast crowned him with glory and honor; thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet." How has God done this?—by giving us the greatest and most precious gift of God to man, a spark of his own immortal essence, the light that enlightens every accountable soul—a more sure word of prophecy as a light shining in our darkness until the day dawn and the day star arise in the heart: "The grace of God which bringeth salvation and hath appeared unto all men, teaching us the denying of all ungodliness and worldly lusts, that we should live soberly, righteously and piously." This most precious gift of God to man is the gift of his own spirit, of himself:

"And Oh thou gracious giver of all good,
Thou art thyself of all thy gifts the crown,
Without thee we are poor, give what thou wilt,
And with thee rich, take what thou wilt away."
(Cowper.)

"What am I then? Naught! But the effluence of the Light Divine,
Pervading worlds, hath reached my bosom too;
Yes, in my spirit doth thy spirit shine,
As shines the sunbeam in a drop of dew."

Could we but realize our littleness in the great boundless creation it would save us from charging God foolishly; it would save us from foolish prayers; that God's great beneficent laws should be altered or annulled. We would come to realize the truth of the declaration of the blessed Jesus: "Until heaven and earth shall pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled." We should be enabled truly to pray as Jesus did: "Thy kingdom come, thy will be done."

Now I want to call your attention to the great difference between the feelings and passions excited by the inevitable calamities caused by the irreversible laws of God, and those caused by man's inhumanity to his brother man. The first earthquake, fire, flood, storms, shipwreck, famine, pestilence, etc., arouse into activity all the diviner qualities of our human nature—love, pity, sympathy, generosity, courage, self-sacrifice, service. All the good angels of our nature come at the call of these inevitable calamities. This we know from the results of the California disaster. But how different are the passions aroused by man's inhumanity to his brother man. Then the lower animal passions are all aroused into action; injustice, cruelty, selfishness, hardness and the lower nature becomes dominant. Instead of the holy angels of love and mercy the fiends of revenge and hatred take possession of us. Shakespeare says:

"The gates of mercy shall be all shut up,
And the flushed soldier, rough and hard,
In liberty of bloody hand shall range
With conscience wide as hell."

I think it is necessary for us to have a firm faith in our immortality. Our earthly tabernacle is but for a few short years, and that span is so uncertain and often full of trial and suffering that we cannot avoid, that were this life all we might well ask, "Is life worth living?" The apostle says, "If in this life only ye have hope, ye are of all men most miserable." Jesus taught a full faith and trust in immortality. "Tell my brethren that I ascend to my Father and your Father, to my God and your God." "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." This perfect and undoubted trust and faith in immortality was imbibed by the disciples of Jesus and by the primitive Christians, and was their strength and support in every trial, and gave them a complete victory over what we call death. There was very little in this mortal life to make it desirable to them, so they turned to the heavenly future with ardent longing.

"Thither all their wishes bending,
Rose in ecstacy sublime;
Thither all their hopes ascending,
Triumphed over death and time."
—Montgomery.

What else could have sustained these sons of the morning of our Christian faith through all the excruciating tortures and burning which they endured with inflexible fortitude? The Apostle Paul, when feeling his earthly pilgrimage was drawing to a close, said: "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, shall give me at that day." (2 Tim. 4: 7, 8.) When Stephen was about being stoned to death he said: "Behold, I see the heavens opened, and the son of man standing on the right hand of God." (Acts 7: 7.) So over them the grave had no victory. If we had this unshaken faith in immortality, no earthquake, fire, flood, storm or disease could kill us, but only enable us to cast off this robe of clay and put on our shining garments, and say as Stephen did, "Lord, receive my spirit."

Some of the early Christians almost courted martyrdom, so sure were they that it was but the opening of the portals into a more blessed life.

"Thy light, thy love, in their bright plentitude,
Filled me with an immortal soul, to spring
O'er the abyss of death, and bade it wear
The garments of eternal day; and wing
Its heavenly flight beyond this little sphere;
E'en to its source; to thee, its author there.
God! thus alone my lowly thoughts can soar;
Thus seek thy presence. Being wise and good!
Midst thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude."

THE LITERATURE OF THE BIBLE.—VI.

That there was a considerable body of early Hebrew poetry, most of which is now lost, is shown by the fact that there are songs quoted from two books —"The Book of Yashar" and "The Book of the Wars of Yahweh." The fragments quoted are so small that it is difficult to say exactly what kind of books they were except that they contained songs. Possibly they contained stories, too, as Arabian books often do, but, since all the quotations are poetical, it seems reasonable to conclude that they were primarily song books. The first books of the Hebrew people then were song books!*

* There may have been some small law collections almost as early.

The "Book of Yashar" is quoted three times. The name means "The Book of the upright." In what sense the word "upright" is used there is little evidence—possibly the heroes were called "The Upright." One quotation is the well-known passage in Josh. 10: 12, 13:

"Sun, stand thou still upon Gibeon;
And thou, moon, in the valley of Ayalon.
And the sun stood still,
And the moon stayed,
Until the nation had avenged themselves of their enemies."

This is followed by the sentence, "Is not this written in the Book of Yashar?" which probably implies that this was a book that was very well known. But the writer who embodies the fragment in the Book of Joshua interprets it as prose! He pictures Joshua as shouting this command to the sun and moon, and explains that the day was lengthened so that "there was no day like that before it or after it." But this certainly seems like a passage exactly parallel to the line in "The Song of Deborah," where, at the crisis of the battle it is said,

"The stars in their courses fought against Sisera."

We know from other parts of the "Song of Deborah" that this line is a poetical expression of the fact that Yahweh came across the hills to the help of Israel. Then there was a special manifestation in a thunder storm. Whether there was any phenomenon of nature here that specially suggested the idea of the sun standing still it is impossible to say, especially as there is an entirely different account of the battle given in Joshua 10: 9-11. But, at any rate, the fragment which we have is strong and beautiful, indicating that the song may have been as powerful as the "Song of Deborah."

Another quotation from the "Book of Yashar" is the lament over Saul and Jonathan, found in 2 Sam. 1: 19-27.* This is probably the complete poem, and another indication that the "Book of Yashar" would have added to the volume of the world's great literature if it could have been preserved. The construction of the lament is of especial interest. There are two principle divisions set off by a refrain. The divisions are of very uneven length, the first one containing eighteen lines, verses 20-24, and the second one five lines, verses 25b-26. In later Hebrew lament literature a special meter is used, called the Kinah meter, which consists of one long line followed always by a very short line, which gives the voice of the reader a melancholy cadence. While the lines of this song do not fall into this meter, but are tetrameters, the long and short divisions seem an expression of the same feeling. The long division falls into five strophes, each of which deals with a special idea contributing to the main theme. These strophes fortunately coincide with our verse divisions.

The refrain is also given a specially artistic treatment. There is a constant element and a variable element. The line,

"How are the mighty fallen!"

occurs three times, but in combination with different ideas. The construction of the poem and its chief ideas may be indicated as follows:

Verse 19. Refrain—
"Thy glory, O Israel, is slain upon thy high places
How are the mighty fallen!"
Verse 20. Let no one even the enemies of the slain rejoice.
Verse 21. Let nature join in the mourning.
Verse 22. The bravery of the slain.
Verse 23. The beauty and strength of the slain.
Verse 24. Let Israel mourn.
Verse 25a. Refrain—
"How are the mighty fallen in the midst of the battle!"
Verse 25b to 26. The personal love and grief of the singer.
Verse 27. Refrain—
"How are the mighty fallen,
And the weapons of war perished!"

Of course a question of the greatest interest is, Did David sing this lament as 2 Sam. 1: 17 says he did? But, alas, no positive answer is possible. This much can be said, however, there is nothing in the song out of harmony with David's time or David's character, and his great reputation in later times as a singer probably has some foundation in fact. But this whole question must be taken up at another time.

There is one other fragment from the "Book of Yashar," 1 Kings 8: 12, 13:

"Yahweh hath said he would dwell in thick darkness.
I have surely built thee an habitation,
A place for thee to dwell in."

It is only from the Septuagint version of the Old Testament that we learn that this comes from the "Book of Yashar." The Septuagint is the version that was much used in the time of Christ, and must, therefore, have been made from manuscripts centuries older than those from which our English version was made. This version puts 1 Kings 8: 12, 13, after 8: 53, and adds words which represent the Hebrew for "Behold this is written in the Book of Yashar."

This fragment probably is speaking of the temple at Jerusalem, and would therefore come from a poem later than the building of the temple. This makes it probable that the collection of songs composing the "Book of Yashar" was not made until after the time of David and may have contained Davidic material.

There is only one reference to the "Book of the Wars of Yahweh," and only a scrap is quoted, a landscape description containing no clue as to what sort of a poem it comes from. It is found in Num. 21: 14, 15, and is as follows:

"Vaheb in Suphah
And the valleys of Arnon,
And the slope of the valleys
That inclineth toward the dwelling of Ar,
And leaneth upon the border of Moab."

But even such a fragment stimulates the imagination to try to realize what those old books must have been. If only there were hope that someone might dig one up somewhere! But it may be that some of the songs already known were in these books. Would any one have made a collection of the songs of the wars of Yahweh and not included "The Song of Deborah"?

*Read in Revised Version.

FRIENDS' INTELLIGENCER.

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Reading matter, for insertion the same week, must reach us not later than Third-day morning.

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PHILADELPHIA, FIFTH MONTH 26, 1906.

CERTAINTY IN RELIGION.

AMONG the numerous comments upon Dr. Crapsey's views we find the following: "What people want is certainty in religion. Juggling with the wording of the creed is not only dishonest; it is immoral." No doubt all Christians will agree with the first statement. The strongest influence that turns the minds of men from dependence for happiness upon the shifting changes of temporary things to the perennial joys of religious dependence, is the certainty of the unfailing love and care of God. Family ties are broken, physical endurance fails, business enterprises are not successful, amusements cease to amuse, our cherished plans may end in disappointment and still "to one fixed rock our spirits cling," for we "know that God is good." Amidst the vicissitudes of time the one great certainty is that God is eternal in us and we in him. But does this knowledge depend upon the wording of a creed? To assume that it does is to rest our certainty upon the evidence of men long since gathered to their fathers, whose judgment and knowledge in other domains we question.

What we call scientific and historical truths we hold as tentative, subject to revision upon new evidence or increased knowledge. The theologic embodiments of creeds are the result of joint historic evidence and metaphysical deduction, worked into form, after centuries of division of opinion, and manifold councils, by the final preponderance of certain views perhaps championed by the most able leaders. Are conclusions thus reached to be counted as certain truths of religion? If so it is little wonder that most of the people in the Christian world are still outside the pale of the church. Why should the views of Athanasius regarding certain matters be held as a more sure religious foundation than the opinions of the no less devout Arius and Sabellius? So called heresy in the church began long ago, when men living close to the time of the Master were divided in their philosophic views of his nature and calling, though united as to his spiritual power. A view which was felt to be best fitted for the spread of this gospel among ignorant and diverse races prevailed. Its definiteness of statement strongly commended it. Other views, branded then as heretical by the voice of the majority, have appeared again and again as the revealed voice of truth to men of later generations.

If we could be sure that the statements of a creed are forever fundamentally true, they do not afford the kind of certainty that hungering and thirsting humanity seeks in religion. The exact amount of truth and error in a formulated creed is after all only significant in so far as its acceptance or rejection may prove a stumbling block in the way of the earnest seeker after spiritual truth. Religious certainty is not born of right conclusions *about things*, but of real experience in human hearts. Men are not really convinced of the love and care of God by hearing scholars expound his attributes, but by the unseen forces that are constantly transforming seeking souls into his image and likeness. The spirit of God which moved upon the waters centuries ago is still at work upon unfinished creation. It was at work in the hearts of the early Christians, who, fearing their revelation was the last God would make to men, tried to state it in writing for the benefit of future ages. It was still at work in the tumultuous days of the Reformation, when men continued to write their interpretation of his revealed will. It is at work now, making men and women who turn with earnest desire toward God, the center, certain of the truths of his kingdom concerning which they have heard others testify.

Correct opinions are more desirable than mistaken ones, definiteness has much to commend it over vagueness, right direction will more surely lead us to God than wrong direction. Upon these considerations rest largely the argument for creeds. But when we substitute the means for the end, when we proclaim the infallibility of theologic reasoning of past centuries whose knowledge of other things is vanishing away; when we rest divine certainty upon the acceptance of metaphysical conclusion rather than the evidence of constant revelation, we make all written statements about God stumbling blocks rather than stepping stones toward the certainty that he is in the world. This certainty is the foundation of righteousness on earth and the promise of the other mansions of the Father's house. Our faith rests most fully, not upon a belief in an overruling Providence, but in the consciousness of a power in us and in other men which directs and controls us in business operations and social duties, and makes us hopeful and helpful in our spheres of life. Mankind is hungering for a knowledge of this reality, which comes not with the acceptance of dogma, but with the revelations of the light "which lighteth every man that cometh into the world."

Our readers are doubtless aware that Algernon S. Crapsey has been found guilty of heresy, and sentenced by the court which tried him to be suspended from exercising the functions of priesthood until he purges himself of error. Concerning this verdict his attorney, Edward M. Shepard, says:

"When the prosecution conceded, as it had to concede, that the form of the Apostles' Creed had been altered by the American Church more than once; when it conceded, as it explicitly did of necessity, that a number of its articles were interpreted by pious and indisputably orthodox churchmen in different ways

and are now interpreted by the whole Church in an entirely different way from the way such articles were interpreted until within the last century—the right of Doctor Crapsey to ascribe a spiritual verity to the divine conception of our Lord, and a spiritual verity to his resurrection, that is to say, to do precisely what St. Paul and other apostles did—was not open to reasonable dispute."

In a sermon concerning this trial, John Clarence Lee, a Universalist minister of Philadelphia, said that Socrates, Paul, Wycliffe, Tyndale, Luther, Bunyan, Fox and Wesley were all denounced as heretics by the people of their own time, and added:

"Doctor Crapsey appears to stand in the same class, as one of those who see old things in a new aspect. Every Church has the right to prescribe the creed which it desires to proclaim, whether that creed be broad or narrow, true or false. But in the light of history, it appears that many of those whom ecclesiastical courts have condemned have been the pioneers of religious progress. It is the independent thinkers, the candid preachers, the men who have the courage of their convictions, to whom the world at large must always look for new light upon the problems of life and faith."

At the "Equal Rights" meeting held in Philadelphia during yearly meeting week one of the speakers said again, what has been said so many times before, that when women want the right of suffrage it will be given to them. That very week in England four hundred women suffragists, escorted by forty members of Parliament, representing organizations from all parts of the country, interviewed Premier Campbell-Bannerman at the Foreign Office, and asked for immediate legislation giving the ballot to women on the same terms as to men. The newspaper report says: "The Premier smiled upon this strangely assorted body of women, including as it did ladies of title side by side with factory employees." He assured them that personally he was in favor of what they asked, and believed it would not be "many years" before the desired change was brought about. It is interesting to note, in this connection, that in Oregon, where the extension of suffrage to women is soon to be voted upon, two influences are being brought to bear against it—the saloon influence and the influence of the great corporations. The latter make the plea that such an extension of suffrage would tend to unsettle business.

The details of the struggle of the Russian people for freedom, as given in the daily papers, are full of encouragement to those who believe in liberty and brotherhood. We have been accustomed to think of the Russian peasants as being densely ignorant, but now we find that these peasants join with the Constitutional Democrats in demanding the abolition of the death penalty and universal suffrage for women as well as for men.

At the recent National Conference of Jewish Charities in Philadelphia, Dr. S. Solis Cohen, a well-known throat specialist of that city, declared to the conference that the problem of tuberculosis is no longer medical, but social. "The doctors," he said, "have shown the path which must be followed, and it is the duty of the community to cope with the situation. Tuberculosis is primarily a housing problem, and in the end analyzes its causes into two economic factors—high rents and low wages. Cause rents to be low and wages high, and you solve the tuberculosis problem." But before rents will be low and wages high the public conscience will have to be so educated that those who amass large fortunes by paying the lowest possible wages to the worker, or by asking the largest possible rent for houses that are not fit for even animals to live in, will no longer be treated with outward respect and honor simply because they are rich. Some way will also have to be found to do away with the grinding competition that compels generous-minded men to pay less than living wages or go out of business altogether. There will be need for a great deal of "plain living and high thinking" before tuberculosis and its causes becomes a thing of the past.

A tract of forty acres of good land has been offered the Vacant Lots Association of Philadelphia. This would furnish gardens for 160 needy families, each of which could produce $50 to $60 worth of vegetables. Before the tract can be used in this way about $800 are needed to do the plowing, harrowing and fertilizing. Those wishing to aid this philanthropy, which helps people by giving them a chance to help themselves, may send money to Jonathan M. Steere, treasurer, Girard Trust Company, Philadelphia.

It is a significant thing that the time has now come when in praising any great national leader, any least peaceful trait he may have is made much of while as little as possible is said of his warlike tendencies. It is to a statesman's credit now to be peaceful, and we have reached that stage of progress when it is not creditable to be too conspicuously warlike. They even go so far as to proclaim William of Germany as one in whom friends of peace may put their trust. Professor Peabody, of Harvard, who has recently returned from Germany, describes him as a promoter of peace, holding out the olive branch to all the world, and not a war lord shaking the mailed fist in the face of Europe. He says that Germany, by virtue of the commercial expansion it is now working for, is pledged to maintain the peace of the world, so far as her own honor will allow.

Several weeks ago the House of Representatives passed, by a majority of 222 to 7, a bill removing the duty from "denatured alcohol," that is, from alcohol that has had substances put into it making it undrinkable. The purpose of the bill is to provide cheap fuel for heating and motor purposes and also a cheaper light. It is claimed that alcohol can be produced for 18.4 cents a gallon, and that a given quantity of alcohol will produce twice as much light as the same quantity of kerosene. The Prohibition-

ists and the Woman's Christian Temperance Union, as well as the distillers, are in favor of this bill. The distillers would rather manufacture alcohol for good purposes than for evil, if they can make as much money out of it. The temperance people favor it because it would then be easy to teach the young that alcohol should be classed with kerosene as a fuel, to be burned and not drunk, and for many other reasons. This bill is now before the Senate Committee on Finance, of which Senator Aldrich, of Rhode Island, is chairman, and will stay there unless the pressure of public opinion for its passage brings it out. The opposition to the bill comes chiefly from the manufacturers of wood alcohol and the Standard Oil Trust. The latter, while obstructing the passage of this bill, which would make alcohol cheaper than gasoline, has raised the price of the latter commodity because the supply is less than the demand.

NEBRASKA HALF-YEAR MEETING.

Held at Lincoln, Fourth month 28th, 29th and 30th, 1906.

When Friends gathered for the Seventh-day meeting we were indeed glad to welcome to our midst Elizabeth Stover, of Brooklyn, N. Y., and Griffith Coale, of Iowa. Among our own isolated members was Russell Lownes from Highland, Cal.

Mary G. Smith, of Hoopestown, Ill., was unable to reach Lincoln in time for this first meeting.

It was very difficult for us to realize that the meeting must take up the regular routine without George S. Truman, who was detained at home by the serious illness of his daughter, Hetty K. Truman. This was the first time in the history of the Nebraska Half-Year Meeting that our aged Friend had been absent. The feeling of those assembled was voiced when, in the opening prayer, a special blessing was desired for the absent ones.

Isaiah Lightner brought home to us the truth that our spiritual strength is increased in proportion to our deepening love for God and humanity. Carelessness in attendance of meetings for worship is apt to result in spiritual poverty.

While we have a precious promise to the two or three gathered together in his name, there is a more marked advancement in strength and usefulness when the meeting house seats are regularly well filled, for an encouragement comes from full benches that can be obtained in no other way. When impelled by the proper motive such attendance will not be felt to be a sacrifice.

Our Friend from the East rejoiced to meet with us in the freedom of fellowship. She represented, as it were, the feeling of loving interest that is felt by the Eastern meetings for those of the far West.

She thought that there was a marked increase of interest and attendance in our meetings throughout the Society. The once prevalent spirit of criticism seems to be giving place to that of service and fellowship.

When such efficient workers as Aaron M. Powell, Joseph A. Bogardus, and others, lay down their work it has to be taken up by many others, and the feeling of responsibility becomes wider spread, who can measure the amount of good that may be accomplished when there is individual faithfulness among the membership?

Griffith Coale impressed the fact that we are all equal in so far as we are faithful to revealed truth.

Russell Lownes expressed his deep thankfulness for the privilege of again attending the Nebraska Half-Year Meeting.

We regretted very much that Elizabeth Stover was obliged to hurry on towards her home immediately after the close of the afternoon session.

First-day morning all things seemed favorable. The weather was propitious and our friend, Mary G. Smith, had arrived on an early train. When the hour for opening the meeting arrived Isaiah Lightner read the 17th chapter of 1 Kings. The short silence which followed was broken by an appeal for divine guidance, under the assurance of the promise given to the "two or three gathered together in the name of the Lord." It was especially desired that we have the necessary courage to answer yes and no at the right times, not being distracted by the "lo heres" and "lo theres," but humbly following the simple example set by Jesus, and at last be found with the pure, sound grain when the chaff should have been winnowed away.

Mary G. Smith arose with the words, "One Lord, one faith, one baptism," and queried as to whether we really appreciated the meaning of these words. Are we individually and collectively baptized into the divine essence of simple loyal faith in the teaching of Jesus, thereby gaining earnestness of soul life and strength to withstand temptations in various forms, whereby we will be enabled to come into helpful contact with humanity. It may be our high privilege to roll away the hindering stone that imprisons a brother or sister.

Silent communion with God has ever been a peculiar feature of Friends' meeting. To be profitable this silence must be a living silence, in which every soul realizes that it is a portion of the great eternal spirit. This is one of the vital conditions for spiritual growth. It is by this means that we may best understand and appreciate those with whom we come in contact. Thus we are able to join hands and move forward together in the "one faith" and the "one baptism" of the omnipotent, omnipresent God.

Griffith Coale called attention to the many different religions, of which Christianity was but one, and to the many denominations, of which Friends are one. If we have a right to exist we have a right to be heard. We have no hard and fast creed. Our nearest approach to one is perhaps the maxim of our founder, George Fox, "Mind the Light."

Christ's invitation to follow him involved no code of belief. We look to a man's life in the everyday walks of life when we wish to apply a test of his worthiness, rather than to his beliefs. We to-day are in danger of losing sight of primitive simplicity.

Elijah through simple, humble obedience, was enabled to accomplish great things. Those who ministered to him in obedience to the divine command

were also blessed. "The barrel of meal failed not," "the cruse of oil did not run dry."

One of the high standards of Christianity is to deal justly and walk humbly with our God.

The great purpose of prayer was beautifully explained as simply a means by which we may get into the proper attitude towards God. In the resulting state of spiritual exaltation we are very sensitive to impressions from the divine mind. Under these conditions God gives liberally because we are able to use it to the best advantage.

After the regular morning meeting Mary G. Smith gave a very interesting and profitable talk on the need of making reform work the vital part of religious work, because it is one of the most potent forces for the development of the soul.

She took up but three of the branches of reform work—social purity, temperance and the cleansing and elevation of the secular press. In a clear and forceful manner she emphasized the fact that men and women should live up to the same standard of purity and right doing, and we as individuals and as organizations are responsible for the exercise of our influence along these lines. Let us see to it that we are doing all that is required at our hands.

SECOND-DAY MORNING.

Owing to a severe rain storm the business meeting was a little late in convening. We were assured that very many Friends are lovingly mindful of the sessions of the several quarterly and half-yearly meetings in the West. This sentiment has crystallized in a practical way in the work of the "Committee for the Advancement of Friends Principles," for it is largely through their help and influence that we are enabled to enjoy the helpful presence of visiting Friends from the East and Middle West.

It was thought that there was a great need in the various localities for an ingathering of those interested in Friends' principles, not only that we may be helped and strengthened as an organization, but that the world at large and humanity in general might be strengthened and helped also.

The reading of the Third Query brought out much live discussion of the tobacco question. We were sincerely thankful to be able to answer the query so fully as a meeting, and deplored the fact that the habit was becoming so prevalent throughout the nation.

The proposed change in the queries by Illinois Yearly Meeting was discussed at some length. It was pretty generally conceded that this part of our business often becomes stereotyped and formal and therefore in spirit dead. Present-day work must be done by present-day methods. To fail to do this is sure death.

It was thought by some that the philanthropic work was of such vital importance that more of the meeting's time should be devoted thereto.

Throughout the sessions of our Half-Year Meeting much live interest has been manifested, and our minds have not unduly dwelt on the comparatively small attendance.

Fully appreciating the interest that the Committee for the Advancement of Friends' Principles has taken in our welfare, and feeling that we have been especially blessed by the presence and ministrations of our visitors, as well as by our own faithful standard bearers, the Nebraska Half-Year Meeting drew to a close.

Signed in behalf of the meeting.

CATHARINE BURGESS CARR,
MARGARET BRINTON,
Clerks.

FRIENDLY EDUCATION CONFERENCE IN NEW YORK.

On Seventh-day, Fifth month 5th, the four Friends' Schools in the neighborhood of New York city held a conference, to which their teachers, trustees and friends were invited by the New York Yearly Meeting's Committee on Education. The morning session was occupied in considering "How to Create a Religious Atmosphere in the School."

Edward B. Rawson said that "Religion for the school must be devoid of theology (since theology is the part of religion on which men divide and for which children have little use), that the religious atmosphere is made manifest by its fruit—good conduct—and that Friends have the form of religion that fills the bill since it minimizes the theological element and emphasizes the practical."

The fundamental thought of Friends excludes theology and is one that can be taught in all schools without giving offence. Theology is what divides people, their ideals of God. But Friends have a fundamental idea which all other people and churches have, and this can be taught and will be acknowledged by others to be good. It is hard to define it, but it can be understood. It has been defined by many. M. Arnold says it is morality touched with emotion; that it is the power not of ourselves which makes for righteousness.

William M. Jackson spoke of development. Everything must grow according to the law of its being. The most important seed in the universe is the seed which effects human thought and happiness, and that in the spiritual seed it is the divine spirit in man. It is the duty of the teacher to try to develop the spiritual side as much as the purely intellectual.

Elizabeth Stover said the child is not ready for immediate high spiritual teaching; the child must be developed and assisted to grow. She agreed with a proverb that all the religion that most boys are capable of is good manners.

Dr. Baldwin discussed the relationship between religion and morality. Immorality begins on the playground; unfair play, dishonesty, scandal, self-seeking and profanity too often begin on the playground in various contests. The teacher should be a religious one, and should be able to mingle with the children on the playground. The Bible is an English classic. Have it read and studied as an English classic.

Elizabeth Hallock spoke of the accusation that lack of forms and ceremonies leads to irreverence, and in-

quired if lack of form does not interfere with spreading religious atmosphere.

Mary N. Cox, who presided at the morning meeting, spoke of the absence of the vocal prayer seeming to young people like absence of all prayer, possibly making all prayer seem useless, and as if we do not acknowledge a higher power. She questioned whether it would not be well sometimes at the schools to have something like a religious service, so that the religious side of the student's nature might have expression. How much religious expression must we expect or encourage from the pupil? Could anything be done in the way of young people's meetings?

Edward B. Rawson said the ordinary teacher is more anxious to inculcate his own thought than to give encouragement to the other person's thought. Let the child ponder and express any thought. Very often it will clear up the child's thought, and he will find that his supposed heresies are shared by others. The child thinks he does not believe in God. But in threshing it out with others he finds he has wrong preconceptions, and that nobody else has belief in the kind of God he has been rejecting.

Miss Chellis spoke of the use of pictures. The sweet-faced picture of George Fox at Swarthmore she thought was inspiring. She has found it helpful to children to become familiar with, by memorizing, fine religious thoughts, poetically expressed.

William M. Jackson spoke of the influence springtime had upon him as a boy, and suggested taking children out in the open air for talk and singing.

Nancy J. Adams spoke of the indifferent influence of forms; she had seen cherubic-looking boys who attend church, but can hardly be persuaded to tell the truth. She also emphasized the usefulness of quiet in young people's meetings.

Anna Gillingham spoke of impressing the mystical thought upon children, that knowledge of facts is insufficient; the child should learn that there is something behind which transcends human knowledge.

At the afternoon session Alice Palmer presided and presented the subject, "What does the teacher owe to herself?"

Mary N. Cox said that the teacher owes it to herself to keep herself fresh and capable and effective; needs recreative work—that is, recreative work that will bring new life to the school.

E. B. R. said that was the principal's standpoint—to have the teacher work and study for herself? No, to bring things to the school. He agreed with that. It was the duty of the teacher to improve himself all the time for teaching; all his conscious effort should be to that end. E. Hallock objected to the *conscious* effort.

Elizabeth Stover spoke of the peculiarity of teachers, the danger that they should be nothing but teachers, have the teaching attitude.

Mr. Seelye spoke of the physician and the lawyer and the banker being expected to be other things, to be a man, a useful citizen. It should be the same for a teacher, he should try first to be a man, a useful citizen.

M. N. Cox said we need to get more breadth of human feeling; get away from being teachers solely.

We do not get the best results as teachers by spending all our spare time in learning methods of teaching. Danger of getting to be too thickly encrusted pedagogues—getting all the new points. One of the first essentials is to get wholesome recreation, throwing off the load for a little while, and doing the things we really want to do. She suggested day and night shifts.

Dr. Baldwin does not believe in dissecting children, observing them; we observe those things from which we are apart. There should be appreciation and sympathy rather than dissection and observation.

Mariana Rawson suggested having teachers meeting together for periods in the summer at one time. Thought recreation of that kind would be lovely for vacations.

Alice Palmer thought teachers should try to get away from each other on their vacations. Suggested carrying on a line of study entirely separate from her teaching.

E. B. Rawson spoke of the advantage of thinking for one's self, of always trying to have something to say (not necessarily saying it) when other people talk and discuss.

E. Stover suggested leaving something to providence; not agonize so much; try to do your best, but recognize that there are other forces at work.

Dr. Baldwin said that a teacher does not necessarily wear out; a teacher at the Boston Latin School taught for seventy years and died at the age of ninety-two.

H. M. H.

TEACHING THE TEACHERS.

In the education of the colored race nothing can be more important than the educating of teachers themselves. This is being done in an effective way by a summer school for teachers which is carried on in July by the Institute for Colored Youth at Cheyney, Pennsylvania. Last year the attendance and the interest in the courses proved beyond question the need and the demand for the work. Fourteen principals of large schools were among the visitors and students, and from every Southern State except Texas and Florida came representatives. It is told as a significant fact that one-third of the colored schools of Alabama are closed because teachers cannot pass the rigid State examinations. This summer school at Cheyney is intended to make such a condition impossible, and it has become evident that there are hundreds of colored teachers in the colored public schools in the South who are devoted to their work and are willing to make sacrifices to improve their efficiency. Dr. Booker T. Washington, of Tuskegee, testifies that he has followed the work from the beginning and heartily endorses it. The principal of this colored school is Mr. Hugh M. Browne, who is described by Dr. Washington as one of the strongest and most useful educators of the race. The continuance of these sessions depends largely on the contributions of those interested in the general cause, and

$2,000 is needed for the successful prosecution of this year's session. The treasurer is Mr. Walter P. Stokes, 217 Market Street, Philadelphia, Pa.—*The Outlook (New York)*.

FROM WOODBROOKE.

[Extracts from a personal letter, not written with any thought of publication.]

I shall always remember the journey from Liverpool to Birmingham, through the new green hedges and meadows, for it gave us our first glimpse of the springtime of 1906, as well as the lasting impression of the quiet, contented beauty of English rural scenery and made me long for as much of God's out-of-doors as can well be put into my stay in England. Such hunger cannot fail to be satisfied at Woodbrooke. As one of our American party here kept saying, when she was taking us through the garden just after our arrival, "It is heavenly." Daffodils, narcissus, tulips, daisies and wild primroses are everywhere; the birds sing gloriously from an early dawn to a late twilight, and better than all, there is through all the family, from the lecturers to the maids and the gardener, the most beautiful spirit of Christ-love, expressing itself in a thousand courtesies. In a word, every one is host or guest in turn, according to his opportunity to serve others or to be served by them. I had meant to say, long before this, how much the INTELLIGENCER, along with my home letters, added to the cordial welcome to Woodbrooke. Two copies have arrived, and the other American girls seem so hungry for its news that I have agreed to place my name upon the numbers and leave them where any one may have the benefit of them. We were advised to attend all the lectures for the first week and then drop out those that we least want, which, after all, is a very difficult problem to solve. I have managed to sift my program to an average of two out of the three lectures a day. Those I have chosen are two each week by Mr. Franks, on "The History of the Doctrine of the Atonement"; two by J. Rendel Harris, on "The Primitive Christian Bookshelf," and one each week of the following: "The Spiritual Life," by Dr. Harris; "Rise and Reason of Quakerism," by Neave Brayshaw; "Republic of Plato and English Local Government," by T. Bryan, and "Elements of Economics," and another on "Ethics," by George Shann. This sounds like a heavy program, with the addition of two short, easy lessons a week in beginning Greek, but I shall not burden myself with too much reference work. Some of that can be done later, and the lectures seem more valuable. Many of them require no outside work, and most of them are much more delightful than they are wearing. I haven't tested my capacity fully yet, but I think I see at least two hours a day ahead of me for recreation, walking, golf or tennis, besides the time given to four o'clock tea and our morning devotional, at 9.15, which is the most helpful time in the day to all of us. The strangeness is for the most part gone now. We find ourselves brought together for mutual helpfulness. What abundance of strength is to come to us, both from receiving and giving, we could not now predict. There are those here who have a definite missionary work in view; others who are school teachers here for rest and inspiration; others, like ourselves, who, having no definitely-planned work for the future, are hoping to be better prepared for the work we have already been trying to do in our own home neighborhoods, or, it may be, storing up strength for some work that we do not yet see. Still we are not conscious of any difference of purpose in the course of our daily life. EDITH M. WINDER.

CROWNED AND SAINTED.

(IN MEMORY OF SUSAN B. ANTHONY.*)

Crowned is she and sainted
In heavenly halls above
Who freely gave for her sisters
A life of boundless love.

I saw a strange rich vision,
I heard strange music ring,
As I dreamed o'er my well-loved Poets
On a night in the early spring.
I mused o'er the great-souled Wordsworth
(O to me he is half divine!),
And I found once again in his pages
The song with the beautiful line
That tells of the perfect Woman
In whose spirit blithe and bright
There shines like a consecration
A gleam of angelic light.

And I seemed to behold in my vision
The sorrows of all the years;
I heard the women pleading,
Pleading with soft warm tears;
And ever above the praying,
Above the sorrowful song,
And the tender, wistful grieving
For the long, long years of wrong,
I heard them speak of the leader
In whose spirit rare and bright
Should shine like a consecration
A gleam of angelic light.

I saw the nation toiling
In grief and darkness lost,
Like a ship on the pathless ocean
O'erwhelmed and tempest-tost.
There was need of a faithful pilot,
There was need of a God-sent hand,
To guide o'er the pathless ocean,
To guide to the longed-for land;
And O, there was need of the Woman
In whose spirit sweet and bright
Should shine like a benediction
A gleam of angelic light.

Like pilgrims wandering the woodlands
In a country wild and strange
Who daily front new dangers
And sigh for the blessed change
Of kind and friendly faces,
Of dreamed-of comrades dear,
The comfort of friendly firesides
And pleasant household cheer,—
So sighed the toiling people
For her in whose spirit bright
Should shine like a consecration
A gleam of angelic light.

And then I saw in my vision
How the mighty of earth grew proud,
They scorned their humbler brethren,
They laughed at the lowly crowd.

* Read at a memorial meeting of the Swarthmore Woman Suffrage League, Fifth month 7th.

Ah me, to think of the folly
And fashion that fill our days!
Ah me, to think of our scorning
Our fathers' simpler ways!
Ah me, to think of the greedy
And godless kings of the mart,—
And then to think of our hunger
For one great human heart!

The land was weak and helpless,
It lacked the leader true
Who should cure it of its blindness,
Who should break a pathway through
The wall of outworn tradition
That still around us stands
Ready to yield and crumble
At the touch of heroic hands,—
Hands of noble heroes
Fearless and great and strong
Who shall heal the old-time evils
And the centuries of wrong.
In my vision I saw those heroes,—
And there by the men of might
Stood their sisters consecrated,
With eyes of angelic light.

And was one sister foremost
Among those women there?
And who was she whose bearing
Made her seem so queenly-fair?
Was it high-souled Mary Lyon
Uplifting her sisters' lot?
Was it the saintly Quaker,
Our own Lucretia Mott?
Was it noble Frances Willard
Who strove as angels may?
Was it the loved and lost one
Whose passing we mourn to-day?

Nay, none of any was foremost,
But hand in blessed hand
They stood as Olympian women
On old Greek friezes stand.
All shared a common glory,
All were linked by the fate
That gave them names undying
In the annals of the state.
But the newest comer among them
Gazed round and serenely smiled
As her sisters turned to greet her
With heavenly motions mild.

And then my vision faded,
And a lordly melody rolled,
As down celestial vistas
The saintly company strolled.
But the face of that latest comer
I longest kept in sight,—
So ardent with consecration,
So lit with angelic light.
And I woke from my wondrous vision,
And O, my heart beat strong!—
I had seen the perfect Woman
Of Wordsworth's beautiful song.

Crowned is she and sainted
In heavenly halls above
Who freely gave for her sisters
A life of boundless love.

JOHN RUSSELL HAYES.

BIRTHS.

KIRBY.—Near Columbus, N. J., Third month 8th, 1906, to Benjamin R. and Anna Evans Kirby, a son, who is named B. Roger Kirby.

TURNER.—In Brooklyn, N. Y., Fifth month 15th, 1906, to William Webb and Mary Parry Turner, a daughter, named Lydia Parry Turner.

TYSON.—At Flora Dale, Pa., Fifth month 3d, 1906, to Chester J. and Bertha H. Tyson, a daughter, who is named Margaret Janet.

DEATHS.

BAYNES.—Suddenly, at Kingsly, Kansas, on Fifth month 12th, 1906, of hemorrhage of the lungs, while on his way to New Mexico in search of health, Orville, eldest son of Lewis and Addie Baynes, of Blue River Meeting, aged 25 years. Interment at Friends' Cemetery, Highland Creek, near Salem, Ind. This young man was of marked purity of character and noble aspirations, and a great lover of home and country life. He had been in active service as telegraph operator at Chicago, yet he loved to get home and enjoy with his parents and brothers and sisters the sweet pleasures of a more retired life and attend his home meeting. The whole neighborhood mourns his loss.

SHARPLESS.—In West Chester, Pa., Third-day, Fifth month 15th, 1906, Frances Linton, wife of William P. Sharpless; a valued member of Birmingham Monthly Meeting of Friends.

NOTES AND ANNOUNCEMENTS.

Elizabeth B. Moore writes that several Whitewater Friends attended Miami Quarterly Meeting, held at Waynesville, O., as a meeting of the Representative Committee of Indiana Yearly Meeting was held at that time. She says the "Home" seems to be a success, as thus far the receipts have exceeded the expenses.

A reader of the INTELLIGENCER takes exception to this passage from John Burroughs on page 295: "Not socialism, or any other 'ism' can permanently equalize the fortunes of men." He says that it is not the purpose of socialism "to equalize the fortunes of men," but to institute and maintain a level and fair field for human opportunity. In his opinion socialism does not propose to cut off "the long arm," but to enable every arm to use its full length, and to prevent any one from exploiting another's arm.

Arthur C. Smedley, of Cheyney, Pa. (graduate of Swarthmore in 1898) has been appointed to the position of teacher of Physics and Chemistry at the George School, Pa.

Dr. Bird Baldwin (Swarthmore, class of 1900) has been relieved of the department of pedagogy at the West Chester State Normal School, and will devote himself hereafter entirely to the department of psychology, of which he has also been the head.

Georgia C. Myers, (Swarthmore, class of 1900), who has been teaching the past year in the Public School at Long Branch, N. J., has been appointed teacher in History and English in the Friends' School in New York City for the coming year.

The Schofield School could not have grown to its present proportions without resting on strict business principles. The founder is more able to handle thousands of dollars of other people's money because of a habit taught by her mother when she was less than nine years old. Since then she has kept an account of nearly every penny she has earned or spent. In looking over an old book of expenses lately one amusing record was, "To prevent a quarrel, .02c." The circumstances are not recalled, but the principles of peace and habit of economy and accounts must have been instilled in her nature almost from infancy. M. E.

A New York paper gives an account of the celebration of the one hundredth anniversary of Public School No. 1, on Henry Street. The first home of the school was in a building on Madison Street, where it was opened Fifth month 19th, 1806. It grew out of a plan to establish a free institution for the education of girls, a school of this kind having been started in 1802 by women members of the Society of Friends. The school on Madison Street was established for the education of children too poor to attend a private school or not attached to any church society.

Charles Alexander, editor of *Alexander's Magazine*, Boston, Mass., writes us as follows: "I must congratulate you upon the excellent article which appears in FRIENDS' INTELLIGENCER of May 12th entitled, 'The Ethiopian and the Leopard's Spots.'" *Alexander's Magazine*, we remind our readers, is the

best periodical edited and published by a colored man, for the uplifting of our colored brothers, that has come to our notice. The subscription price is $1.00 a year. The number for Fifth month contains an article by Edward H. Magill.

The autobiography of John J. Cornell is now ready for distribution, and will be promptly forwarded on receipt of price. For single copies, $1.60 and 16 cents for postage. For 10 copies or more to one address, $1.50. Express charge paid by subscribers. Give explicit directions for mail or express. Remit all small sums by P. O. order. Address John J. Cornell, "The Plaza," Baltimore, Md.

London Yearly Meeting's representative committee ("Meeting for Sufferings"), at its recent sessions brought forward recommendations that the Yearly Meeting should be asked to memorialize Government in favor of reduction of military and naval expenditure, and of bringing the subject of international reduction of armaments before the next Hague Conference.

The Friends' meeting at Cape Town, South Africa, has again sent up to the Meeting for Sufferings in London a request for recognition as a Monthly Meeting. It was explained that there are several families likely to be permanently resident there, the meeting shows signs of growth, and a number of the Friends take helpful part in vocal ministry. They now want such recognition as will enable them to admit members, register births, and take their place amongst the churches of the land. The South African Committee recommended that the Yearly Meeting should be advised to grant the request, and this was agreed to after careful consideration.

From a vice-president of the Pennsylvania Federation of Labor we have received the following:

"The editorial in the FRIENDS' INTELLIGENCER of Fifth month 5th has been read with more than passing interest, and I say to you that if the people you represent have a message of truth like that enunciated in your editorial it is their bounden duty to give it forth to all and no longer 'hide their light under a bushel.' That the greater portion of the toilers are eagerly awaiting such a message I have every reason to believe. Go where you will, you cannot help seeing the total inadequacy of the present-day church religion, and that it fails to reach the great body of toilers. The toilers distrust the church, for in most cases the church is lined up with their enemies. Kindly bring this matter to the attention of the proper authorities of your religious body."

E. Mae Myers, principal of Martin Academy, Kennett Square, has accepted a position in Media Friends' School for the coming year.

Albert Cook Myers has been made a director of the Pennsylvania History Exhibit for the Jamestown Exposition, to be held at Hampton Roads, Va., in 1907.

LONDON YEARLY MEETING.

[The following program from *The Friend* (London) will be of interest as indicating the scope of yearly meeting interests in England.]

THIRD-DAY, 22ND OF FIFTH MONTH.

Yearly Meeting on Ministry and Oversight, 4 and 6.30.
Joint Committee on Meetings for Worship.
Friends' Temperance Union, annual business meeting, 2.

FOURTH-DAY, 23D OF FIFTH MONTH.

Yearly Meeting on Ministry and Oversight, 10 and 3.30.
Meeting of Elders, 2 p.m. Meeting of Overseers, 2 p.m.
Friends' Temperance Union Annual Meeting, 6.30 p.m.
Socialist Quaker Society Meeting, 8 p.m.
Friends' Social Union Meeting, 8 p.m.

FIFTH-DAY, 24TH OF FIFTH MONTH.

Yearly Meeting in Joint Session, 10 a.m., 3 and 6 p.m.
Short period for worship. Names of representatives. Appointment of clerks. Certificates of visiting ministers. Epistle from Dublin Yearly Meeting. Summary of Epistles from American Yearly Meetings. Epistle from Hoshangabad Quarterly Meeting. Appointment of committees to prepare replies to Epistles. Summary of tabular statements. Minute of Bristol and Somerset Quarterly Meeting on Associate Membership. Report from Yearly Meeting on Ministry and Oversight. Triennial reports (Southwestern Section). Report of Home Mission Committee. Minute of Home Mission Committee on Extension of Work. Nominations for membership of Home Mission Committee. Report of Friends' First-day School Association.
Friends' Public School Co. Annual Meeting, 9.15 a.m.
Friends' Anti-Vivisection Association Annual Business Meeting, 1.30 p.m.
Friends' Historical Society Annual Meeting, 2 p.m.
Friends' Repeal Association Annual Meeting, 8 p.m.
F. C. F. U. Annual Meeting, 8 p.m.
Christian Endeavor Societies Meeting of Members, 8 p.m.
Friends' Vegetarian Society Annual Meeting, 8 p.m.

SIXTH-DAY, 25TH OF FIFTH MONTH.

Yearly Meeting in Joint Session, 10 a.m.
Consideration of State of the Society.
Yearly Meeting Sitting, 3 p.m.
Consideration of State of the Society. Report of Library and Printing Committee. Report and Minutes of the Meeting for Sufferings. Alteration of Membership of Meeting for Sufferings and list of Correspondents. Report of Committee on South African Relief. Report respecting Friends in South Africa.
Women's Yearly Meeting, 3 p.m.
Consideration of State of the Society. Epistles from Meetings abroad (if any). Appointment of Committee to prepare replies. Various reports.
Meeting of Large Committee, open to all Friends (Men and Women), for Appointment of Committee to prepare General Epistle, 6 p.m.
Friends' Vegetarian Society Business Meeting, 1.30 p.m.
Friends' Tract Association Annual Meeting, 1.45 p.m.
Missionary Helpers' Union Annual Meeting, 5.30 p.m.
Reunion *Friends' Quarterly Examiner* Contributors, 7.30 p.m.
Friends' Anti-Vivisection Association Annual Meeting, 7.30 p.m.
Young Friends' Meeting, 7.30 p.m.
"Some of the Deeper Aspects of Christian Life and Service."
Peace Union Public Meeting, 8 p.m.

SEVENTH-DAY, 26TH OF FIFTH MONTH.

Yearly Meeting in Joint Session, 10.30 a.m.
Yearly Meeting Accounts. Report from Meeting for Sufferings on Finance. Report of Friends' Foreign Mission Association. Report of Anti-Slavery Committee. Minute of General Meeting of Australia on Removals. Summary of Proceedings of the Meeting for Sufferings. Minute of Meeting for Sufferings on disposal of disused Meeting-houses, etc.

SECOND-DAY, 28TH OF FIFTH MONTH.

Yearly Meeting in Joint Session, 11 a.m., 3 and 6 p.m.
The Wider Fellowship. (Minute 47 of last year. Minute of Berks and Oxon Quarterly Meeting. Minute of Lancashire and Cheshire Quarterly Meeting.) Report of Committee on Constitution of Meetings on Ministry and Oversight. Minute of Norfolk, Cambridge and Hunts Quarterly Meeting on Constitution of Meetings on Ministry and Oversight. Report of Committee on Alteration of General Advices. Report of Committee on Betting and Gambling.
Meeting in interest of the Reference Library, 2 p.m.
Christian Work in France—Meeting, 2 p.m.
Friends' Foreign Mission Association Public Meeting, 7.30 p.m.

THIRD-DAY, 29TH OF FIFTH MONTH.

Meetings for Worship, 10 a.m., at Devonshire House, Westminster, and Peel.
Meeting of Elders, 9.30, and at close Meetings for Worship.
Meeting of the Large Committee to pass Irish and American Epistles, at 12 noon.
Yearly Meetings in Joint Session, 3 and 6 p.m.
Report of Central Education Committee. Minute of Yorks Quarterly Meeting on Education. Report of Committee of Friends' High School, Hobart. Report of Friends' Public Schools Company, Ltd. Report of Peace Committee. Report of Committee on Opium Traffic.
Missionary Helpers' Union Secs. Meeting, 11.45 a.m.
Meeting for Mothers, 12 noon.
Friends' Provident Institution Annual Meeting, 1 p.m.
Friends' Home Mission Public Meeting, 7.30 p.m.

FOURTH-DAY, 30TH OF FIFTH MONTH.

Yearly Meeting Sitting, 10 a.m.
Report of Committee on Revision of Part III. of Book of Discipline. Report of Dukhobortsi Committee. Report of Friends' Tract Association. Report of Friends' Temperance Union. Report of Friends' Christian Fellowship Union.
Women's Yearly Meeting, 10 a.m.

Passing Epistles. Consideration of Special Subject: "The Cultivation of the Spiritual Faculties."

Meeting Large Committee, to pass General Epistle, 2.30 p.m.

Yearly Meeting in Joint Session, 4 p.m.

Report of Continental Committee. Report of Australian Committee. Passing of Epistles to Dublin and American Yearly Meetings.

Yearly Meeting in Joint Session, 7 p.m.

Concluding Session for passing General Epistle.

FIFTH-DAY, 31ST OF FIFTH MONTH.

Yearly Meeting on Ministry and Oversight, at such time as the Yearly Meeting may appoint) preceded by Meeting of Elders.

Reports of Meetings held.

Friends' Christian Fellowship Un. Special Meeting, 7 p.m.

Devotional Meetings in Women's Meeting-house on 21st, at 6 p.m., 22d, at 1 a.m. (see advt.); and in the Library at 9 a.m., on the 23d, 24th, 25th, 26th, 28th, 29th, 30th, and 31st.

Friends' Prayer League Meetings in Room No. 1, at 2 p.m., on the 23d, 24th, 26th, 28th, and 30th; and in the Women's Meeting-house at 1.30 p.m. on the 29th.

DELAWARE VALLEY NATURALISTS.

The Salem and the Woodstown Naturalists' Field Clubs extend to the affiliated societies of the Delaware Valley Naturalists' Union, and their friends, an invitation to join in a trip down the Delaware River to Pennsgrove, N. J., being the eleventh annual excursion of the Union.

The steamer "Thomas Clyde" will leave Arch Street wharf at 9.30 a.m., on June 2d, 1906, rain or shine.

The boat will follow the eastern channel going down the river, and the western channel on the return trip. Maps showing the natural and historical points of interest will be distributed.

The following program will be given on the boat:

The Channel, Currents, and Shoals of the Delaware River, between Philadelphia and Pennsgrove (illustrated by maps and charts), Mr. J. F. Hasskarl, Civil Engineer in charge of the improvements of the Delaware River, representing the Engineer Office, U. S. Army.

Display and explanation of nautical instruments used by sea-going vessels in navigation, dredging, and sounding. Riggs and Brother, manufacturers, 310 Market Street, Philadelphia.

Radium (illustrative exhibit), Ernest Cotterell, England.

Inspection of machinery, boats, etc., under the guidance of the Captain of the "Thomas Clyde."

Everyone is requested to bring small natural history specimens, and enter into an informal "pocket social."

Members will take their own luncheon, to be eaten before arriving at Pennsgrove.

A short walk will be taken to a grove, where botanical specimens will be exhibited, and the following addresses made:

"A Few of the Rare Plants of Gloucester and Salem Counties," Benjamin Heritage, Mickleton.

"Delaware River Water Fowl, Now and Two Hundred Years Ago," Samuel N. Rhoads, Haddonfield.

"Earthquakes," Prof. Oscar C. S. Carter, Philadelphia.

"General Distribution of New Jersey Plants," Dr. John W. Harshberger, Philadelphia.

The boat will leave after Pennsgrove's famous ice cream has been sampled, arriving at Philadelphia at 6.00 p.m. Round trip tickets, $1.00; single trip, 50 cents.

Acceptances should be sent to Lora B. Scott, 1709 North Seventeenth Street, Philadelphia, not later than May 30th, 1906.

GEORGE SCHOOL NOTES.

Seventh-day, Fourth month 28th, the Whittier Literary Society held a meeting, the literary part of the program being devoted to Mark Twain. Reading, "A Trying Situation," Emily Mather; recitation, "Story of a Christening," Elsie Orne; piano solo, Eleanor Hallowell; the paper, "Whittier Greenleaf," Edna Walton; piano duet, Ethel Ball and William Jenkins; recitation, "The Roman Guide," Thornton Conrow; reading, "Mrs. McWilliams and the Lightning," Emma Swayne; piano solo, Medora Leedom; three scenes from "Tom Sawyer."

The Penn Literary Society held a meeting Seventh-day, Fifth month 19th. Program: Recitation, "Selling the Baby," Walter Cox; piano solo, Charles Hutchinson; reading, "A Slow Man," Mary Rogers; recitation, "Artemus Ward's Mormon Lecture," Samuel Phipps; piano duet, Anna Butcher and Corinne Hibberd; the paper, "Gleanings from the Penn," Anna Parry; recitation, "The Young Man Waited," Theodore Chambers; song, "I Can't Do the Sum," seven Penn girls; and two scenes from "The District School." L. E. L.

SWARTHMORE COLLEGE NOTES.

On Sixth-day morning E. Howard Crosby, of New York City, delivered a lecture in Parrish Hall on the subject, "War Outgrown." He treated the subject in a new and very interesting way.

At meeting on First-day Dr. Holmes gave a very interesting sermon on "Essentials and Non-Essentials." Samuel Ash made an earnest plea that all be persuaded to accept the teachings of Jesus.

On First-day evening the regular meeting of the Young Friends' Association met in Parrish Hall. The program for the evening consisted of an illustrated lecture by Dr. Battin on "The Passion Play at Oberammergau."

The track team won its two dual meets last week. On Fourth-day it defeated Lehigh at South Bethlehem, 66 to 53, and on Seventh-day, Dickinson on Whittier Field, 69½ to 34½.

FRIENDS' ASSOCIATIONS.

CHESTER, PA.—At the regular meeting of the Chester Friends' Association, held Sixth-day evening, Fifth month 11th, in the meeting house, we had the pleasure of listening to a well-prepared and thoroughly interesting program, given by the Media Friends' Association, whom we had invited as our guests for the evening. Following the usual silence Dr. Trimble Pratt, the president, read the 27th Psalm. The minutes of the two preceding meetings were read and approved. A most enjoyable and instructive paper was presented by Lydia G. Hawkins, on the "History of Providence Meeting House," following which Bayard Taylor's "Quaker Widow" was rendered by Jessie Darlington, who appeared in the sweet plain dress and soft cap of the early Friend. Her artistic interpretation of the poem was very pleasing. A scholarly paper entitled, "The Spirit and the Letter," prepared by Nellie Fussell, was read by Edith L. Cheyney. A very helpful thought was presented in a poem, read by Ida Baker, "Deeds, Not Creeds." A paper on current events, teeming with interest, was read by J. Eugene Walker. The concluding number of the evening was a paper on "The House Beautiful," by Dr. Trimble Pratt. It contained invaluable hints and suggestions as to a more intelligent care of our bodies, which each one would do well to follow, after which the meeting adjourned. We feel from the success of the experiment of reciprocity meetings, we can heartily suggest the plan to other associations for one meeting during the year. DORA A. GILBERT, Cor. Sec.

EASTON, MD.—A very interesting meeting of the Young Friends' Association was held at the home of Wm. H. Kemp, Fourth month 18th, 1906. A large number were present, including many visitors.

The program was opened by a reading by Annie T. Miller. This paper consisted mainly of extracts from talks by scientists, the subject being "Philosophy of Jesus." It was followed by an interesting discussion.

Ellwood Tylor recited a poem, which all enjoyed very much. An editorial paper by Sallie P. Kemp followed. This consisted partly of a welcome to the visiting Friends, and the latter part of newspaper clippings, which formed an interesting combination. The question, "Is conscience of divine origin or a creature of education?" was ably answered in a paper by Wilson M. Tylor. A discussion took place on this subject, in which Edward H. Magill gave a few points. He defined conscience as the interpretation of the inner light. This was followed by a paper by Helen C. Shreve on the question, "Is it necessary to express our religious belief?" A general discussion followed.

Henry W. Wilbur and Dr. Edward H. Magill gave us the benefit of a brief talk, which all enjoyed. After sentiments from Bryant, and the usual silence, the meeting adjourned.

ANNA SHERWOOD, Sec.

The ambition of every boy is to do something better than anybody else can do it. He often chooses to do a wrong thing because it is easier by a short-cut to excel as a leader among roughs and toughs than to be a leader where skill and training are required. Many a lost boy might have been saved by nothing more than a good chance to play with all his might.—*Christian Register.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Streets, 3.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

5th mo. 26th (7th-day).—All members of Race Street Monthly Meeting and Friends generally are cordially invited to attend a basket picnic at the home of David H. Wright, "Sweet Water Shore," Riverton, N. J. Exercises at 11 a.m. and 3 p.m. It is expected that the guests will be received by Samuel S. and Sarah J. Ash, and Alvan and Sarah T. R. Eavenson. Arrangements will be made for children. If stormy, the gathering will be held Sixth month 2d.

5th mo. 27th (1st-day).—London Grove Friends' Association. "Elizabeth Fry—Her Life and Works," by Bessie Cloud; "What Can We Do to Make Better Men of Our Criminals?" by Thomas L. Passmore.

5th mo. 27th (1st-day).—New York Young Friends' Association in the meeting house at Fifteenth and Rutherfurd Place. "The Awakening of the Nineteenth Century—Emancipation;" discussion opened by Elizabeth Stover. This will be the last meeting of the season; held as usual on Yearly Meeting First-day.

5th mo. 27th (1st-day).—Hopewell, Va., Young Friends' Association, at 3 p.m.

5th mo. 27th (1st-day).—Horsham, Pa., Young Friends' Association, in the meeting house, at 3 p.m.

5th mo. 27th (1st-day).—Philanthropic Conference under care of Concord Quarterly Meeting's Philanthropic Committee, in meeting house at Stanton, Del., at 2.30 p.m. Address by Scott Nearing, secretary Pennsylvania Child Labor Committee.

5th mo. 27th (1st-day).—A conference at Fallsington, Pa., at 2.30 p.m., in the meeting house, under the care of the Philanthropic Committee of the Yearly and Quarterly Meetings. Elizabeth Lloyd will give a talk upon "Purity."

5th mo. 28th (2d-day).—New York Yearly Meeting, in New York. Meeting of ministers and elders, 7th-day before, at 10 a.m. For information as to the entertainment of Friends, see advertising pages.

5th mo. 28th (2d-day).—Canada Half-Yearly Meeting at Pickering (three miles to Grand Trunk Railroad), Ontario, Canada; ministers and elders, day before, at 3 p.m.

5th mo. 28th (2d-day).—Warrington Quarterly Meeting at Pipe Creek (near Union Bridge, Md.), at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

5th mo. 28th (2d-day).—Fairhill, Philadelphia, Friends' Association, at the meeting house, Germantown Avenue and Cambria Street, at 8 p.m.

5th mo. 29th (3d-day).—Burlington Quarterly Meeting, at Crosswicks, N. J., at 10.30 a.m.; ministers and elders, day before, at 10.30 a.m. Carriages will meet Friends both days at the Pennsylvania Railroad Station at Bordentown, at 10 o'clock.

5th mo. 31st (5th-day).—Bucks Quarterly Meeting, at Buckingham, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m. On both days carriages will meet the train which leaves the Reading Terminal at 8.18 and arrives at Bycot at 9.45 a.m.

6th mo. 1st (6th-day).—Nottingham Quarterly Meeting, at Deer Creek, Md., at 10 a.m.; ministers and elders, day before, at 2 p.m.

6th mo. 2d (7th-day).—Whitewater Quarterly Meeting, at Richmond, Ind., at 10.30 a.m.; ministers and elders, day before, at 2 p.m.

6th mo. 2d (7th-day).—Prairie Grove Quarterly Meeting, at Prairie Grove, Henry County, Ia., at 11 a.m.; ministers and elders, same day, at 9.30 a.m.

6th mo. 3d (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, 3 Bank Street, at 11 a.m.

6th mo. 3d (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m.

6th mo. 3d (1st-day).—Columbus, O., Friends' Association, at home of James and Hannah Davis.

6th mo. 3d (1st-day).—At Middletown, Delaware Co., Pa., at 3 p.m., a circular meeting, under care of a committee of Concord Quarterly Meeting.

6th mo. 4th (2d-day).—Centre Quarterly Meeting, at Fishertown, Bedford County, Pa., at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

6th mo. 7th (5th-day).—Salem Quarterly Meeting, at Salem, N. J., at 10.30 a.m.; ministers and elders, day before, at 3 p.m.

6th mo. 10th (1st-day).—Meeting for worship at Old Providence Meeting House, Montgomery County, Pa., at 3 p.m., under care of Gwynedd Monthly Meeting.

6th mo. 11th (2d-day).—Genesee Yearly Meeting, at West Lake Meeting House, Bloomfield, Ontario, Canada, at 11 a.m.; ministers and elders, 7th-day before, at 10 a.m.

6th mo. 11th (2d-day).—At Sandy Springs, Md., Baltimore Quarterly Meeting, at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

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CONTENTS OF THIS ISSUE.

Good Words.—XXII 341
The Soul (Verse) 341
"The Jungle" 345
Home Influence in School 346
Labor and Militarism 346
The Literature of the Bible.—VII .. 347
Editorial:
After Yearly Meeting 348
Note and Comment 348
Nebraska Friends and Naval Expenditures 349
Easton and Granville Half-Yearly Meeting 350
A Social Gathering 351
Marriage and Divorce 352
Notes by the Way 352
Books and Reading 353
Births, Deaths 353
Notes and Announcements 354
Commencement at Abington 354
Swarthmore Preparatory School Commencement 354
Germantown Friends' School 354
Locust Valley 354
Swarthmore College Notes 354
Friends' Associations 355
Calendar of Meetings 356

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Louise Imogen Guiney has lived in Oxford for a number of years. As a result of her observation she has written a short essay for next month's *Scribner's* on "English Reserve," in which she says that there is no such quality; what we call reserve "is only an ignorance of the science of expression."

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PHILADELPHIA, SIXTH MONTH 2, 1906.

Volume LXIII. Number 22.

GOOD WORDS.—XXII.

We must keep our minds open to judge fairly and without prejudice the revealings which God makes through his faithful servants to-day.

Richmond, Ind., 1901. FRANCES M. ROBINSON.

THE SOUL.

I.

The Soul,
Forever and forever—longer than soil is brown
and solid—longer than water ebbs and flows.

II.

Each is not for its own sake,
I say the whole earth and all the stars in the sky
are for religion's sake.

III.

In this broad earth of ours,
Amid the measureless grossness and the slag,
Enclosed and safe within its central heart,
Nestles the seed perfection.

By every life a share or more or less,
None born but it is born, conceal'd or unconceal'd
the seed is waiting.

IV.

Do you not see, O my brothers and sisters?
It is not chaos or death—it is form, union, plan—
it is eternal life—it is Happiness.

V.

The song is to the singer, and comes back most to him,
The love is to the lover, and comes back most to
him—it cannot fail.

VI.

I see Hermes, unsuspected, dying, well-belov'd, saying
to the people, Do not weep for me,
This is not my true country, I have lived banish'd
from my true country, I now go back there,
I return to the celestial sphere where every one goes
in his turn. —*Walt Whitman.*

PHILADELPHIA YEARLY MEETING.

BUSINESS SESSIONS.

(Concluded from last week.)

The George School Committee's Report was received, showing that there have been during the past year 221 pupils, of whom 189 are boarders and 32 day pupils; 91 are girls and 130 boys; 130 are members of the Society of Friends; 41 have one parent a member; 50 are non-members. The average age is sixteen and one-third years. There are 20 teachers, of whom 17 are members. The net expenses of running the school for the year were $52,216.71, of which $30,621.69 was received from tuition; $21,595.02 was made up from income on endowment funds. A new building for the Science Departments is being erected, a Friend having guaranteed the necessary funds.

The report of the Trustees of the Yearly Meeting showed the amount and income of the yearly meeting's invested funds as follows: The John M. George Fund of $423,247.60, from which an income of $21,835.34 had been received, used for the George School; the Samuel Jeanes Fund of $104,920.28, income $4,938, used for repairing and building meeting houses; the Samuel Jeanes Fund of $202,538.25, income $9,730.40, used for the local Friends' schools outside of Philadelphia; the Joseph Jeanes Fund of $206,758.05, income $11,006.73, used for quarterly meeting homes; the Mary Jeanes Fund of $30,997.40, income $1,300, used as loans without interest to young Friends seeking an education; the Jacob Fretz Fund of $82,617.79, income $3,568.50, used for the George School; the Harriet W. Paiste Fund of $21,530.95, income $1,244.42, used for the George School; and two other funds, amounting to $1,505.64, with an income of $69.15.

The report of the Committee on Education showed amounts used: $9,500 from the income of the Samuel Jeanes Fund, $1,300 from the income of the Mary Jeanes Fund, and $798.63 drawn from the yearly meeting's treasury, making in all used during the year in educational interests, $12,598.63. The educational needs of neighborhoods had been studied, with a view to making Friendly educational activity of most value in each case. Endeavors had been made to increase the local support of our schools, in addition to that given from the funds at the disposal of the committee. In giving aid to individuals by loans without interest, the aim had been to establish with each young Friend thus aided a relation closer than the mere financial one and to use every endeavor toward helping the recipients to make of themselves good and useful men and women. The committee had been especially concerned for the religious influence of the schools and for the mid-week school meeting as an opportunity in connection with this most important side of the educational work. Friends were urged to remember these meetings and those unable to attend regularly to make it a point to attend from time to time, as their presence, if but once or twice a year, would be a help to the meetings. The difficulty of securing Friendly teachers was considered. Interest had been taken in the move for a training school for teachers at Swarthmore, and financial support had been given it.

In the discussion William W. Birdsall wished

Friends could realize in all its significance the basis of Friendly education. The New England colleges were established definitely to lift the religious life of the communities. Our schools have not been for the education of professional ministers, but for every one of our members as ministers. The distinctively religious character and basis is not to be lost sight of. He hoped that we are growing more and more to believe in it that way. That its one primary object is to make better men, to lift their lives to a higher plane.

The report of the Committee on Boarding Homes showed the distribution of the income of the Joseph Jeanes Fund as follows: Philadelphia Quarter, $1,704.39; Abington Quarter, $1,289.63; Bucks, $1,459.63; Concord, $1,289.63; Caln, $348.78; Western, $1,334.21; Southern, $346.78; Burlington, $863.05; Haddonfield, $938.48; Salem, $943.90; Fishing Creek, $271.34. The number of Friends in the homes had been 161, of whom 140 were permanent and 20 transient boarders. The total expense in maintaining homes had been $42,309.60, of which $10,787.82 had been paid from the income of the invested funds, $31,521.78 from outside sources.

The Correspondent for Isolated Members, Elizabeth Lloyd reported that 450 copies of the letter to these members had been sent out, a number of replies having been received. The number of letters returned because of inaccurate address had been smaller than ever before. A committee was appointed to draft an epistle to these members from the present yearly meeting.

The minutes of the Representative Committee or Meeting for Sufferings were read. During the year past there has been paid out from the income of the Samuel Jeanes Fund for meeting house purposes, of which the Representative Committee has the care, the following amounts for repairs: To Friends of Burlington, N. J., $100; Gwynedd, Pa., $100; Exeter (Reading), Pa, $181; Upper Greenwich, N. J., $140; Makefield, N. J., $300; Mullica Hill, N. J., $85.96; Goshen, Pa., $91.10; Greenwich, N. J., $145. In all $1,176.75 had been paid; $4200 had been asked for, but all claims had not as yet been acted on. In a meeting last fall a letter had been sent to President Roosevelt expressing appreciation of his part in arranging the peace between Japan and Russia. The committee had approved a catalogue of the records of the yearly meeting prepared by Morgan Bunting, and had arranged to print and distribute five hundred copies.

The report of the Committee on First-day Schools was read. Members had made some visits to First-day schools during the year, which had been an inspiration to the visitors and an encouragement to the visited. The sum of $12.72 had been spent in the work. It was suggested that older Friends could add much to the work by giving their presence and active interest, along with the younger members. One new school had been opened during the year.

In the discussion, Edward H. Magill thought this a remarkable report. Ellwood Roberts told of the one new school, which had been started in a meeting house for many years closed, and which the Jeanes Fund had made it possible for the Friends of a neighboring meeting to repair. The attendance averaged over forty. Barclay Heacock made a plea that the elders give of their time to mingling in the First-day school interests, rather than to feel that all their time must be taken for making a living. John Kester, of Millville, Pa., said that visitors of other denominations visiting their First-day school were struck with the large proportion of older members active in the work, and the great strength this seemed to be. Joseph Livezey thought it a mistake to urge older ones who do not see their way clear to take part in First-day school work. Because we feel called to a certain work we must not take it for granted that others must be called to the same, and urge it upon them.

John L. Carver thought our First-day school and our educational work are too far apart. In considering the education committee's report it had been noted that Friendly education is primarily spiritual. That also is the primary interest of First-day school work. First-day school workers also are trying more and more to make their methods and attitude more truly educational. He would be glad to see the two lines of work together under the care of one committee on educational interests.

A visit was received at this time from the women's meeting, from Alice Robinson, of Baltimore, with a message from the Press Association of Baltimore Yearly Meeting. While she knew the attachment of men to politics and to the newspaper that voiced each man's particular political interests, yet she urged that they examine these papers as to their fitness to come into the home, bring their influence to bear to make them fit, and, failing that, to cease to let them come into the home. It meant much to the management to hear from a reader a word either of approval or disapproval. Perhaps if men did not spend First-day morning reading the Sunday paper their meeting would mean more to them. She also suggested that men see that their wives and daughters had money not only for those expenses of the household that usually are looked after by the women, but for their own, to be used to further their philanthropic and religious concerns. The necessity that men join with the women in home making and in the bringing up of the children was also dwelt upon.

On Fourth-day morning the answering of the Queries was taken up. Business and mid-week meetings were reported as neglected by many; four spoke of improvement in the attendance of mid-week meetings and two of improvement as to business meetings. In the discussion Joseph Livezey said we depend too much one upon another. To sit and listen is often helpful, but this is only the first stage of religious growth. We need to learn where the spring is and to go to it. Samuel Jones thought another cause that unfits our young people for true spiritual worship is various kinds of entertainment and activity within our borders and without, not of a harmful nature in themselves, but tending to accustom us to

being entertained so that we look for it in meeting as well. It is also for the older ones to see to making it apparent that there is life in the meetings. John Kester, of Millville, called attention to the word of the prophet, "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Jesse H. Holmes said that the business meeting was a good ground on which develop a sense for unity rather than victory. With the feeling of deference of Friend to Friend the feeling of difference melts away. The business meeting is not a place to win, not a place for executive action, but a training ground for love and unity. William Bancroft called attention to the fact that the valuable consideration we had had of this query was not because of the answers that had been sent up, read and summarized, but because of the personal consideration. The great importance of these questions is that we put them to ourselves individually. So much did he feel this that he would be willing to cease to send up written answers at all. This suggestion was received with some expression of unity from the body of the meeting.

Fifth-day afternoon, in answers to the Third Query in regard to the maintenance of a free ministry mention was made in several reports of violation, by attendance with more or less regularity where paid ministers officiated, and to the neglect of our own meetings. Southern Half-Yearly Meeting added that Friends had no controversy with those who worship in a different way from themselves. In the discussion Lukens Webster was sorry that Friends should tend to co-operate with the churches. In doing so they seem to forget the history of the Church, which has never been the pioneer in forming right public opinion. Samuel Jones was in favor of a free ministry, but had nothing against giving freely to ministers, that they be not hindered in their service by want of means, which has been the custom of Friends always, both as individuals and as monthly meetings. Personally he had never felt it right to accept half-fare on the railroads. He felt that there are others who do not receive such reduction yet who do quite as much good as the ministers. J. Russell Smith thought the subject was being considered in a one-sided way, from the minister's standpoint. It would seem that some are ministering and some are not, which is a species of professionalism. There has been a curious development among us in this respect; we are not as we started out to be, all ministers; we expect certain ones to minister largely to us, which takes much time and attention away from the affairs of life, and yet we do not expect even to contribute toward the extra material burden thus taken up by them.

In connection with the Fifth Query, which brings up the matter of using intoxicants, but does not in this yearly meeting make any mention of tobacco, Barclay Heacock said that the twin brother of alcohol was tobacco. For twenty-five years the Discipline had contained a testimony against alcohol. Was it not time to bear testimony in regard to tobacco? Another Friend thought that the tobacco habit was doing more harm among our members than alcohol. Joseph Shortlidge brought up again the matter of smoking at Swarthmore. He spoke most earnestly against the new rule allowing the men to smoke in one of the college dormitories. He felt that the college had put itself on the wrong side. He also felt that the FRIENDS' INTELLIGENCER had taken a wrong stand in the matter. President Swain, of Swarthmore College, asked for an opportunity to state the attitude of the college. He said the college was opposed to the use of tobacco, now as ever. The question the college authorities had to deal with was how best to reduce the evil to a minimum. It had formerly been felt that prohibition was the right way. Until last year that had been the rule. But that rule could not be enforced, it never had been enforced, it could not be without dismissing or refusing admission to many Friends who ought to be educated at the Friendly College. The conclusion was reached that it would be better to have a rule that could be enforced. It was found on inquiry that Friends generally were not in the habit of dealing with their sons in this matter by the method of prohibition. As a matter of fact there has been less smoking at the College under the new rule. The new rule is that no tobacco shall be used by students except in Wharton Hall. The old rule was that the use of tobacco was prohibited under penalty of expulsion, which it had been found impracticable to enforce. President Swain was subjected to sharp cross examination from the body of the meeting. Guion Miller, of Maryland, a graduate of the college, testified that during his time at college tobacco was used, and those who did it had to sneak off the grounds to do it, which had a doubly demoralizing effect. He was satisfied that the rule of prohibition could not be enforced; when parents do not prohibit, the college cannot. Friendly parents seem to believe in and practice moral influence rather than force; this was now the policy of the college. He hoped this meeting would not feel that Swarthmore encouraged smoking.

Some of the answers to the Sixth Query said, "No children placed from among Friends except some away at boarding school." Guion Miller questioned whether this was in any sense a violation of the query, which had originally referred to children bound out as apprentices. In localities where there are no Friends' schools, could it be a violation to send one's children away to school? Wm. W. Birdsall said it could only mean placing our children permanently away from the influence of Friends. In sending a son or daughter to school or college one should select the one which, in the light of his Quaker faith seemed best. If in this light it seemed best to send to another than a Quaker institution, certainly the testimony would not be violated. Lewis V. Smedley agreed that the query did not refer to sending children away to school. Further he felt that no sacrifice was made in so sending children out among others, remembering the influence that they may have as coming from Friendly homes. Samuel Ash called attention to the fact that in many localities the public schools are almost the same as under the care of Friends. Sanford

Campbell urged that Friends be more active in the management of schools, not only those under the care of our meetings, but also the public and other schools. Thus might we so enlarge the sphere of Friendly care that no child need ever be placed from under the Friendly influence.

In connection with the Ninth Query on war and arbitration, David Ferris could not refrain from again taking up the concern that had been before the meeting at an earlier session, and in regard to which the meeting had made its decision. He read a paper, in part as follows:

The answers to this query intimate that we generally bear a faithful testimony against war and the incitements thereto, but the decision of this yearly meeting that we will not memorialize Congress to adopt the McCall resolution is sad evidence to me that this war fever which has swept over our country has also influenced Friends and this yearly meeting. A Friend said that "men of equal intelligence and honesty differ on this subject, and we who have not studied the question as deeply as the members of our Congress are not qualified to pass upon the government's policy." The people are supposed to be sovereign in this country, and if they are not qualified to pass upon government policy they ought to be. This idea seems to me to be giving up government by the people and for the people and acquiesced in will lead to despotism. Men and women of honesty, sincerity and intelligence and piety have perpetrated every enormity and barbarity that human ingenuity could invent. It may be that General Wood was sincere in believing that the six hundred Moros at Mt. Dajo should all be slaughtered; but oh, my Friends, are we to give up our judgment to these congressmen and warriors and help them carry on this war of subjugation and cruel oppression? For I believe we do morally help them by such a decision as we came to last Third-day, and so do our war newspapers of this city; they are exultant. "Art thou too become like us?" is their tone. They proudly name some of those Friends who have opposed this memorial. This war demoralization has deeply and mournfully entered our Society, a peace people from its origin. If it were not so we could not have shut our hearts to the earnest appeal for their liberty, for which they have been so earnestly striving for many generations. "Righteousness only can truly exalt a nation. We must surely suffer for doing wrong, nations as individuals. "God is not mocked." "As ye sow so shall you reap; if you sow to the flesh you shall of the flesh reap corruption." We as a nation have sown to the flesh and are reaping—and must continue to reap—an awful harvest of corruption.

Joel Borton hoped it would not go out that the Friends of this yearly meeting are opposed to the McCall resolution. William W. Birdsall called attention to the great progress that the world has made and is making toward the cessation of war. It is true that the civilized countries are armed camps; but it was not so very long since they were battlefields. The memory of men here present would run back to a time when Europe was a cataclysm of war, not nation against nation, but many nations at once. He pointed out the significance of the recent Congress of Nations at Algeciras, and of the North Sea incident between Russia and England. War is gone as between the leading nations of the world. From now on it will ever be impossible for any of them to go to war with each other. Richard Darlington agreed to this, but noted that we are not effectively opposing preparation for war, for war that will never be fought. Ellwood Roberts eulogized President Roosevelt, and would not have one word go out from this meeting seeming to criticize him.

In answering the Eleventh Query statistics were given of the First-day schools. There are in all 70 of these schools, of which 63 are under the care of monthly meetings. There are 515 officers and teachers, of whom 436 are members of the Society of Friends; 4,105 pupils, of whom 2,246 are members, and 354 have one parent a member; 1,754 of the pupils are adults; there are about 17,223 books in the First-day school libraries. Eight of the First-day schools are in Philadelphia Quarter, with 594 pupils; 8 in Bucks, with 501 pupils; 14 in Concord, with 827 pupils; 8 in Western, with 383 pupils; 10 in Abington, with 492 pupils; 2 in Caln, with 90 pupils; 2 in Southern; 6 in Burlington, with 283 pupils; 4 in Haddonfield, with 334 pupils; 6 in Salem, with 409 pupils; 2 in Fishing Creek, with 102 pupils.

The treasurer's report showed the total expenses of the yearly meeting to have been for the year, $6,955.63. The sum of $4,500 had been raised in quotas from the quarterly meetings, and a similar sum was ordered raised the coming year.

A memorial of Allen Flitcraft, that had been prepared by Chester Monthly Meeting, and approved by Concord Quarterly Meeting and the Representative Committee of the Yearly Meeting, was read and approved.

On Sixth-day afternoon report was made of the schools. There are in all 26 schools, with 148 teachers, of whom 84 are members of the Society; and 1,902 pupils, of whom 361 are members, 118 having one parent a member. Twenty-one of the schools attend mid-week meeting for worship. The schools are distributed among the quarterly meetings as follows: Philadelphia, 7 schools, with 74 teachers, of whom 47 are members; 910 pupils, of whom 128 are members, and 30 have one parent a member; Abington, 5 schools, with 17 teachers, of whom 8 are members, and 218 pupils, of whom 58 are members, and 25 one parent a member; Bucks, 2 schools, 2 teachers, both members; 30 pupils, of whom 3 are members, and 5 have one parent a member; Concord, 5 schools, 29 teachers, of whom 9 are members; 412 pupils, of whom 41 are members, and 25 one parent a member; Western, 2 schools, 6 teachers, of whom 3 are members; 81 pupils, of whom 29 are members, and 15 have one parent a member; Burlington, 1 school, 1 teacher; 17 pupils, of whom 5 are members and 3 have one parent a member; Haddonfield, 2 schools, 16 teachers, of whom 12 are members; 182 pupils, of

whom 84 are members, and 7 have one parent a member; Salem, 1 school, 1 teacher, who is a member; 9 pupils, of whom 2 are members, and 4 have one parent a member; Fishing Creek, 1 school, 2 teachers, both members; 43 pupils, of whom 11 are members, and 4 have one parent a member.

Samuel Ash noted that one-third of the children in our schools are Friends, while in the First-day schools about two-thirds are members. All these children not members coming under Friendly influence give an excellent opportunity for extending the influence of the principles and testimonies we believe in. We ought to let them know that the way is open for them to join with us if any of them become convinced of these principles. Nathaniel Richardson said he supposed no subject was dearer to the hearts of this people than this of education. As compared with the opportunity, the religious influences we throw about all these children are meager and even pitiful; and yet we are conscious that spiritual development is the side of education in which we are most interested. This is the great end, to educate them for freedom in Christ. Unless we avail ourselves of this opportunity our educational work goes largely for naught.

An epistle to the isolated members was read and approved, as was one to the six yearly meetings affiliated with this one. David Henry Wright hoped that we might soon widen the field of this correspondence, and include London Yearly Meeting. John Kester, of Millville, had had the same concern on his mind all the week. A good deal of unity was expressed with this over the body of the meeting. Samuel Ash, chairman of the epistle committee, said that the matter had been considered by the committee, but they had taken the ground that they had no authority to act.

Statistics were presented showing the membership of the yearly meeting to be 11,045, of whom 1,680 were under twenty-one years of age. There had been 59 birth and 225 deaths. The total gain had been 294, the total loss 387. These were distributed as follows: Philadelphia Quarterly Meeting, 2,711; under twenty-one, 348; net loss, 26; Abington, 1,294; under twenty-one, 174; net loss, 12; Bucks, 1,224; under twenty-one, 140; net loss, 31; Concord, 1,654; under twenty-one, 275; net gain, 8; Caln, 311; under twenty-one, 49; loss, 9; Western, 1,277; under twenty-one, 234; net loss, 10; Southern, 157; under twenty-one, 21; net loss, 3; Burlington, 490; under twenty-one, 69; net loss, 7; Haddonfield, 762; under twenty-one, 173; net gain, 2; Salem, 930; under twenty-one, 162; net loss, 11; Fishing Creek, 228; under twenty-one, 35; net loss, 5.

The Committee on Change of Discipline was not ready to report finally, but recommended that the Concord proposition in regard to the queries be printed in the minutes so that it might be well understood in all the meetings. Ellwood Roberts suggested that the committee be empowered to take up the whole matter of the queries and suggest revision of them. A Friend remarked that any change of discipline has to come up through a monthly and quarterly meeting and cannot be originated in the yearly meeting. The matter was quietly passed by.

A memorial of Isaac H. Hillborn that had been prepared by the monthly meeting of Friends of Philadelphia (Race Street), and approved by Philadelphia Quarterly Meeting and the Representative Committee, was read and approved.

"THE JUNGLE."

Upton Sinclair seems to have been actuated by a two-fold purpose in writing "The Jungle, a Story of Packingtown"; first, to portray vividly the terrible conditions that result when ignorant foreign laborers are exploited by soulless corporations; and, second, to convince the reader that the best remedy for these evils is Socialism.

The story tells the misfortunes that befell a Lithuanian family, who were lured to America by what seemed to them high wages for work, not knowing that food, shelter and clothing were just as high in proportion. After learning how much money must go for rent they were victimized by a real estate agent who sold them a freshly-painted old house for a new one, on the installment plan, charging three times as much as the house was worth, and not telling them until after the deed was signed that each monthly payment must be accompanied by half as much more for interest on the unpaid money. Of course some of the workers in the family were thrown out of employment before the house was paid for, so that they were unable to meet their payments and were turned into the street, losing all the hard-earned money they had put into their poor little home. Then the house was once more freshly painted and was sold to another family (the fifth) to be victimized in the same way.

The writer makes the mistake of piling too many misfortunes upon one family, but no one can read his story without feeling that he is describing horrors that really exist, or have recently existed, in and around the packing houses of Chicago. He tells of embalmed beef such as poisoned our soldiers in the war with Spain; of diseased and maimed animals, slaughtered after dark by a special set of men; of the foul and refuse meat that goes into sausage in some of the houses; of the accidents that are caused by the conditions surrounding the workmen, often disabling them for life, but for which the law does not make the employer responsible. These evils continue to exist largely because the packers—or, in other words, the Beef Trust—are so powerful politically. A part of their power comes through the votes of their ignorant employees, who are naturalized before they understand English, and are paid two dollars apiece for their votes, not knowing or caring what they are voting for.

The description of the vice that is the natural accompaniment of unbridled power, political corruption and abject poverty is more detailed than it need to have been, making the volume unfit reading for those who have not reached matur-

ity. Moreover, the story is a succession of dark shadows, with hardly a glimmer of light until the hero meets with the Socialists. Then he is given work that is endurable and is treated as a man and a brother. He is inspired by the hope of the good time coming when the workers will own the factories in which they work, and grinding competition will cease. He is told that this can only be brought about through the ballot-box, he begins to understand what it means to be a citizen, and his vote is no longer for sale.

When this book first appeared most of the critics pronounced it an exaggeration. President Roosevelt was astounded at the disclosures contained, and at once sent for the author. While the guest of the President, Upton Sinclair told how he had lived in Packingtown with his family, had joined the Socialist societies there, and had thus become acquainted with the men who had a part in the horrible things described in his story. The President sent Labor Commissioner O'Neill and Assistant Secretary of the Treasury Reynolds to Chicago to make an investigation. A dispatch from Washington to the Philadelphia *Ledger* states that they have done so and found that Sinclair had not exaggerated the actual conditions.

Many who read this narrative, which has been styled "The Uncle Tom's Cabin of Wage Slavery," will have their hearts stirred as never before, and will want to do something right away to better the condition of unskilled laborers. They will probably not be convinced that Socialism is the remedy for the evils portrayed, but they will realize that whenever a strike, instead of being arbitrated, is crushed by the power of organized capital, many of the defeated workmen will leave the labor union, join the Socialist organization, and swell the Socialist vote at the next election. E. L.

HOME INFLUENCE IN SCHOOLS.

[At a recent meeting of the Current Events Class of the West Chester, Pa., New Century Club, some good papers were read concerning the co-operation of parents and teachers. We give an extract from a paper that was especially suggestive as to the responsibility which the mother in the home bears toward the school.]

It is the mother's province to hold the child to the school work, and by her interest and sympathy to inspire him to earnest and consistent effort. To do this the mother may be obliged to give up some of her pleasures and private interests, but she will be more than repaid for any sacrifice in the closer intimacy which will grow up between herself and her child.

It is the mother's duty to see to it that her children are in the best of physical health, and to insure this she must restrict her children's social outings to Friday and Saturday evenings. A wholesome, substantial breakfast is an essential to the child who is to do good work in school. A teacher was quoted as having said: "A good breakfast is most essential to the pupils. If they come to school after a hastily-snatched breakfast they are by eleven o'clock hungry and testy, not able to give their best thought to their work."

It is the child's right to have a quiet, comfortable place for study. This may necessitate the sacrifice of dining room or parlor during the evening, but it is a sacrifice that pays.

The wardrobe of the school boy or girl ought to be carefully looked to by the thoughtful mother. Clothing ought to be neat and comfortable, but when I see low shoes worn on the street in the winter time, and girls wearing waists too thin for either modesty or comfort, I feel that there is something wrong somewhere. The long chains and the quantity of jewelry affected by many school girls distract the attention of themselves and their neighbors from the studies. In many respects a uniform for school girls and boys would be excellent, but this, of course, cannot be required in a public school.

Mothers ought to visit the schools frequently, not only because of the pleasure it gives their children, but because it brings them more closely in touch with the school work, and encourages the teacher. A note of approval of work done by a good teacher slipped into the report when it is returned to school will be wonderfully appreciated by her. The mother may improve the child's reading at home by having him read aloud to her, and in many other little ways supplement the work of the school room.—*West Chester Local News.*

LABOR AND MILITARISM.

[From *The Friend* (London)].

In the course of an editorial article entitled "Down with Weapons," the *Labor Leader* says: "We are opposed to every device that tends to encourage military sentiment or increase military power. We believe that militarism is the most alien institution in modern civilization; that it is repugnant to every Socialist sentiment, and constitutes the most wasteful, most retarding and most unmanly influence in modern states."

"Whatever was fine in the spirit of the warriors—the courage to face bodily danger for a right cause, the defiance in great stress of pain and death, the mighty lifting of the arm, and the exaltation in overcoming terrible onsets—these things have passed almost completely out of the circumstance of modern warfare. War to-day has become a cowardly, hiding and manœuvering game."

"We stand up, therefore, as Socialists, wholeheartedly against the superstition of militarism. We are not fighting the priest out of our schools to put the drum-major in. Let those who care for fighting for South African millionaires, and every Imperialist enterprise, go and do it. But let us give our hearts and hands to better things. Invasion may come. It will come just as soon, maybe, as we adopt compulsory military service. Militarism provokes militarism. But for ourselves, we had a thousand times rather risk invasion than conscription. If the worst came to the worst, we could die gloriously fighting

not only for our land, but for what is greater than our land—the cause of universal peace."

These extracts are significant as illustrating the attitude of the best thought of the Labor Party and of Socialists on the subject of war.

THE LITERATURE OF THE BIBLE.—VII.

There may have been bands of traveling singers in Israel—bards who sang the ballads of love and war at the court and at the feasts. Num. 21: 27 uses a word which is generally translated, "They that speak in proverbs," but what follows is not a proverb, but a song. This is true also in Ps. 78: 2, and Hab. 2: 6, where the word occurs as a noun. This makes it probable that the participial form "mashal," used in Num. 21: 27, means those who sing ballads. That there was music probably of this kind at David's court is shown by the account in 2 Sam. 19: 31-35, where David, in gratitude to an old man, Barzillai, who had shown him kindness, invited him to come and live at the court. But the old man refuses, and, among other reasons arising from his age, says, "Can I hear any more the voice of singing men and singing women?" Probably the feasts were also occasions when singing was a part of the day's proceedings and when they may have had the traveling bards to help the singing of the people. At least the Deuteronomic law commands people to rejoice! "Ye shall rejoice in all that ye put your hand unto, ye and your households" (Deut. 12: 7). These joyous festival occasions no doubt strengthened the impulse to song. When the Israelites became agriculturalists instead of nomads, at the entering into Canaan, many new and richer elements entered into their lives. As they learned from the Canaanites how to cultivate the land they also absorbed many of the elements of their religion. The three agricultural feasts, especially, were so completely taken up that they were ever after regarded as a part of the original Yahweh religion. While many bad elements were also absorbed that had to be cast out in the prophetic period, yet, on the whole, the period from the entering into Canaan through the development and establishment of the monarchy was an important one for literature, because elements came into Israel's life that determined that her natural tendencies to song should be developed into literature and not the literature of a tribe merely. In this period national life grew up and with it intense patriotism and devotion to Israel's God. The "Song of Deborah" shows the feeling of loyalty to Israel and Yahweh which would soon produce a nation. In the better-organized life in Canaan, then, and especially when the monarchy was established, song held its place both at the court and in the religious festivities. In Israel, then, as in other nations, just before the period of books, there comes the period of bards. Hebrew, like English and German, literature, can look back to a romantic period of traveling singers who helped keep the songs already produced and give incentive to the production of more.

The song given in Num. 21: 27, as sung by the bards, is a war-song. It may have been also in the "Book of the Wars of Yahweh," since it comes only a few verses after the reference to that book.

Come to Heshbon!
Built, yea established be the city of Sihon;
For fire went forth from Heshbon!
Flame from the city of Sihon
It consumed Ar of Moab,
The lords of the high places of Arnon.

Woe to thee, Moab!
Thou art lost, people of Chemosh!
He hath given over his sons unto flight,
And his daughters unto captivity,
Unto the King of the Amorites, Sihon!

Then we shot at them—he was lost—
Heshbon unto Dibon—
And we wasted them even unto Nophah,
With fire unto Medeba.*

This song is very hard to understand, because it says nothing about Israel. The context in which it is placed (Num. 21: 21-31) explains that Sihon, king of the Amorites, had taken the place from the king of Moab, and then Israel dispossessed Sihon. Then the song is almost entirely about the fall of Moab. Their god, Chemosh, forsook them, and they fell into the hands of Sihon. It certainly looks as though this were an Amorite song, borrowed by the Israelites! But it seems to have been made familiar by the bands of traveling singers. The song itself does not contain many poetic elements. The lines fall into couplets of synonymous parallelism, except the line "Unto the king of the Amorites, Sihon!" for which reason some have thought this line a later addition, in which case the song could be read as a celebration of Israel's victory over Moab.† But it would be hard to imagine any motive for such an addition, and would therefore seem better to take the song just as it stands without its context as a song of the Amorites. This, then, becomes another witness to the close connection which there was in this period between the life of Israel and that of other tribes in Palestine. There are a few other fragments which may have formed parts of the songs of the "singing men and singing women." 1 Sam. 18: 6 may be the refrain of a song celebrating victories of David.

Saul hath slain his thousands,
And David his ten thousands.

Another is a couplet celebrating one of the great deeds of Samson (Jud. 15: 16):

With the jawbone of an ass I have piled them in heaps;
With the jawbone of an ass I have killed a thousand men.

Also the words of the Philistines when they had taken Samson (Jud. 16: 24):

Our God has given into our hands
Our enemy
The devastator of our country
And the man who multiplied our slain.

An example of riddles written in couplets used at merry-makings is the riddle of Samson (Jud. 14: 14; also Jud. 14: 18):

Out of the eater came forth food,
From the strong came forth sweetness.

* Briggs—"The Study of the Holy Scriptures, p. 413.

† cf. G. A. Smith's "Historical Geography," p. 560.

FRIENDS' INTELLIGENCER.

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Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 2, 1906.

We are glad to announce to the readers of FRIENDS INTELLIGENCER that from this date, Sixth month 1st, 1906, we shall have associated with us on the editorial staff ELIZABETH POWELL BOND, whose ready pen and watchful care will aid us in keeping our paper in the direction of moral and spiritual uplift which has ever been, and will continue to be, its constant aim. Though she may not always be in the immediate vicinity of our publication office, this makes small difference in these days of quick and constant intercourse, and her many friends may rejoice that she will still be in close touch with the Friendly movements in which we are all so deeply interested.

AFTER YEARLY MEETING.

Friends have sometimes felt disappointed that so little seemed to be accomplished at yearly meeting. It appears to be a conservative body, disinclined to take any action and inclined almost to be impatient of those who hold the floor with ever so live a discussion of present-day topics, to the delay of epistles from other yearly meetings, reports from committees and consideration of the "state of society." Yet these last-named are exactly what the yearly meeting is for. It is a time of review rather than of taking action. The place to do things is in the monthly meeting. The yearly meeting is not like a synod, or general assembly, or other high and supreme authority in the Church. It is simply a coming together of the smaller meetings of which it is composed. It is not an authority over these, but a servant of them. Its duty is not to pass laws to govern them, nor to lay out for them what they are to do. It is rather for them to tell it what to do. The yearly meeting is a time of taking stock. The smaller meetings come together to let one another know what they are doing, what is the condition of the Society within their several borders, to lay before one another their various problems, and to counsel together. Reports come up through standing committees, through the answering of the queries and through the verbal expression of individual members. If all the constituent meetings have been active and alive, and have done their duty in reporting their activity and their concern, the time of the yearly meeting will be fully taken with the annual review and conference on questions naturally arising from such review, and no time will be left for originating business.

Just as the individual meeting becomes dull and lifeless unless its individual members are filled with the life and are faithful to the best that is in them, so the yearly meeting can be a live one only in so far as its constituent branches have been alive and faithful.

The whole year, then, though not consciously so, would be a preparation for yearly meeting; and from this annual review of Friendly activities and interests and counseling together, Friends would return to their home meetings with renewed interest in the local work, broader views of its possibilities and new light on problems that remained to be worked out.

If during the deliberations of yearly meeting it had occurred to some Friend that certain parts of the Discipline ought to be changed, instead of springing the question then and there and being disappointed that the yearly meeting did not turn aside from its work to take up this detail, mental note should be made and the concern carried back home to be taken up and carefully considered by the home meeting. After such consideration, a proposition, having been put into clear and definite shape, it might rightly be carried on to be considered by the wider conference of Friends in the quarterly meeting, and so on perhaps to the yearly meeting. This would not only be following the time-honored way of the Society and of the Discipline, but it would be following an orderly way and a way more likely to bring good results.

If we feel concerned as to certain moral or religious matters that have political bearings, and that such a Society as ours ought to be able to help in clearing up and in educating public opinion upon, let us not wait till yearly meeting and then be disappointed if the meeting is not ready to take the action it seemed to some of us ought to be taken. Let us not think because of this rejection of an untimely proposition, that Friends have ceased to have a concern for the welfare of their fellow-men. Let us rather set about to do all that is possible to keep Friends, through the philanthropic committees, so thoroughly in touch with those phases of public life which might be improved by Friendly influence, that by the time yearly meeting comes around again the philanthropic report may contain such information and such suggestion as may be made the basis of important resolutions. By such a course, working up through the standing committees, the way could be prepared toward yearly meeting pronouncements that would be looked for by many more than our own members.

The yearly meeting may be the rounding out of the year's work of the Society, and also the starting point of a new year's activity and concern.

The union of the Presbyterian Church of the United States and the Cumberland Presbyterian Church is now an accomplished fact, as but two members of the General Assembly voted against it. One

cannot help respecting the courage of these two men, who were willing to be ridiculed rather than appear to assent to what they believed was a mistake, and who requested that they might be put on record as having voted against the union.

The Assembly approved the proposed federation of the evangelical Churches for charitable and humane work. This work is to include marriage and divorce, Sabbath desecration, social evils, child labor, the relation of labor to capital, problems that are created by foreign immigration, the bettering of the conditions of the laboring classes, and the moral and religious training of the young. With the exception of the last subject, about which there would naturally be honest difference of opinion, we see no reason why the Churches that are not evangelical could not work hand in hand with the Churches that have been admitted to this federation.

Torrey and Alexander appear to be arousing greater enthusiasm in Atlanta, Ga., than was manifested in Philadelphia. One result of the meetings there is said to be the restitution by a number of persons of money obtained dishonestly. One young man interrupted Dr. Torrey in his sermon to say that he had just paid $30 which should have been paid five years before. The desire to pay one's debts is an evidence of real conversion, if the debts are paid "without ostentation or vain display," but to make such payment a part of a public sensation does not seem quite in line with the teachings of Jesus.

The folly of permitting creeds to rule churches and individuals, to the detriment of both, was the theme of an address by one of the ministers, at the concluding session of the Pennsylvania State Association of Congregational Churches. He said:

"Our creed should never interfere with our spiritual growth. There are times when creeds resemble an iron band encircling the trunk of a tree. The iron refuses to yield and the tree's growth is stunted. Rather than that our creeds should have the quality of the bark on a tree, which furnishes a protection without hindering the development of the living thing it encloses."

One of the leading woman suffragists of England is reported as having barricaded her house in order to keep out the officers who have come to collect the tax assessed on her, on the ground that those who are not allowed to vote should not be taxed. Her attitude on this question does not commend itself to believers in the teachings of Jesus. If she cannot conscientionsly pay her taxes she would command a much larger following by passive resistance, refusing to pay the tax, but allowing the officers to take and sell any of her possessions in order to obtain the amount of the tax, if they chose to do so. Some of the world's greatest moral victories have been gained by passive resistance.

The sudden passage by the Senate of a radical meat inspection bill may lead the public to believe that as soon as that law is in force the danger of eating diseased and filthy meat will be done away with. But it must be remembered that the United States Government has to do only with meat intended for transportation to another State or country. Diseased cattle may still be kept by themselves and slaughtered for consumption within the State, unless the State enacts and enforces laws that prohibit this. It follows that it is one of the duties devolving upon all who are concerned for their neighbors' health, as well as their own, to find out what laws have been enacted by their own State, and what is the actual condition of things in the slaughter houses in their own cities.

Commissioner Whipple, of the State Forest, Fish and Game Department, has served notice to the milliners of New York State that he intends to enforce the law prohibiting the possession or sale of bodies or feathers of wild birds, whether taken in that State or elsewhere. It would not be necessary to have such a law as this on the statute books if women were really as sympathetic as they have the credit of being. Many a woman who cannot bear to see a bird killed by a cat will wear a stuffed bird on her hat without compunction. And, although women have been informed again and again of little birds left to perish of starvation because the mother birds are killed to obtain the beautiful aigrettes so highly prized for ornament, these aigrettes continue to be worn, even by women who are active in philanthropic work. If there is any reader of the INTELLIGENCER who wears an aigrette, whether natural or artificial, we hope this paragraph may quicken her conscience, so that she will no longer feel comfortable in countenancing a fashion which brings suffering and death to so many of our bird friends.

NEBRASKA FRIENDS AND NAVAL EXPENDITURE.

At the Nebraska Half Yearly Meeting of the Society of Friends, held in Lincoln, Neb., Fourth month, 1906, from 28th to 30th, the following was adopted as expressing the views of the meeting, and made a part of the minutes. The clerk was instructed to send a copy of the same, properly endorsed, to the Representatives and Senators from Nebraska, now in Washington, in behalf of the Society:

"In view of the kindly messages that have come to us as a people from all the nations of Europe, through the President, because of the great misfortune that has come upon the inhabitants of San Francisco, expressing the largest sympathy for that stricken community, it is our glad privilege to recognize the spirit in which they were sent, as evidence that "We are all Brethren," and we cannot therefore consistently with this relationship, approve any addition to the appropriation for naval expenditure of any sums of money for building more and larger war ships, and we ask our Representatives and Senators to object to such a procedure.

(Signed) "CATHERINE A. CARR, Clerk."

It was my privilege to present this resolution,

adopted by the Nebraska Half Yearly Meeting, held in Lincoln, and to see that a copy of the same was sent to each member of the House of Representatives and each of the Senators from Nebraska.

This has been done, and also to many other people, some to Senators from other States.

It may interest readers of the INTELLIGENCER to know that the Friends in Iowa and Illinois have "lit their candles from ours," and are considering the same movement. A personal letter, enclosing a copy of this resolution, was also sent to Henry Vivian, M.P., London, England, who, on the 6th instant, introduced into the House of Commons a resolution asking the English Government to reduce the expenditure for armaments and to press for general submission of the subject to the next International Convention at The Hague.

It is a most encouraging sign of the time coming —"when the swords shall be beaten into plow shares"—to be able to say that Sir Edward Grey, Foreign Secretary, replied to the resolution, saying, that "The government welcomed the resolution, and he hoped that other nations would regard it as an invitation from the British House of Commons to respond to their feeling in this matter."

Surely this ought to meet with swift response, and especially from this nation of ours, whose language is the same, and which has an ancestry in common with that of the people of England.

If you can see the way clear to give this sentiment an additional impetus by publishing the above facts in your columns, and thereby induce action among the Friends in the East, I think the sentiment may gain more leverage still.

Lincoln, Neb. CHARLES H. SARGENT.

EASTON AND GRANVILLE HALF YEARLY MEETING.

Easton and Granville Half Yearly Meeting was held at Granville, N. Y., Fifth month 19th, 20th and 21st. The meeting of ministers and elders was held on Seventh-day afternoon. On First-day two public meetings were held: at 11 a.m. and 3 p.m. We were favored with the company of Joel Borton, of Woodstown, N. J. In the morning he preached from the words, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." All who meet together for religious services do so because they are desirous of finding the way of life. In our waiting time of silence we may be prepared to hear the voice of God and to obey it.

In all the ages of the world men and women have found in silent meditation and waiting the life work required of them and the strength to do it.

But the silence should be not only outward, but of the mind as well, that our thoughts may be centered upon Him who is ever waiting to reveal Himself to us, if we are but willing to receive Him. Life, if lived normally, should be a continuous growth from infancy to old age, and should grow brighter forever, for the life which God breathed into us is eternal. Here is where we should become prepared for a brighter life beyond the grave. Though we make mistakes, we should not become discouraged nor give way to despair. Our most discouraging experiences may work for us a greater blessing by aiding our development. God's love for us is that of a parent for his children. As in the spring time, we see life bursting forth and developing even to perfection, so may our human lives develop naturally and rightly. The only way to do this is to teach our children to do their very best always, and above all to know God. Too many do not know him; they think of him as one afar off when he is the very power of our life. If we will only be willing to let him work in us and be what he desires us to be, we shall develop even as a beautiful flower unto perfection, and will fill the places we occupy with the fragrance of a true, beautiful life. Jesus said, "Let your light shine." The voice we hear speaks within us. We know he is in all life, and we shall not taste of death, but when what we call death comes to us we shall enter upon a higher life. Tennyson's poems prove that he realized the nearness of God's presence. The truths of scripture, if only lived out, would enable us to be masters of all our powers, making them a blessing to us instead of a curse. We should study the life of Jesus Christ, and endeavor as much as possible to make our lives like his. He told of a traveler who carried a New Testament with him, and, in reply to the question, "What has he left you?" said, "Manifold more in this present world, and in that which is to come eternal life." Our prayer should be, "Lord, make me to know mine end and the measure of my days, what it is that I may know how frail I am." God in his wisdom has made our future a sealed book to us, but if we trust him our lives will be a perfect infolding of Christian experience. In overcoming the little trials of daily life we shall at last obtain a great victory.

Aaron Flansburg exhorted all to be and not to seem, as it is not by appearances, but by their fruits that individuals or societies must be judged. G. Myron Allen expressed his unity with the words of Joel Borton. The meeting closed with a prayer by Joel Borton.

Many not members were present at the afternoon meeting. Joel Borton preached on the necessity of obtaining spiritual food for the soul, and said that seeking this, under whatever form of religious service, is the highest object in life. Sectarian walls are breaking down, and a spirit of brotherly love and charity ever becoming more prominent. The world is growing better, and will continue to do so, as this is God's plan in all things. If we obey the command, "Consider now thy creator in the days of thy youth," etc., we will build on the true foundation, and be what he would have us to be—next to the angels. He has made us "a little lower than the angels." He values our lives. Jesus said, "What shall it profit a man if he gain the whole world and lose his own life." He spoke of the friendship which must have existed between John the Baptist and Jesus. He objected to no mode of baptism any might choose, but felt that

for himself there was but the one—the baptism of the Spirit, and referred to an eminent Baptist minister who always told those he baptized that the outward rite was nothing in itself without the inward experience. Jesus proclaimed his work in the quotation of Isaiah's prophecy, "The spirit of the Lord is upon me," etc. Jesus gives us the keynote of all Christian service in the Sermon on the Mount.

Jesus said, "My doctrine is not mine, but his that sent me"; and again, "He that doeth his will shall know of the doctrine, whether it be of God or whether I speak of myself."

Is it worth while to be strictly honest? Is it worth while to live a moral life? Yes, but it is of much more importance to live that which is higher than the moral—the Christian life. Some people claim to be sanctified, beyond the power of sin, but we need to keep constant watch even as Jesus commanded his disciples.

Is it worth while to abstain from those things which dethrone reason, which make us slaves to temper or other passions? If we live the only life worth while, we shall be masters of ourselves, of that "unruly member" which in anger speaks the unholy word, or the unkind words that, like a knife, cut the hearts of loved ones. We should care for our bodies that old age may be strong, noble and attractive. No age is exempt from a call to a higher life. Must not heaven need children also to make it attractive? He gave us the beautiful story of the child who sought a leaf from the tree of life to heal his sister, who lay at the point of death. The angel sentinel asked him if he could promise that his sister should never want, never suffer pain, nor be treated unkindly. When the child could not promise, he was allowed to look into the garden of God, and what he saw caused him to exclaim, "I no longer want the leaf. O that I might enter there also!"

May we so direct our lives that we may go to our loved ones in the "Garden of God."

Philip Dorland urged parents to be faithful, and paid a tribute to his mother's teachings. The meeting closed with prayer by Aaron Flansburg.

At the meeting Second-day morning there were several short communications, and Joel Borton spoke of the strength that is in unity, and of the united efforts of the churches in different lines. Also the branches of our own yearly meetings, and what they stand for—direct revelation.

We should not be discouraged because we are few, but remember that One—Jesus of Nazareth—was the fountain head and organizer of Christianity against the organized and unorganized forces of the world under Roman government. One by one he called the twelve and the seventy, and now the Christian religion penetrates to the remotest corners of the earth.

If the few in our meetings are faithful there may not be so many silent meetings, but communications which, though short, will be alive.

The worst side of life must be examined if we would help such. We must go to them, for they will not come to us, feeling themselves all unworthy. Our own sins of commission or omission call forth the feeling of guilt, even like that of the child who has acted contrary to its parents' wishes. But every one—even the older ones—may commence life anew if they will, for our Father stands ever ready to forgive and to help.

Though we lose much if we wait until the eleventh hour to come to him and obey his will, yet he refuses none who come to him.

He gave a vivid picture of the woman who, against all the customs of her time and people, pressed through the throng to touch the hem of the Master's garment, and of his beautiful compassion for her. By his recognition of woman Jesus raised her out of the low condition she had occupied, and the spirit of the Christian religion has placed her where she stands to-day, and as Chrstianity advances, woman's position advances with it. He closed with an exhortation to learn what the Father would have us to do, and then, in the spirit of Christ to do it.

After business session, the meeting adjourned. Much expression was given to the feeling of thankfulness that Joel Borton was with us at this time. His words of inspiration and encouragement will not soon be forgotten by the members of our little meeting, and strangers who were present with us expressed their appreciation of and sympathy with the truths they had been privileged to listen to. It was with a feeling of thankfulness and uplift of spirit that the meeting closed. L. J. M.

A SOCIAL GATHERING.

The gathering on the lawn of Sweet Water Shore, at Riverton, N. J., on Seventh-day, the 26th, was much enjoyed by those present, some one hundred adults and about twenty children.

The address of Samuel S. Ash was full of interest. He stated that his first call to the serious side of life was caused by the sudden death of his cousin, Samuel Shinn. His first appearance in a religious way was a prayer at his mother's grave. He stated that for all his years of public service he had been well repaid, but he considered he had been able to render very little service. He encouraged all to be true to their best consciousness, no matter what the opinion of friends, relatives or neighbors.

The address of Dr. Sarah Eavenson was indeed a treat, telling of the early days of the peace movement, when the thought or idea was entirely beyond the comprehension of the press and public, many indeed claiming that the idea of peace was irreligious, as there had always been war in the Old Testament times.

The address of Richard Cadbury, Jr., a young student, only 20 years of age, who told of his winter's work at Woodbrooke, England, was full of interest. He stated that perhaps the most helpful feature was the devotional meeting every morning at 9 o'clock, when all were encouraged to take part.

Ernest Cotterell gave some amusing anecdotes of English Friends.

The paper of Sarah W. Conrow was full of earnest thought. She said that our present outlook was as full of noble opportunities as ever was the past, this quotation from Browning is typical of t he whole paper:

> Truth is within ourselves, it takes no rise
> From outward things; what e'er you may believe
> There is an inmost center in us all
> Where truth abides.

The exercises were concluded by an earnest tribute to the value of the life and ministry of Samuel S. Ash by Catharine Shipley. D.

MARRIAGE AND DIVORCE.

I fully endorse the article in the issue of FRIENDS' INTELLIGENCER of Third month 31st, on "Marriage and Divorce," by Jesse W. Phillips. His quotation from the Discipline is strong and clear against divorce, "but a legal separation without divorce may be allowed in extreme cases." Our sympathies with those who find themselves unhappy in the marriage relation should be of a sort to strengthen and not weaken them, remembering that happiness is the product of adherence to duty and a thoughtful concern for the welfare of those associated with us. There are instances where patient effort to fulfill their solemn promises has in the end brought harmony out of discord, resulting in the building up of character, which would seem to be the purpose of our life here.

The testimony of the Society in relation to the sacredness of the marriage tie must be maintained inviolate if the Society is to continue to hold the respect of its members or of the world, which is groping for light on this most vital question.

A book by Dr. Peabody, of Harvard, entitled "Jesus Christ and the Social Question," has an interesting chapter on the family on this subject, and in two lectures by Felix Adler, before the Ethical Society of New York, a dignified and far-reaching stand is presented.

SUSAN DILLWYN WHARTON.

NOTES BY THE WAY.

IN THE SHENANDOAH VALLEY.

Leaving the Philadelphia Yearly Meeting in the midst of its interesting sessions, we wended our way on Fifth month 16th to Virginia, to meet and mingle with the Friends in the Shenandoah Valley, who maintain our principles and testimonies in the meetings at Winchester and Hopewell. During a five days' visit seven meetings were attended, and nineteen families were seen in their homes. In making these visits carriage rides aggregating upwards of 60 miles were taken. There are wide spaces separating the Friends in the valley, but, as the roads in the main are good, keeping in touch with each other is not particularly difficult, and the Friends seem to maintain a good degree of social and religious fellowship.

* * *

On Fifth month 17th, the mid-week meeting at Hopewell was attended. By the way, this meeting will be laid down from this date, the Quarterly Meeting having approved such a proposition. While local industrial and social conditions seem to make this action necessary and expedient, there is every reason why some substitute should be provided, to make good the loss that must be sustained by the change. The same suggestion applies to other neighborhoods where the mid-week meeting in the day time can no longer be held in the life. In all these places an evening meeting, possibly held in some Friends' house, and so conducted as to satisfy both spiritual and social need, is desirable. In the evening of the same day a meeting was held in the meeting house in Winchester, the topic under discussion being "The Fundamental Principles of the Society of Friends." A presiding elder and a minister of the Methodist Church, South, were in the audience, as well as many others not in membership with us. On Seventh-day afternoon the Fairfax Quarterly Meeting of Ministers and Elders assembled at Hopewell. While the meeting was not large, it gave attention to live concerns and interesting Society problems.

* * *

On First-day morning the public meeting for worship was held in Winchester, the commodious meeting house being filled with Friends and other interested persons. At 2 o'clock the First-day School Association met, and furnished more than an hour of helpful exercise, consisting of readings, recitations, and three original papers. In the evening, at 8 o'clock, a meeting was held in Stein's Union Chapel, two miles out of Winchester. Until last year the meeting on Quarterly Meeting First-day was held at Hopewell, but a promiscuous crowd had made a picnic of the occasion, accompanied by more or less disorder and disturbance. The change was made to Winchester to avoid this unfriendly feature of the meeting. One is almost inclined to wish that an attempt had been made to hold a meeting in the yard for the thousand or more people who could not possibly get into the meeting house. It is possible that under right conditions those who had assembled for a mere frolic, might have remained to consider more serious and spiritual things.

* * *

On Second-day, at 10 o'clock, the regular session of Fairfax Quarterly Meeting was held at Hopewell, an interesting and interested company being assembled. The meeting was depressed by the enforced absence of David Branson and Tacy Dooing Branson, on account of severe illness. They are concerned and serviceable members of Hopewell meeting, and the quarterly meeting approved a minute of love and sympathy to be sent to them. There was much consideration in the meeting of matters tending to increase life and interest in the Society. There were several Friends present from Washington, Alexandria, Goose Creek and Waterford, those from the latter places making overland trips by wagon, as did the fathers in generations gone.

* * *

Nearly every rod of land in this section was part of a battle ground or a manœuvering ground during

the civil war. While the war lasted industry languished, the young men were refugees from the conscripting officer, a general devastation illustrating the waste and wickedness of war characterized the whole region. The recuperation since the conflict, however, has been remarkable. General impoverishment has given place to a general prosperity. Fortunes have been made, farms rejuvenated, and a better industrial order has done its work so well that about all the superficial scars of war left are abandoned earthworks and dilapidated forts.

* * *

We enter the valley at Harper's Ferry, made memorable by the John Brown raid in 1859. In fact, this is the one event which makes the little hamlet famous. Those who never heard of the conquests of contending brigades during the civil war, which took place near the Ferry, are well reminded of that ill-starred venture for the freedom of a race, which cost its leading spirit his life. Twelve miles below Harper's Ferry is Charlestown, where John Brown was hanged. The old court house in which the famous trial, very one-sided, but very decisive in its results, was held, is still standing, and in plain view of the traveler on board the train. Few tragedies so small at their beginning were so mighty at the last as this John Brown raid.

The days of our visit pass all too quickly. We leave the Friends in the valley more closely kept in our heart's memory than before, and with the hope that again we may enjoy that hospitality and fellowship, whose center is sincerity, and whose influence is love. These Friends are the salt of their part of the earth, and we believe that this salt will never lose its savor. H. W. W.

BOOKS AND READING.

Two of Prof. Starr's books have reached me from Open Court Publishing Company. One of these is "Readings from Modern Mexican Authors." It is anu extremely interesting volume, and puts us into a literary acquaintance with our southern neighbors. The other volume is a discussion of the Ainu Group at the St. Louis Exposition. There was so much of the side show at that exposition (that is, we had to pay extra for everything worth seeing) that I get more satisfaction out of this book than I did from what I saw. You need to buy with it Miss Bird's book on the Ainus, and then you will have an opportunity to study the most remarkable race now existing on the globe—a white people, mark you, surrounded by the yellow folk; and who are they? They constitute a peaceful race, with customs in many cases very admirable and beautiful. Evidently their civilization dates back of the prose era; into that past when people sang more and communicated like the birds. The Greeks communicated in this way, and wrote their philosophy in poetry until after Thales, about seven hundred years before Christ.—*E. P. Powell, in Unity.*

THE FERNS.

Deep in the woodland glen
The earth is white with snow,
And by the frozen brook,
With cowled heads bending low,
As if in prayer devout,
With mantles white and straight,
Like monks in silent row,
The ferns of winter wait!

Deep in the woodland glen
The old earth wakes from sleep;
The brooks with laugh and song
Spring down from steep to steep.
A gallant band of knights,
With pennons floating free,
Stand where the white monks stood,
A brave Green Company!

—*Ella F. Mosby, in Every Other Sunday.*

BIRTHS.

IRISH.—At their home, 417 West 150th Street, New York city, Fifth month 23d, 1906, to Willis and Edna E. U. Irish, a son, who is named Everett Underhill Irish.

SEAMAN.—At New Durham, New Jersey, Fifth month 16th, 1906, to Charles F. and Lulu M. Seaman, a son, who is named James.

DEATHS.

CHAPMAN.—In Wrightstown, Pa., on Fifth month 14th, 1906, Isaac Chapman, in his 87th year.

FARQUHAR.—At his home, in York, Pa., on Second-day, Fifth month 14th, 1906, B. Hallowell Farquhar, in the 66th year of his age. A sweet spirit who loved his friends and was beloved by them.

KNIGHT.—At the home of her son-in-law, Joel H. De Victor, 4725 Baltimore Avenue, Philadelphia, Fifth month 14th, 1906, Elizabeth, widow of Daniel Knight, aged 76 years; a member of Byberry Friends' Meeting.

LLOYD.—Passed on to the higher life, at her home in West Philadelphia, Third month 29th, 1906, Hannah B. Lloyd, daughter of Hugh and Sidney Lloyd, of Darby, Pa. Hannah B. Lloyd was not a member of Friends, but had been a regular attender at West Philadelphia for many years, and was deeply interested in the Friends' Home for Children at 4011 Aspen Stret,

SKILLIN.—Amelia Skillin, daughter of Sarah E. Skillin, of Hempstead, L. I., entered the higher life Fifth month 4th, 1906. While ever seeking the highest and noblest ideals, she was enabled to bear her long illness with remarkable patience and cheerfulness, and a beautiful thoughtfulness for the comfort and happiness of those around her.

FRANCES LINTON SHARPLESS.

A few lines in loving memory of the college life of Frances Linton Sharpless. As a student she was sincere and honest in the pursuit of knowledge. Her ideals were high and she strove earnestly to attain them. She became an influence of life and light and sunshine in the class of which she was a member. As a comrade she was responsive, joyful and hopeful. She was a lover of nature. The daily walk, after college hours, through fields and woods and over country byways, was a great delight to her, and at such times her conversation was sparkling with wit and humor and keen enjoyment of the hour. She was beloved and respected by her classmates and by the members of the Faculty. All who came in her presence felt the gentle influence of her serene and womanly character. L. P. M.

Fifth month 22d, 1906.

NOTES AND ANNOUNCEMENTS.

Philadelphia Quarterly Meeting's Committee, to visit the smaller branches, will attend meetings as follows: Sixth month 3, 1906, 3 p.m., appointed meeting, Radnor; Sixth month 17th, 10.30 a.m., Haverford; Seventh month 1st, 10 a.m., Valley; Seventh month 8th, 11 a.m., Reading; Seventh month 22d, 10.30 a.m., Schuylkill; Eighth month 5th, 10.30 a.m., Merion.

AQUILA J. LINVILL, Clerk.

A religious meeting will be held at Friends' Home for Children, 4011 Aspen Street, Philadelphia, Sixth month 3d, 1906, at 3 p.m. This is the last meeting until Tenth month next. Mother's Day for Peace will be commemorated at the same time. All are welcome.

The next issue of the *British Friend*, an enlarged one, will contain a full account of London Yearly Meeting of the Society of Friends, and will appear as soon as possible after that event is over, probably not later than the 10th of Sixth month. Orders for extra copies can be sent to the FRIENDS' INTELLIGENCER office.

At the meeting at Solebury, Pa., on First-day, the 27th, there was a fair attendance for a stormy day. William J. MacWatters, of Philadelphia, spoke upon the miracle of the loaves and the fishes as recorded in the fourteenth chapter of Matthew. The session of the First-day school was most interesting, the feature being a presentation account of the seeds and plants of the Bible by two young Friends of the school. During the giving of sentiments Reuben Price advocated the adoption of a plan whereby the scholars be urged to select their own sentiments—"encourage individuality." William MacWatters closed the exercises by a short talk upon the mission of Jesus as a child—"Wist ye not that I must be about my Father's business."

COMMENCEMENT AT ABINGTON.

The date of the commencement at Abington Friends' School has been changed to Sixth month 20th, the later date having been made necessary by the recent unexpected closing of the school for a week.

The graduating class will number four students—J. Frank Gaskill, Henrietta L. Dickensheets, Mary L. Hallowell and Esther L. Potts. Two members of the class will continue study as student at Swarthmore College, and one will take up a course at a normal school.

The address at the commencement will be delivered by Dr. James T. Young, Director of the Wharton School of Finance and Economy, at the University of Pennsylvania. The class day exercises will immediately follow the commencement.

The faculty of the school for the coming school year is as follows: Louis B. Ambler, A.M. (University of Pennsylvania), principal; Rachel S. Martin, M.E. (West Chester State Normal School), principal of primary department; Fred. B. Limerick, A.B. (Princeton), Latin, Greek, mathematics; John M. Fry (Graduate West Chester Normal School), science, manual training; May E. Stevenson (Graduate School of Industrial Art), drawing, painting, modeling; Elizabeth W. Jackson, A.B. (Swarthmore), assistant in primary; English; Urania Matz (Leffson-Hillé Conservatory), instrumental music; Rachel Robinson, A.B. (Swarthmore), French, German, history; Alda D. Leaw, matron. The teacher in charge of the work in reading, literature and girls' gymnasium has not yet been appointed.

SWARTHMORE PREPARATORY SCHOOL COMMENCEMENT.

The annual commencement of Swarthmore Preparatory School will occur at 10.30 a.m., Friday, June 8th. Six members of the class will deliver short orations. Various pupils of the school will render musical parts. The commencement address will be delivered by Dr. Robert Ellis Thompson, of Central High School, Philadelphia. The class will number sixteen members, and the following will deliver orations: Ethel M. Albertson, Westbury Station, N. Y.; Frank F. Bell, Bristol, Pa.; Marian Fronfield, Media, Pa.; William A. Hamill, Woodbury, N. J.; Mary Truman, Swarthmore, Pa.; Margaret C. Hall, Swarthmore, Pa.

GERMANTOWN FRIENDS' SCHOOL.

The Friends' School, Green Street, Germantown, is this week issuing its catalogue for the coming year, 1906-1907, the fall term beginning on Ninth month 18th.

Owing to impaired health, Elizabeth M. Roberts, who for many years has so acceptably filled the position of principal, retires from active service and is succeeded by Anna Lewis Garrett, formerly of the Darby School.

The list of teachers contains the name of three Swarthmore graduates, and the College preparatory class, begun last year, will again be under the immediate supervision of Harriet Frazier Head, formerly of Mrs. Head's School, Germantown.

The Germantown School carries its pupils from kindergarten to college, and applications for admission should be made before Sixth month 15th, if possible, to Anna Lewis Garrett, principal, at the school.

Catalogues may be had at the school, or at Friends' Book Association, Fifteenth and Race Streets.

LOCUST VALLEY.

Edward F. Bigelow, Ph.D., one of our most popular editors and lecturers along natural history lines, made his annual visit to Friends' Academy, Locust Valley, L. I., this week. Arriving at the school First-day evening he attended the song service and religious exercises. Second-day morning he addressed the pupils in opening exercises and gave some advice in regard to nature work. He spent the forenoon with the lower intermediate pupils, walking in the woods and watching and examining the birds. The afternoon was similarly spent in the woods with the entire school. During the afternoon, when all were quiet listening to the birds, Dr. Bigelow recited a poem by Van Dyke and one by Shaw, and gave a very appropriate short address on the benefits to be derived from quiet individual study and communion with nature. He emphasized the uplifting influence of silent meditation. A number of photographs of the pupils were taken in the woods. These will be used to illustrate a book Dr. Bigelow is publishing entitled "School Out-of-Doors."

In the evening Dr. Bigelow gave a very interesting lecture on "Birds." This was illustrated with excellent colored slides. All were surprised and delighted with the pictures of bird families.

SWARTHMORE COLLEGE NOTES.

Professor Foulet, of Bryn Mawr College, gave an address in Parrish Hall on the 22d instant under the auspices of the French department. Professor Foulet spoke in French, his subject being "La Fontaine Jugé par Jean Jacques Rousseau."

On Fourth-day afternoon the Phœnix Cup sports were held on Whittier Field. The meet was won by the senior class, the juniors being second, the freshmen third and the sophomores fourth.

In the evening a joint concert was given by the Girls' Glee and Men's Musical Clubs in Parrish Hall. They presented the following enjoyable program:

"Good-night, Beloved, Good-night," Shattuck, Combined Clubs; "Poppies," More, Mandolin Club; "'Tis Morn," Geibel, Girls' Glee Club; song, selected, Male Quartette; march, Orientale, Weaver, Mandolin Club; "Mulligan's Musketeers," Atkinson, Men's Glee Club; "In Old Madrid," Trotére Garcia, Girls' Glee Club; tenor solo, selected, Mr. Rowlands; "Beauty's Eyes," Tosti-Parks, Men's Glee Club; "Silver Heels," Mandolin Club; "The Parting Kiss," Pinsuti, Mixed Double Quartette; "The Arion Waltz," Vogel; "Alma Mater," Combined Clubs.

On Sixth-day the Men's Musical Clubs left for a two-days' trip south. That evening they gave a concert at Sandy Spring, Md., and Seventh-day evening at Mt. Washington, Md. At both places they were royally entertained.

The lacrosse team met defeat at Mt. Washington on Seventh-day at the hands of Mt. Washington Club by the score of 8-3.

At meeting on First-day Dr. Joseph Walton, of George School, gave a strong plea for greater faith in the Heavenly Father.

R. C. T.

THE ANSWER.

Awhile I doubted; then I knew
Not Death but Life is king,
And they, the brave and wise and true,
Who cheerful tribute bring;
Who trusting ever work, and working ever sing.

Hazleton, Pa. ANNA WILDMAN

FRIENDS' ASSOCIATIONS.

PHILADELPHIA, PA.—The regular meeting of the Literary and Social Section of the Young Friends' Association was held Second-day evening, Fifth month 21st.

Ethel G. Coates reviewed the topics of interest discussed at the late yearly meeting.

A proposition had been made that a general nominating committee be appointed to nominate persons for all the committees to be appointed during the week. Many thought this would save a great deal of time; also that it would bring a larger number of members into the practical work of the meeting and prevent the appointing of the same ones on the several committees. Although a great deal of approval was expressed the meeting was not ready to make the change.

In discussing the George School report, commendation was expressed for Joseph S. Walton and Deborah Stubbs for the Friendly way in which the school was conducted.

In the reading of the Samuel Jeanes report, many spoke of the improved condition of the meeting houses. It was suggested that when any meeting plans to repair and improve its meeting house that it provide for separate class rooms for the First-day school.

Preparation for meeting was urged by several, but this did not always seem practical with the many home duties..

The answering of the queries brought forth much discussion and many suggestions.

Arthur C. Jackson reviewed the evening meetings. He mentioned the excellent address by Professor Kelly Miller, on "The White and the Colored Races in the Northern States," also the meetings on purity and temperance and First-day schools.

Ada and Emma Paxton entertained us with selections on the piano and violin.

George W. Hagner gave an amusing selection about vacation, which we all enjoyed.

The chairman, Fred. P. Supplee, invited all to remain and partake of light refreshments,

This being our last meeting until next fall the committee wish to thank all who have assisted in making the meetings a success. H. E. S., Sec.

QUAKERTOWN, PA.—The Young Friends' Association met on the 24th of Fifth month at the home of William and Letitia Roberts. In the absence of both president and vice-president, Miles Jordan was called to preside. After a few moments of silence, the 12th chapter of Romans was read. A letter from Friends' Press Association, of Baltimore, was read and commented upon.

It was decided to hold no meeting of the Association during the three months of the summer. The regular program was then taken up, and a continuation of the introduction by Rufus M. Jones to the "Autobiography of George Fox" was read by Melvina Johnson. Its clear exposition of the character of the founder of our Society was much appreciated.

Current topics were given by E. Irene Meredith and Phebe Bewley. An interesting poem was then read by E. Melvina Johnson, after which sentiments were given and the adjournment was extended to the third Fifth-day in the Ninth month. E. F., Corresponding Secretary.

SOLEBURY, PA.—At the closing session of the Young Friends' Association on First-day, the 13th, Emma A. Fell read the Scripture lesson, closing with the promise, "He shall give his angels charge over thee, to keep thee." Walter W. Ely read a minute of the last meeting, and Rebecca S. Lownes read extracts from the Discipline concerning elders. Martha G. Ely read a beautiful poem on "Immortality."

In considering the most important factors in good school work R. M. Price said: "Through the children a community is largely improved. What we live, not what we believe, is the element that counts. Interest must be shown in each individual pupil. If you teach any one to think, you are doing much for the child, more for the adult. Let us have any thought that will make us better. Something within us gives us the impulse to strive to do better. Much that we do in life is the result of impulse. Tact and individual consecrated work bring success." Fannie Cunningham approved of these suggestions.

Dr. Marshall thought that example was more than precept. A teacher should possess a fine character. Such an instructors' side remarks or bits of wisdom occasionally uttered are of more lasting benefit than books on theology and doctrine.

John S. Williams gave a brief description of Lucy Burd's home school at Fretz, Pa., where fifteen boys, mostly sent by the Juvenile Court of Philadelphia, are taught and mothered. Practical missionary work for Bucks County Friends would be to give this school money, clothing, bed-clothes, literature and such other things as every home needs.

A letter from the Friends' Neighborhood Guild at 151 Fairmount Avenue was listened to with interest, and at the close of the meeting over eight dollars for its use was placed in the hands of Martha B. White, who will also receive and forward to the Guild on first trains on each Sixth-day morning any contributions of flowers, fruits, vegetables or cash received.

At the opening session on Tenth month 14th, Mary D. Ely will discuss literature; Florence K. Blackfan, discipline; Welding Slack, current events; Fannie Cunningham, history.

M. A. L.

HORSHAM, PA.—The Horsham Young Friends' Association met at Horsham Meeting House Fifth month 27th, 1906. In spite of the wet weather, we found quite a number of Abington Friends in our midst.

In the absence of the president, the vice-president, Charles Paxson, called the meeting to order. Susan H. Jarrett opened the meeting, reading the 12th chapter of Luke.

Evelyn Roberts gave a beautiful recitation. Margaret Morris read an account of the life of Louisa J. Roberts, as written by Lydia H. Hall. Emma Gaskill read a paper entitled "Have Friends Fulfilled Their Mission?" The paper was very interesting and called forth remarks from Susan H. Jarrett, Arthur Dewees, Louis B. Ambler, Nathan B. Gaskill, and William Satterthwaite, Jr. The meeting was one of the most interesting we have had.

After the report of the Executive Committee, the call for sentiments was responded to. Then followed a few moments' silence, after which the meeting adjourned to meet Sixth month 24th, 1906.

BERTHA M. TOMLINSON, Secretary.
CHARLES PAXSON, Vice-President.

LANGHORNE, PA.—The last meeting of the season of the Langhorne Young Friends' Association was held on Fifth month 18th, and was rather slimly attended. Recitations were given by Edwin I. Livezey, Jr., and Lillian D. Pryor.

The paper of the evening, prepared by Samuel C. Eastburn, was entitled "The Origin and Progress of Middletown Meeting." The beginning of the regularly organized Middletown Meeting can be said to be in 1784, one hundred and twenty-two years ago, on the evening of Twelfth month 1st, at Nicholas Waln's. The first meeting house, built in 1690, was called the Neshaminy Meeting, but was changed to Middletown after the township was laid out in 1692. George Fox visited here on one of his visits to America in 1690. A committee having reported the need of a new meeting house, a new one was built where the present meeting house now stands. This was burned and the present one built. During the Revolution, tradition tells us this house was used as a hospital for soldiers wounded at the Battle of Trenton. The bi-centennial was celebrated in 1890, with a large gathering of Friends whose ancestors had built it.

The annual election of officers followed, and music by Anna B. Appleton, C. Grace Marple and Emma M. Hogeland.

With a few moments' silence the meeting adjourned to meet on Ninth month 21st. MARION NEWBOLD OSMOND, Sec.

RISING SUN, MD.—A special meeting of West Nottingham Young Friends' Association was held on the 13th inst., which was opened by the president reading the 19th Psalm.

Eleanor Wood, of George School, was then introduced, who addressed the meeting on the Woodbrooke movement in England. She said this great work or movement that is now reaching out in so many directions is interesting because it represents an idea, and because of the things that have grown out of it. About fifteen years ago a conference was held at Manchester, England, when the question arose as to whether liberty should or could be extended for the scientific study of things of the Bible with a free and open mind. After the holding of the third conference, which proved so helpful and inspiring, it was surprising to find how many were really eager for just such an opportunity, whereby they might be better fitted for the giving forth of a known message. Friends had no idea, however, of establishing a theological institute, but a place where any one, whether a graduate of any institution or otherwise, might come and be instructed. Free speech is absolutely granted. It was also explained how the Friends in England about fifty years ago organized adult classes for the benefit of those not having had the advantages of a public school system. Out of these classes have developed social clubs, mutual benefit clubs, etc. To-day 60,000 men belong to these clubs, and as there are only 18,000 Friends in England

they come in touch with more people than in any other way. For instance, in these clubs some man is asked or appointed to talk on some secular subject, should he be a bricklayer, let it be along that line, and although not accustomed to speaking in public, and almost before he is aware of it, through the exercise of thought, he has portrayed a little sermon out of his every-day work. The thought was suggested why cannot those living in small towns or villages organize just such clubs, and provide reading rooms especially for those who congregate on store porches and street corners to come and be uplifted, mentally and socially. Altogether the afternoon meeting was felt to have been most helpful and inspiring.

L. J. R., Cor. Sec.

Pasadena, Cal.—A regular meeting of the Y. F. A. was held at the home of John Griest, Fifth month 6th. It was opened by the reading of the seventh chapter of Corinthians. In the absence of Helen Taylor the fourteenth lesson of the Friends' Christian History series was read by the clerk. Frances Walter compared the Arminians' studies with what is known as modern higher criticism. The Arminians studied the Scriptures for creeds and doctrines, the higher criticism students, for historical facts and from a literary point of view. Mary Marotz answered the question, "Is Arminianism a system of ethics or religion?" It is a system of religion or it would never have stood. It taught atonement through Christ, the possibility of relaxing from grace, and was a practical system of religion. Anna Duncan spoke of the debt of John Wesley to Arminianism. In his student days he belonged to a band of students who followed the teachings of Arminius. Sara Griest read an interesting paper on the "Arguments for and against the Freedom of the Human Will." A strong argument for the freedom of the will is found in Christ's teaching, "Ye cannot serve two masters, choose ye one." This paper was followed by an interesting discussion. Alice Lewis gave a brief outline of the Belgiac Confession. A letter from George Newbolt to the Association was read. Sentiments were given, and after a brief silence the meeting adjourned.

Mary S. Howell, Assistant Clerk.

Cornwall, N. Y.—The Friends' Association met at the home of J. Q. Brown, Fifth month 20th. William B. Cocks, president, opened the meeting by reading the one hundred and twenty-first Psalm.

Gilbert T. Cocks, secretary, read the minutes of last meeting, which was held at the home of Mary A. Cocks, Vine Brook. A paper by Elizabeth K. Seaman, entitled "Wherefore," followed. The thought considered was, "What is the real purpose of human life?"

Blanche E. Brown read the report of the Press Committee of Baltimore Yearly Meeting. It awakened great interest. Blanche E. Brown, Marianna Seaman, Edmund Cocks and Gilbert T. Cocks were appointed to represent this Association on the lines indicated by this report.

A series of questions from the Committee on Advancement of Friends' Principles then claimed the attention of the meeting.

J. Quimby Brown, Mary W. Cocks, James Seaman, Charles C. Cocks and others took an active part in the discussion of different subjects as presented. The meeting was well attended and full of interest throughout. The next meeting to be held at the home of James Seaman on Sixth month 17th.

E. K. S., Cor. Sec.

At a recent congress of schoolmasters and mistresses in Milan, Italy, those present pledged themselves to do all in their power to form the consciences of their pupils in relation to the subject of peace and international good-will, to the end that the triumph of the principles of peace might no longer be the dream of a few, but the fervent desire of all.—*Advocate of Peace.*

But the bar is built of the little grains;
And the little flowers make the meadows gay;
And the little stars light the heavenly plains;
And the little hours of each little day
Give to us all that life contains.

—*Ernest Whitney.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Streets, 3.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

6th mo. 2d (7th-day).— Fair Hill First-day School picnic, on Abington Meeting House grounds.

6th mo. 2d. (7th-day).—Mothers' Peace Day, at Garden Lake, N. J., under care of Pennsylvania Peace Society. Basket Lunch. Trains leave Chestnut Street wharf at 8, 11 and 1, leaving Garden Lake at 4.20, 5.38 and 7.11 (subject to change). Station is at the foot of the lawn. Fare, 52 cents the round trip, with no additional expenses.

6th mo. 3d (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, 3 Bank Street, at 11 a.m.

6th mo. 3d (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m.

6th mo. 3d (1st-day).—Columbus, O., Friends' Association, at home of James and Hannah Davis.

6th mo. 3d (1st-day).—At Middletown, Delaware Co., Pa., at 3 p.m., a circular meeting, under care of a committee of Concord Quarterly Meeting.

6th mo. 3d (1st-day).—Religious meeting and Mothers' Day for Peace at Friends' Home for Children, 4011 Aspen Street, Philadelphia, at 3 p.m.

6th mo. 3d (1st-day).—Meeting at Radnor, Pa., 3 p.m., attended by Philadelphia Quarterly Meeting's committee.

6th mo. 4th (2d-day).—Centre Quarterly Meeting, at Fishertown, Bedford County, Pa., at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

6th mo. 6th (4th-day).—Newtown, Bucks County, Pa., Friends' Association

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 356.)

at the home of Thomas W. and Elizabeth G. Stapler.

6th mo. 7th (5th-day).—Salem Quarterly Meeting, at Salem, N. J., at 10.30 a.m.; ministers and elders, day before, at 3 p.m.

6th mo. 9th (7th-day).—New York Monthly Meeting in Brooklyn (Schermerhorn Street), at 2.30 p.m.

6th mo. 10th (1st-day).—Meeting for worship at Old Providence Meeting House, Montgomery County, Pa., at 3 p.m., under care of Gwynedd Monthly Meeting.

6th mo. 10th (1st-day).—A circular meeting at Mill Creek, Del., at 3 p.m., under the care of a committee of the Western Quarterly Meeting.

6th mo. 11th (2d-day).—Genesee Yearly Meeting, at West Lake Meeting House, Bloomfield, Ontario, Canada, at 11 a.m.; ministers and elders, 7th-day before, at 10 a.m.

6th mo. 11th (2d-day).—At Sandy Springs, Md., Baltimore Quarterly Meeting, at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

6th mo. 14th (5th-day).—Haddonfield Quarterly Meeting at Medford, N. J., at 10 a.m.; ministers and elders, day before, at 3 p.m.

The new serial, "Seeing France with Uncle John," by Anne Warner, author of "Susan Clegg and Her Friend Mrs. Lathrop," will begin in next month's *Century*. The story is largely told in the form of letters from a young American girl to her mother; but Uncle John is the chief actor, and, like Susan Clegg, is entirely unconscious of how funny he is.

To the schoolboy of fifty years ago there was nothing on the map more fascinating than the Great American Desert, because there everything was vague and indefinite and the imagination was left free to picture its desolation and dreariness. In the *North American Review* for Fifth month Frank W. Blackmar tells the story of the gradual reclamation of this desolate region. He says, "There are not less than six great transcontinental lines of railroad running through the territory, and there soon will be several more. Shortlines are extending in every direction into fertile valleys, and to mines and cattle ranges, opening up the territory and furnishing means of serving increasing population. The Santa Fé and Oregon trails, still in the memory of men living, are, like the stage-coach and the emigrant train, practically unknown to the men who are now building the West. The old cabin and dugouts are replaced by modern dwellings. The great ranges are fast passing into orderly farms, where cultivated crops take the place of wild grasses. Steadily is man's rational selection directing the selection of nature. Even the cowboy, an essential creation of Western conditions, is rapidly passing away."

WHY DON'T YOU?

Why don't you answer your friend's letter at once? It will have double value if written promptly, and will take no more time now than by and by.

Why don't you make the promised visit to that invalid? She is looking for you day after day, and "hope deferred maketh the heart sick."

Why don't you send away that little gift you've been planning to send? Mere kind intentions never accomplish any good.

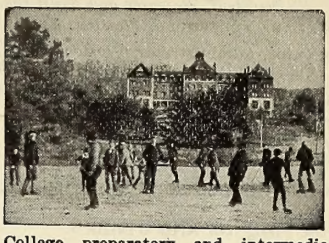
Why don't you try to share the burden of that sorrowful one who works beside you? Is it because you are growing selfish? Why don't you take more pains to be self-sacrificing and loving in the every-day home life? Time is rapidly passing. Your dear ones will not be with you always.

Why don't you create around you an atmosphere of happiness and helpfulness, so that all who come in touch with you may be made better? Is not this possible—*Exchange.*

The Dowager Empress of China has sent $50,000 for the American sufferers in San Francisco, and $20,000 for the Chinese there.

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Clover, where the wild bee sups,
And the tall weed waving free;
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Narrow as a mower's swath,
Oh, to set my feet again
In that little brown footpath—
'Cross lots!

By a little well it led,
Deep and dark, with mossy brink;
Half a mile my feet have sped
Just to get one cooling drink!
Daisies nodded, bright and wet
From the dipper's sprinkling bath.
Oh, once more my feet to set
In the little brown footpath—
'Cross lots!

Strawberries grew wild and sweet;
You could smell them in the grass!
Crimson red the dewy feet
Of each barefoot lad and lass.
Oh, to hear the whetting scythe,
Sweetest note that music hath!
Some glad morning, gay and blithe,
I will find that brown footpath—
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—*Anna Burnham Bryant, in the Congregationalist.*

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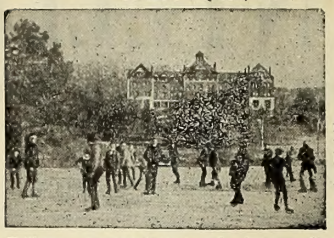
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CONTENTS OF THIS ISSUE.

Good Words.—XXIII. 357
The Flowery Fields of June (Verse) 357
New York Yearly Meeting 357
The English Peace Society 360
Bournville 361
The Literature of the Bible.—VIII. 362
Editorial:
To Cease Answering Queries .. 364
Note and Comment 364
Notes by the Way 365
Millville Commencement 366
Philadelphia Yearly Meeting (Concluded) 366
Dublin Yearly Meeting 367
The Divorce Evil 369
The Metric System 370
A Wish (Verse) 370
Births, Marriages, Deaths 371
Notes and Announcements 371
George School Commencement 371
Locust Valley Notes 371
Swarthmore College Notes 372
Friends' Associations 372
Calendar of Meetings 372

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PHILADELPHIA, SIXTH MONTH 9, 1906.

Volume LXIII. Number 23.

GOOD WORDS.—XXIII.

*Where the pure life is kept to, and meetings for Discipline are held in the authority of it, we find by experience, that they are comfortable and tend to the health of the body. * * * If selfish views or a partial spirit have any room in our minds, we are unfit for the Lord's work; if we have a clear prospect and proper weight on our minds to speak, it behooves us to avoid useless apologies and repetitions.*

JOHN WOOLMAN.

THE FLOWERY FIELDS OF JUNE.

The year draws near its golden-hearted prime,
Fulfilled of grandeur, rounded into grace;
We seem to hear sweet notes of joyance chime
From elfin bells, through many a wooded place.

We quaff our fill of beauty, peace, delight;
But 'mid the entrancing scene, a still voice saith:
"If earth, heaven's shadow shows a face so bright,
What of God's summer past the straits of Death?"

—*Hayne, in Christian Herald.*

NEW YORK YEARLY MEETING.

BUSINESS SESSIONS.

The yearly meeting opened on Second-day, the 28th, at 10 a.m. William H. Willits, the clerk, was present; in the absence of the assistant clerk, Amy Willets, of Jericho, Long Island, was appointed to serve for the session.

There were somewhat over two hundred Friends present, 65 of whom were men. The names of 48 representatives were called as follows: from Westbury Quarterly Meeting (New York and Brooklyn, the Long Island meetings and Cornwall on the Hudson), 14 representatives; from Purchase Quarterly Meeting, 8; from Nine Partners Quarterly Meeting, 8; from Duanesburg Half-Yearly Meeting, 5; from Easton and Granville Half-Yearly Meeting, 6 (the four last named being in Eastern New York, near the Hudson River); from Shrewsbury and Plainfield Half-Yearly Meeting (northern New Jersey), 7.

Visiting ministers and elders were present with minutes as follows: Martha Townsend, of Baltimore; Sarah T. Linvill, of Green Street Monthly Meeting, Philadelphia; Matilda E. Janney, of the Monthly Meeting of Friends of Philadelphia (Race Street); Rachel M. Lippincott, of Mullica Hill, N. J., and Mary E. Borton, of Woodstown, N. J. A number of Friends from other yearly meetings were present without minutes, among them being Ella and Lucy Sutton, of Baltimore, and at later sessions Benjamin and Hannah Heritage, of Mickleton, N. J.; Henry W. and Eliza Wilbur, of Swarthmore, Pa., who are members of New York Monthly Meeting, were also present.

The epistle from Philadelphia Yearly Meeting was read, bringing forth much expression.

A report was received from the yearly meeting's representatives on the Central Committee of Friends' General Conference. An appropriation of $216 was made and directed to be paid to the treasurer of the General Conference. A nominating committee was appointed to name fifteen Friends to serve on the Central Committee for the coming two years. This committee at a later session reported the following names: to represent philanthropic interests, John William Hutchinson, Henry W. Wilbur, Harry A. Hawkins, William W. Cocks, Amy J. Miller; to represent First-day school interests, Louise E. Haviland, Anna M. Jackson, Amy Willets, Louella M. Burdsall, Percy Russell; to represent educational interests, S. Elizabeth Stover, Charles F. Underhill, Mary W. Albertson, Alice W. Titus, Edward B. Rawson.

A committee was appointed to consider certain changes in the Discipline proposed in the reports from subordinate meetings. At the last session of the yearly meeting this committee reported favorably on these changes and they were united with by the yearly meeting. These changes were: The following two paragraphs to be inserted after the fourth line on page 14 of the New York Discipline:

"Any two or more meetings for Discipline may be consolidated into one meeting, with all the rights and powers of all, by mutual agreement, with the approbation of the meeting to which they, or the Superior of them, are or is subordinate, or if the meetings proposed to be consolidated are subordinate to different meetings, with the approbation of all the meetings to which they are subordinate, and in all cases the consolidation of two or more preparative meetings must receive the approbation of the quarterly meeting.

"It is recommended that where property is held upon a special trust for one of the meetings consolidated the designation of the grade of that meeting should be retained in the name of the meeting as consolidated; as where a preparative meeting, holding such property, is consolidated with a monthly meeting, it should be termed a monthly and preparative meeting, but be subordinate and accountable to the quarterly meeting in the same way as a monthly meeting."

Following these two paragraphs, and to take the place of the present second paragraph on page 14, the following:

"The establishment, discontinuance and consolidation of meetings for discipline and any change in

time or place of holding them, are to be reported to the yearly meeting."

The second query for the Meeting of Ministers and Elders, which reads, "Are they careful to labor faithfully to maintain our Discipline and not to screen their families from its operation?" was changed by omitting the last clause, "and not to screen their families from its operation."

There was practically no discussion of these changes from the body of the meeting.

The committee appointed last year to consider proposed changes in the manner of answering the queries made a report. It was proposed that for the term of three years reports on the state of society be substituted for the present manner of answering the queries. It was not proposed that any change in the Discipline be made at this time, but that the parts of the Discipline that recommend the answering of the queries and the sending up of summary answers be declared inoperative for the term of three years. The passages to be thus suspended are the whole of the directions for dealing with the queries on page 27 of the New York Discipline and page 28 as far as "First Query." In place of this is to be substituted the following:

"The following queries are recommended to the careful consideration of Friends in order that they may be led to an individual examination as to whether their practice is consistent with their profession, and that Ministers, Elders, Overseers and other Friends may be encouraged to discharge their duty faithfully in extending such counsel and admonition as will tend to the maintenance of our Discipline.

"The queries are to be read and deliberately considered in the yearly and half-yearly meetings, in the second and fourth quarterly meetings, following the yearly meeting, and in the monthly and preparative meetings which report to those quarterly and half-yearly meetings.

"In order to convey to the quarterly and yearly meetings a general account of the state of our Society, preparative meetings and those monthly meetings which have no preparative meetings, shall have prepared once a year, by a committee appointed for the purpose, a concise and comprehensive report of the conditions existing in the meeting, during the preceding twelve months, upon the basis of the queries and advices, with such recommendations as may seem desirable.

"Preparative meetings are to forward their reports to their respective monthly meetings, which may amend them by additions, omissions or other revision.

"Monthly meetings are to forward the reports adopted by them, or those received from their preparative meetings, as finally approved, or a summary thereof to the committee appointed as provided in the following paragraph.

"Quarterly meetings are to appoint a committee to receive these reports, prepare a summary thereof and present it, with such reports to the quarterly meeting next preceding the yearly meeting. The summary, after correction if necessary, is to be forwarded to the yearly meeting.

"In all meetings, reports received and those forwarded are to be read and carefully and deliberately considered, not only with the view that the reports shall be correct, but that Friends may individually examine as to the consistency of their lives and the performance of their duties in relation to the conditions existing in the Society."

The queries are to remain as before, with no change whatever.

The last paragraph, under the head of "Overseers," on page 37, directing the overseers to submit to the preparative meeting draft of answers to the queries is of course also suspended for the given term.

In the discussion Samuel B. Haines called attention to the fact that the proposed plan would eliminate the overseers and substitute a committee to do their work in connection with the answering of the queries. He felt that our drift was away from the established methods of Friends and toward the world and parliamentary practice. William H. Willits, the clerk, explained that it was felt that in adopting a new plan for a brief term those already appointed for specific duties might not be the best fitted for the different duties that the new plan would require. The meetings were therefore free to appoint those best fitted for the work. It was possible that a Friend might be an eminently qualified overseer and yet not be the best one in a meeting to prepare a summary and report of its condition such as the new plan called for. However, the proposition leaves the meetings free to appoint entirely new committees or to appoint the overseers as the committee to do the work. Joseph T. McDowell was in favor of the change. Edward B. Rawson said that while it does away with the answering of the queries which has fallen into formality, yet it does not do away with the inquiry into the condition of Society. He felt that it was worth trying for a period; that while it might not prove finally to be the best way it would help in getting out of ruts and would clear the way for working out the best way. He also would not want to see the overseers eliminated. He thought the committees appointed to make the reports ought by all means to co-operate with the overseers, who having kept in touch with their duties during the year would be eminently in position to help in reporting the condition of Society. Myron G. Allen thought that by ceasing to answer the queries we would be worse off than ever. It would seem to him better to answer the queries more fully and more explicitly. If there are some matters that they do not cover then add to them so as to fully cover the condition of Society. William M. Jackson spoke in favor of the proposed change. Wilson Powell would not suspend a portion of the Discipline, which seemed a dangerous precedent, he having never known this to have been done before. It seemed to him that instead of getting away from formality the new plan would increase it and complicate machinery. It would be harder for a meeting to follow and grasp a continuous report than a series of brief reports in the form of answers to the queries.

He, however, would be quite willing to give in, being aware of the danger of getting into ruts. William H. Willits said it was thought better to suspend the portion of the Discipline rather than to be too quick to make a permanent change. He thought there could be no question as to the power of a yearly meeting to suspend its Discipline, since it has full power to make and to unmake Discipline. Robert Haviland, a member of the other body of Friends, who was present, was asked to tell something of the working of the system of reports on state of Society in use with them, which he did. Ellwood Burdsall thought it would be best not to specify too closely what the report should be like. It would be better to leave the Friends of the different meetings entirely free to report what seemed to them most significant. Anna M. Jackson noted that the new plan would not be very different from the present plan in the preparative meeting. Reports would be received as drafted by the committee appointed for the purpose, while at present reports in the form of answers to the queries are received from the overseers. Nor would there be much difference in the quarterly meeting, where the reports would be received from the monthly meetings, summarized and passed on. It would be in the monthly meeting that there would be the greatest difference. There it would give greater freedom to get at the conditions. Sarah Haviland spoke in favor of the change. Margaret Vail spoke in favor. Rachel Underhill could not see why any report should be sent up at all. The purpose would perhaps be better accomplished by letting the report remain with the preparative meeting. How could overseers search the hearts for spiritual conditions and pass it up to the higher meetings. She had not thought of this so much until she had been appointed an overseer. It is not important, nor helpful to report deficiencies. Percy Russell spoke in favor of the proposition. Edward Rawson agreed with Rachel Underhill that it is not necessary or well that the Yearly Meeting know just what is going on everywhere. The valuable thing is to compare ideals. It is not important that all do alike, but only that each be true to his convictions. I am not to require that another do *my* best, but am interested in knowing that he does *his own* best. He approved of the proposed change, not because he thought it altogether satisfactory, but because it seemed to him to be in the direction of a better method. Elizabeth Stover favored the change as being in line with the genius of our Society. John T. Willets was not in favor of the change. Henry W. Wilbur thought it might serve to clear the atmosphere if we would get clear as to what we have been doing all these years. It is assumed that we have been getting accurate, authoritative answers to the queries. As a matter of fact, we have been getting only opinions. That is all we shall get by the proposed plan, which, however, bids fair to bring together more systematically and consistently opinions that are representative of all elements in the meeting. LaVergne Gardner favored the change.

The report of the committee was announced by the clerk as adopted by the yearly meeting.

On Third-day morning the report of the Committee on the Margaret Detrich Home was received. This Home is located at Plainfield, N. J., having been left to the yearly meeting by the late Margaret Detrich, together with funds bringing an income sufficient partly to pay the expenses of keeping it up. The amount received from board during the year had been $929. From the yearly meeting treasury had been drawn $675, of which $246.08 had been income from the Margaret Detrich funds. The meeting appropriated $250 for the coming year in addition to the income of the fund. A committee was appointed to procure estimates as to cost of such repairs and additions to the Home as would make it self-supporting and to report next year.

The committee to prepare a directory of the yearly meeting reported that the new directory had been completed and 2,500 copies printed and distributed to members at a cost of $564. They had found the membership of the yearly meeting to be 1,889 adults and 309 minors, in all 2,198.

A communication was received from the yearly meeting of the other branch of Friends, in session at Twentieth Street Meeting House, New York, as follows:

"At the two hundred and eleventh session of New York Yearly Meeting of the Religious Society of Friends, held at Twentieth Street Meeting House, in the city of New York.

"Session of Second-day morning, Fifth month twenty-eighth.

"A communication was received from the Yearly Meeting of Ministers and Elders of the Yearly Meeting of the Religious Society of Friends, now in session at Fifteenth Street and Rutherfurd Place, in the city of New York, as follows:

"'New York Yearly Meeting of Ministers and Elders of the Religious Society of Friends, assembled in their meeting house on Rutherfurd Place, New York, Fifth month 26th, 1906,

"'Sends a message of sympathy and love to the Yearly Meeting of the Religious Society of Friends, now in session on Twentieth Street, New York.'

"It was received with gratitude, and we enter upon our records our warm appreciation of this fraternal greeting. We reciprocate the feeling that prompts the sending of this communication, and rejoice in the precious brotherhood of the followers of our Lord and Saviour Jesus Christ.

"Taken from the minutes.

"James Wood, Clerk."

It was recalled that this was the first time for eighty years that there had passed a word of Friendly greeting between these two bodies bearing the same name, and meeting in the same city, often at the same time. The remarkable meeting held in Rose Street meeting house just eighty years ago was recalled. John Cox, Jr., spoke of the fellowship movement among the younger members of both branches in New York, Baltimore and elsewhere; a movement, which, he said, was not looking to any uniting of the two bodies, but had for its object mutual understand-

ing and growth. LaVergne Gardner recalled that the trouble came when the struggle was one of the head. In order to have peace we need but to go deep enough. The kingdom of heaven lies within. Among those who spoke was a Friend of the other branch who was present at the session.

A report was received from the Friends' Home Association of the yearly meeting. This Association has oversight of the Penington, the Friendly center of New York, situated on ground adjoining the meeting house at Fifteenth Street and Rutherfurd Place. The endowment fund of the Penington is now $1,331.63. The total income of the house during the past year has been $14, 750.71, the total expense of running it, $14,149.51. During the year 46 persons have been accommodated, of whom 25 were Friends. There have been 51 table boarders, of whom 24 have been Friends. There have been accommodated 408 different people.

The printing committee reported that the printing and distribution of the proceedings of the last yearly meeting had cost $268.50.

The joint committee on records of this yearly meeting and that held at Twentieth Street made its second annual report. John Cox, Jr., is the custodian of the records, which are all kept at the Fifteenth Street meeting house. Progress has been made in getting all the records together at this place. Early records of Nine Partners had been discovered in the care of a family in Ohio and had been procured for safe keeping at the meeting house.

Third-day afternoon the report of the Philanthropic Comimttee was received, this being its twenty-first annual report. Considerable activity of the department on cruelty to animals was reported. Most of the active work done in the furtherance of the Equal Rights Movement had been done in co-operation with others by individuals. Interest had been taken in two bills for the abolition of capital punishment that had been before the legislatures of New York and New Jersey, but which had not passed. A department of the public press had been organized, but was not yet fully established. Under the care of the department of mission work among women and children much had been done by individuals and by the "Friendly Hand" in Brooklyn and the "Young Friends' Aid" in New York (which last had worked in co-operation with the organized charities). The summer mission kindergarten in the school buildings at Fifteenth Street and Rutherfurd Place, New York, had had 120 children enrolled and an average attendance of 43. There had been three teachers. The Friends' Employment Society of New York had made 3,746 garments and had paid out $801.50.

The department of prison reform had held regular meetings and had done much work in visiting the police stations in New York city. They asked earnestly for more volunteer visitors. A committee of men had been organized to engage in this work which before had been carried on exclusively by women. The death was noted of Josephine Shaw Lowell, who though not a member of the Society of Friends had been an active and much valued member of this department. Two temperance meetings had been held. Influence had been brought to bear for a local option bill before the New Jersey Legislature which had not passed; and in New York for a bill to require publicity as to the ingredients of patent medicines, which had not passed. It was felt that perhaps we had come to put too much dependence on laws to the neglect of personal work for abstinence and character building. Work for purity had been done in connection with other organizations. In behalf of the Indians there had been correspondence with the authorities of the State of New York and with congressmen at Washington. On peace, literature had been distributed. Three delegates had been sent to the international peace congress at Luzerne last fall. To the colored schools in the South barrels had been sent from nearly all the meetings. New York had a sewing circle working for the schools. New York Monthly Meeting had sent out an appeal for contributions to the schools to each of its members. Outside of New York no organized effort had been made to get contributions. It was felt that the need is that a general interest be aroused among Friends in addition to the present individual interest. To the Abbie D. Munroe school $346.60 had been sent; to the Schofield school, $341.42.

The expenses of the Philanthropic Committe during the year had been $50.

The report of the Committee on Education showed that $294 had been spent during the year to help in the education of three pupils, at Chappaqua Mountain Institute. A conference of the four schools of the yearly meeting had been held at Chappaqua. Third-day evening of yearly meeting week was given over to the consideration of educational interests.

The minutes of the Representative Committee showed that four of the members had died during the year. The Law Committee had prepared and sent to the New Jersey and the New York State Legislatures suitable memorials on account of the bills that were pending for the abolition of capital punishment. The clerks of the Representative Committee are Charles F. Underhill and S. Elizabeth Stover.

(To be continued.

THE ENGLISH PEACE SOCIETY.

The ninetieth annual report of the Peace Society of England, 47 New Broad Street, London, E.C., congratulates the members on the continuing and increasing favor shown to its principles, with special reference to the action of Parliament, the influence of the King and Queen, and the general popular support of peace. The Scandanavian Secession, the end of the War in the Far East, and the change of national policy, are referred to with gratification; the forthcoming Peace Conference at The Hague with hopeful anticipation, the South African and other troubles with regret, and the propaganda of Lord

Roberts with repudiation. Detailed mention is made to twenty-five cases of pacific settlement, either completed or in progress, and to twenty-one new treaties of permanent arbitration.

The Society has carried on a very extensive and varied work during the year. Its lecturers and agents have given seven hundred and twenty-five addresses. In connection with the general election a general work of questioning candidates was incited by the Society, and 50,000 pamphlets and papers were distributed. The observance of Peace Sunday was as general as in previous years. Seven thousand, two hundred and eleven sermons and addresses had been reported, and 328,412 copies of literature distributed, or 90,000 more than last year. Peace Sunday was also observed in France, and has spread to Australia, Denmark and the Netherlands. A branch of the Society has been formed in Melbourne, Australia, and a branch of the Juvenile Society—the Band of Peace—at Dundee. Included in the usual large amount of literature issued (285,000 copies) was an edition of 10,000 copies of Dr. Andrew Carnegie's Rectorial Address to the St. Andrew's University for gratuitous distribution. Various Provincial meetings and visits of the secretary had been very encouraging. He had also attended the Second National Peace Congress in Bristol in June, the Conference of the International Law Association in Christiana in September, and later the Universal Peace Congress in Lucerne.

The report speaks of the courteous assistance of the press, of the continued usefulness and increasing circulation of the Society's organs, the "Herald of Peace" and the "Olive Leaf," and of the revision, increase and large demand for the lantern lectures. It refers to the large deficit in the financial report caused by the increased demand for the Society's efforts, and concludes with a reference to the Christian basis of the Society and its work, which urges that the need for a Christian peace propaganda is growing more imperative, and will be still more clamant in the future. "Surely the Society which has been identified with the peace movement from its earliest beginnings up to its triumphant present, may confidently appeal for the support, the sympathy and the prayers of the whole Christian community."

BOURNVILLE.

Fifth-day afternoon, the 17th of Fifth month, at the invitation of George Cadbury, about thirty-five of us [at Woodbrooke] visited the Bournville Works, the name given to all those institutions for social betterment connected with the Cadbury cocoa works and the model village of Bournville. During the half hour's walk to the gate of the works, we passed many places of interest which have already become familiar to us who take frequent walks in the neighborhood of Woodbrooke. The picturesque cinder path leads out past Westholme, the missionary training home for Friends' missions in India, China and Ceylon. The residence of the women candidates is the typical Bournville cottage known as the Aufenthalt, just as we turn into Linden Road. Its garden is beautiful with tulips, narcissus, daffodils and the abundance of less conspicuous flowers found in even the smallest English garden. The missionary students, both men and women, attend lectures and the morning devotional hour at Woodbrooke, so they are included among Woodbrookers. Going down Linden Road we passed the meeting house, which, with its garden, is not very different in appearance from the houses, except in size; the new school with its model equipment, and just before we turn into Bournville Road, the recreation ground for men, with its great level cricket green and the pavilion and gymnasiums on the Bournville Road side. Just across from this is Bournville Hall, an old manor house used as a boarding house for girls. Between the men's gymnasium and the factory gate are the youths' club and the great bath house erected in 1904.

At the gate the party was provided with two guides, both of whom were evidently used to their position and delightfully appreciative of Bournville advantages. We were not admitted to the actual work of the factory, which we shall probably see later under the direction of George Shann, lecturer in economics; so our guides led us back a little way along Bournville Road, on the opposite side to the entrance of the girls' recreation grounds, a park of twelve acres, part of which is occupied by the gymnasium and asphalt tennis courts, the rest being left in the old natural beauty of the manor to which it previously belonged. Near the entrance are the estate offices of the Bournville Trust, which is an entirely separate thing from the cocoa works, and has the authority in all village interests. The village council, however, stands between the trust and the people.

We then visited the almshouses. These are outside of the limits of the estate, and were founded by the late Richard Cadbury, brother to George Cadbury. There are thirty-three cottages, arranged in a quadrangle, each cottage having three rooms, and occupied by one person, or by a man and his wife. No one under sixty years of age is admitted, but admission is not limited to Bournville people. One of the houses is a meeting house or chapel, which we found occupied on the day of our visit by the almshouse branch of the Missionary Helpers' Union. We were privileged to talk with the contented old ladies, who were making very bright red head-kerchiefs for the women of India. One of our party informed us that this branch of the Missionary Helpers' Union accomplishes a large amount of work of this kind.

The children's playground and baths came next, made in memory of Wilson Sturge and his labors among the Doukhobors. As we went back to the cocoa works through the village, our guide gave us general information regarding the success of the scheme and the inhabitants of the village.

The estate is about a mile square. There are three thousand people housed in 650 cottages, no two of them exactly alike in architecture, renting from four shillings and six pence (4-6) a week upwards. This, of course, does not include the rates or taxes, which in England are due from the occupier. The

lowest rent, including taxes, is about fourteen pounds, or less than seventy dollars a year. It would be hard to judge from the outside which houses rent for the lowest sum, as they are all alike attractive in structure and the beauty of their gardens. No one of them is conspicuously large or handsome. The plans are all made by the architect, Harvey, who was for a long time one of the trust. There are no other industries but the cocoa works in the vicinity, and their machinery is largely run by electricity, so there is little or no smoke. Some of our party questioned the advisability of prohibiting other industries, but the guide explained that while repairing and selling of merchandise was carried on for the convenience of the village people, that other factories might not be as careful to avoid the smoke and other objectionable features of a factory district. Other factories could buy up other estates and create villages like Bournville. The scheme has paid wonderfully well from a financial standpoint, and there is now no need for further money to be invested. At the present increase the trust would be able, in one hundred and sixty years, to form two villages a year like Bournville.

In the village we passed the Old Farm Inn, the only public house in the place. No spirituous liquors are sold here. It is stated in the deed of foundation of the village, regarding the sale of intoxicating liquors, that "the unanimous consent in writing of all the trustees shall be a necessary precedent to the grant of the license or other permit. Further, all net profit arising from the sale of intoxicating liquor shall be devoted to securing for the village community recreation and counter attractions to the liquor trade as ordinarily conducted."

Almost in the center of the village is a large tract of untouched woodland, that is most refreshing and in keeping with the spirit of the whole place.

When we arrived at the factory again a delicious tea was served to us in a small dining room opening into the great assembly room or chapel, where, on a previous morning, we had been present at the women's morning devotional, witnessing the sight of twenty-seven hundred women and girls, some of them only twelve years old, listening in reverent silence to the reading and explanation of the chapter by Mr. Cadbury. During the tea he spoke to us of the chief purpose of the Bournville idea, which is the "alleviation of the evils which arise from the insanitary and insufficient accommodation supplied to large numbers of the working classes, and of securing to workers in factories some of the advantages of outdoor village life, with opportunities for the natural and healthful occupation of cultivating the soil."

The fact was emphasized that the village and the factory are two different things. Many of the forty-one hundred employees in the factory live in Birmingham, and about forty-five per cent. of the Bournville inhabitants work in Birmingham. If the cities of England, said Mr. Cadbury, would invest their money in buying up land around them to be used for "improved dwellings with gardens and open spaces," instead of using it to tear down slums, it would be a great saving to the city and to the working people as well. The physical health of the working classes ought to be the first consideration. Sufficient tests have been made to show that the Bournville children are far above those of Birmingham in physical development.

The cultivation of the soil has also served to solve the food question for a large number of families and the natural increase of the land value, instead of going to one individual, the owner of the estate, goes to the inhabitants of the village for better advantages.

Mr. Cadbury also told us of the interest shown by the Princess of Wales in the sweating exhibition now being held in London, and of her conversation with him, in which she declared that on the municipal ownership of the lands about the large cities depends the future of England. He mentioned Germany's advance in this direction and the prospective visit of one hundred of her burgomasters to Bournville.

Woodbrooke, 5th mo. 22d, 1906. EDITH M. WINDER.

THE LITERATURE OF THE BIBLE.—VIII.

For so many centuries much of the poetry of the Bible was not valued as poetry, but was written and interpreted as prose, that it is now often difficult to determine whether a selection is prose or poetry. The "Fable of Jotham" is generally regarded as prose, but Prof. Briggs * shows that it falls naturally into four six-line strophes, with the first two lines as an introduction, and as the language is certainly figurative it possibly ought to be printed in poetic form somewhat as follows:

THE FABLE OF JOTHAM.

The trees went forth on a time
To anoint a king over them.

And they said unto the olive tree:
Come thou, and reign over us.
But the olive tree said unto them:
Shall I leave my fatness,
With which gods and men are honored,
And go to sway over the trees?

And the trees said to the fig-tree:
Come thou, and reign over us.
But the fig-tree said unto them:
Shall I leave my sweetness,
And also my prolific crop,
And go to sway over the trees?

And the trees said unto the vine:
Come thou, and reign over us.
And the vine said unto them:
Shall I leave my juice
That gladdens gods and men,
And go to sway over the trees?

And the trees said unto the bramble:
Come thou, and reign over us.
And the bramble said unto the trees: †
Come, seek refuge in my shadow,
And fire will come out of the bramble,
To devour the cedars of Lebanon.

The circumstances in which the fable is placed in Judges is as follows. Gideon had refused the crown

* "The Study of Holy Scripture." C. A. Briggs, page 416.

† A line is left out here.

when it was offered him by the people of Israel for his services in war. He said, "I will not rule over you, neither shall my son rule over you: Yahweh shall rule you." (Jud. 8: 23.) But when he died, leaving "threescore and ten sons," one of these sons, Abimelech, went to the people of Shechem and asked them whether they would not rather have him for a king than to have all these sons of Gideon exercising power over them.* The people of Shechem gave him some money from their temple treasury, which was named Baal-Berith—i.e., Covenant with Baal—and he hired a band of ruffians and killed the "three score and ten persons upon one stone." But Jotham, the youngest son, escaped, and when Abimelech was being crowned king under the holy tree in Shechem, Jotham sang out the fable from the top of Mount Gerizim and fled!

A line has been left out of the above arrangement of the fable. In the usual text it reads, "And the bramble said unto the trees, If in truth ye anoint me king over you then come and put your trust in my shadow, and if not, let fire come out of the bramble and devour the cedars of Lebanon." Next the moral is pointed, but the moral does not fit! In verse 15 the question is whether the people of Shechem are offering the crown in good faith to Abimelech, but the application in verse 16 asks whether they have been true to the house of Jerubbaal (another name for Gideon), and implies that they have not and that trouble will come. But if the moral were made to fit, Jotham ought to say, You are not offering the kingdom to Abimelech in good faith, therefore fire will come out of the bramble and destroy the cedars of Lebanon, that is, the kingdom, or perhaps the prosperity of the whole country, will soon be destroyed through this king you have chosen. But if verse 15 be read as in the above poetic arrangement, and the bramble is not made to question the good faith of those making him king, but, instead, at once accepts the invitation to rule, the application is much better. Then verse 16ff. would mean, you have been untrue to Gideon, who thought that only Yahweh should be your king, therefore destruction will come through your chosen king. This application fits the whole situation much better, and the line omitted would spoil the six-line strophe arrangement; it would seem best, therefore, to leave it out.

But even with this line removed the fable does not fit its context exactly, for it would imply that the people went about hunting for a king, whereas the story represents Abimelech as persuading the people to take him as king. Furthermore, the fable implies that the trouble that is to come will proceed from Abimelech, whereas the story represents it as starting from the change of sentiment in the minds of those who have made him king. The destruction spoken of in the fable is much larger—"the cedars of Lebanon"—than that spoken of in the story, the "men of Shechem and the house of Millo"—i.e., the two places that had acknowledged Abimelech as king. For these reasons, then, does it not seem probable that the fable existed originally out of its present setting? Probably it was well known to the people, and its use in connection with Abimelech would be powerful.

The determination of its place in Israelitish development cannot be very exact, but it must come from a time when there were those who felt that Israel ought not to have a king. To give it a sensational name, one might call it the earliest Anarchist tract! The writer thinks that there ought not to be a kingdom, that the best people could not be persuaded to accept a kingdom. It is much better to stay in one's place and produce things that are useful and refreshing to gods and men than to go and become a king. Only the brambles who hurt more than they help go into politics. And the utter uselessness of a king is shown by the absurdity of the tall trees of the forest coming under the shadow of the bramble or the box-thorn tree as Prof. Moore translates the word. He says, "Their proffer of the kingdom being rejected by all the better sort, the trees come down to the common box-thorn, a plant of very opposite character from those which they had previously addressed, bearing no fruit, giving no shade, yielding no timber, a useless and noxious cumberer of the ground." *

That there must have been a strong party against the organization of a kingdom is shown by 1 Sam. 8, where the setting up of a king is regarded as a rejection of Yahweh, and a description of a king is given which indicates that he uses the people for personal ends rather than serving them. This description was probably written after Israel had known such kings, but there may have been a party antagonistic to the kingdom as early as the days of Saul. The fable must come from some such circle, but whether from the days of Saul or later is uncertain.

There is no other parable or fable in the Old Testament, but there may have been many in the early literature which would not be preserved in the Bible since they would probably not be religious. This one is gracefully expressed and arranged. The way in which the swaying of the trees in the forest is taken as a symbol of the ruling of a king in the last line of the first three strophes is noteworthy. It suggests the picture of each of these trees, as the question was addressed to it, waving its well-fruited boughs in replying, Shall I henceforth live only for the swaying of empty boughs above the heads of other trees? The whole conception of the fable is a literary outgrowth of the old days when in the murmuring of the trees was heard the voice of prophetic wisdom.

* Some scholars consider that Gideon did become a king in spite of his fair words. But if he had, would he not have arranged for a successor? It seems more probable that he simply held a position of power among them which his sons would be apt to misuse. cf. Kent's "A Hist. of the Heb. People," page 78-83. Also Moore's "Judges," in Inter. Crit. Com. series, page 241.

* G. F. Moore's "Judges," page 248.

Some of the most restful lives go on in the midst of tumults and alarms. There is an inner peace which cannot be broken by the noise of the external world. —*Christian Register.*

FRIENDS' INTELLIGENCER.

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Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 9, 1906.

TO CEASE ANSWERING QUERIES.

THE action of the New York Yearly Meeting, in deciding to substitute for the formal answering of the queries a general report on the "state of Society," will be welcomed by many Friends outside of that yearly meeting. There seems to be a general feeling that the time-honored custom has outlived its usefulness. One of the largest quarterly meetings of Philadelphia Yearly Meeting has had a similar proposition officially before it, and during the past year the committee appointed to take it under consideration held a number of conferences and went over the whole subject very carefully. It was finally decided not to send the proposition on to the yearly meeting, another proposition suggesting some minor changes in the manner of answering the queries having been substituted for the radical one. In one of the sessions of the recent Philadelphia Yearly Meeting a Friend spoke earnestly in favor of ceasing to frame and send up formal answers, and a number of Friends throughout the body of the meeting expressed approval. This feeling is very decided on the part of many Friends, especially those who have not borne the burden of keeping up our meetings and do not have the ruling voice in the affairs of the Society. So that New York has done only what a great many Friends feel would be the right thing to do and what would be done in almost any of our meetings with anything like a representative attendance of the members present, if we were in the habit of deciding things by vote, instead of by "weight."

And yet is New York setting an example that we are all to follow? The experiment (for it is not made a permanent change of Discipline, but is only for a term of three years) will be watched by all with a great deal of interest. It will at least be unnecessary for the rest of us to be hasty in trying a like experiment. We can wait and see how it goes in New York. Meantime, why may not some of our meetings try the experiment of really *answering* the queries, of substituting for the present dead formality the use of the queries that was their original purpose. There is much to be said for the query and answer method of reporting conditions. A report on the state of Society read before a meeting item by item is more effective than a long report got through with at one reading. If the queries are felt not to cover present conditions of Society in some points, certain alterations might be made in them. There would not be the reluctance on the part of the ruling element in our meetings to some changes in the wording of queries that there is to the sweeping change of doing away with the answering of them altogether. But probably before any changes at all were made it would be a good thing to try formulating in the monthly meetings true and full answers. Experiments have been tried along this line by one or two of the newer monthly meetings, and the result has been refreshing in otherwise dreary quarterly meetings. It only needs to be kept up steadily and to be extended to other monthly meetings.

If those Friends who are concerned about the formality and dreariness of the usual consideration of the state of Society would go to each monthly meeting at which queries are to be answered, having carefully studied the queries and having worked them over with reference to conditions as they exist in the meeting, they would, no doubt, find a wonderful new interest in this old, much misused custom. If persistent, concerned effort were made to turn the answering of the queries into a time of real searching, far more could be accomplished than by silently and sadly observing how useless and uninteresting the usual method of answering the queries is; far more might be done in this way than by waiting patiently till next yearly meeting to see if the Discipline may not be so changed that we may do away with a good thing which we have forgotten how to use.

"I am very glad to hear of the fellowship movement among young Friends of both bodies in America," writes John William Graham in a letter recently received; "it is right and fitting that the new wine should be in the new bottles, and that those whose generation separates them the most widely from the catastrophe of 1829 should be those in whom the Christian impulse finds least hindrance from the side of tradition. The young Friends will find fellowship a fact of experience by whatever name they call themselves, and having found that out little else matters."

In connection with the annual report of the stockholders of the City and Suburban Homes Company, of New York, a valuable suggestion is made showing how philanthropists may invest money that will benefit two good institutions at the same time. This company, which builds model tenement houses, now has an investment of $4,000,000, and finds itself able to pay a dividend of four and one-half per cent. If any one wishes to endow a college or a hospital, why not purchase stock in this company, to the amount of the endowment, thus making it possible to build more model homes, while the income would be paid regularly to the college or hospital endowed?

Now that a genuine concern is arising among Friends concerning the increase of the tobacco habit

among their own members, as well as in the country at large, it is interesting to know what testimony against this habit of being borne by other religious denominations. The United Presbyterian General Assembly recently refused to confirm the nomination of a minister to be general secretary of the Young People's Society, because he was a user of tobacco, and therefore not a proper person for the position.

Among the exchanges that are welcomed at our office is *The National Advocate*, the organ of the National Temperance Society, which has its headquarters at No. 3 East Fourteenth Street, New York. At a recent meeting of its Board of Managers, O. R. Miller was chosen editor of this paper, which has been published for more than forty years, to succeed the late Dr. J. B. Dunn. The new editor, during the past year, has been field secretary and legislative superintendent of the society, and has visited nearly every State and Territory in the Union, lecturing, studying temperance conditions, and gathering important temperance facts, many of which will doubtless appear in the columns of the *Advocate*, At the annual meeting of the National Temperance Society the reports of the treasurer and other officers show the society to be in a prosperous and encouraging condition.

Speaking in London, the Bishop of Ripon favored a school for engaged couples wherein they could learn to fulfill their duties; and word comes from Chicago of a cooking school the graduates of which receive diplomas stating that they are qualified to "keep house" for husbands receiving an income of $10 a week. Instead of theses these young women offered exhibits of palatable breakfasts, luncheons and dinners prepared at small cost. The paper describing the exhibit states that all of this year's graduates are to be married soon. While this sort of preparation for marriage may seem sordid to those who are in a position to employ help to do their housework, it means much in those homes where the housewife does all the work. The schools for engaged couples may not be so good as home training with definite reference to marriage and home life, yet it is along this line that we need to work. We may be ever so strenuous against divorce, and especially against the remarriage of divorced persons, but after all the most hopeful work will be in the direction of the Bishop of Ripon's concern, which is that there shall be some practical preparation for marriage.

There has been much rejoicing in many quarters over the union of the Presbyterian and the Cumberland Churches, and many are looking forward to the uniting of the Southern Presbyterian Church to the main body in the near future. But, as has already been intimated in these columns, denominational unity may be purchased at too high a price. The treatment of Matthew Anderson at the recent meeting of the Presbyterian General Assembly, in Detroit, is an illustration of this. Matthew Anderson is a colored man who is well known in Philadelphia as the pastor of the Berean Presbyterian Church and founder of the Berean Industrial School. He has more than once addressed Friends of Philadelphia at their evening meetings held during yearly meeting week. This worthy and scholarly minister, who is a graduate of Oberlin College, Princeton Theological Seminary and Yale Divinity School, was elected a commissioner to the General Assembly by the largest vote of any candidate in his presbytery, being the choice of both whites and blacks. He was especially invited to attend the banquet of visiting alumni of the Princeton Theological Seminary and bought his ticket. Afterward he was informed by the chairman of the committee of arrangements that his presence would not be desirable because of his color, and the money paid for the ticket was returned to him. It is thought by many that this action was taken in order not to arouse the prejudices of the Presbyterian Church South.

In thinking over this incident one naturally asks the question whether a Chinese convert would have been excluded from this same banquet because of the color of his skin. There is one church that has never made any concession to race prejudice, but considers all of its members as God's children, irrespective of race, color or condition, and that is the Roman Catholic Church. In this respect, at least, other denominations would do well to follow its example.

NOTES BY THE WAY.

At the close of the New York Yearly Meeting, and with the uplift of its interesting experiences upon heart and mind, we went on Sixth-day, Sixth month 1st, to the Yearly Meeting of Progressive Friends at Longwood, and watched its proceedings for the day. In the days before the war Longwood stood predominantly for a distinct idea, and that the abolition of slavery, and the utmost freedom of speech, consistent with good order, in discussing the question. Just how closely the original spirit animates the present arrangement one day's observation is hardly sufficient to determine. It would not be strange, however, if, like other things that have outlived the conditions which brought them forth, there should be a waning of the original life and interest.

* * *

Sitting in the meeting house at Longwood it is impossible not to be reminiscent. It is not too much to say that in the early days of the Longwood movement the most remarkable collection of moral reformers our country has ever seen graced the free platform there erected. It is doubtful if any other one spot ever sheltered so many of this array of progressive spirits as at one time or another made Longwood famous if they did not make the movement feared.

* * *

Longwood still gives prominence to present-day problems, and in the main to the radical side of all questions. It is in fact a question whether, if it were more flexible in discussion and consideration of problems and panaceas for their solution, it would not more surely inspire the old-time interest and enthu-

siasm. There was a suggestive few moments on Sixth-day in the part of the program devoted to memorials of departed worthies. Brief biographies of five friends of the cause who had died during the year were read. The ages of the five averaged eighty-eight and four-fifths years. Surely active interest in reform movements tends to longevity.

* * *

Across the road from the Longwood meeting house is the burial place. In this special "God's Acre" the dust of local and national celebrities lies buried. Bayard Taylor's grave, with a modest monument, is in the Taylor lot. Here, also, lies the remains of Oliver Johnson; while the graves of Isaac and Dinah Mendenhall, and Chandler Darlington, less known, but not less worthy, are also found here. Longwood must always remain a most interesting historical spot.

* * *

On First-day, the 3d inst., the graduating class of the Woodbury (N. J.) High School, the board of education and the faculty attended Friends' meeting, it being the First-day preceding commencement. The ancient meeting house was filled with an interesting audience. Rachel Lippincott, of Mullica Hill, shared the service in an appropriate sermon to the young folks. In the evening of the same day Maplewood Institute, at Concordville, an educational institution for boys, conducted by Joseph Shortlidge, his wife Isabelle, and his son Chauncey, was visited. A number of Friends in the neighborhood were present at the meeting, held particularly for the students.

H. W. W.

MILLVILLE COMMENCEMENT.

The closing exercises for the year of the Friends' school at Millville, Columbia County, Pa., held the evening of the 24th, were well rendered, showing careful and earnest work by teacher and pupil. The program consisted of recitations, dialogues, etc., of a select character. The little play, "A Fete in Flowerland," was beautiful, suggestive costumes adding much to the effect. R. Anna Kester, in speaking for the committee having charge of the school, reminded the students of their advantages in many respects.

The commencement exercises, on the following evening, were a success throughout. First in order was reading of the 24th Psalm, by the principal, Edith Y. Eves. Joseph Eves Clayton, the graduate, followed with an oration in a manner that expressed earnest endeavor, studious observance and a practical application of the spirit of his subject—"Pluck." He cited President Roosevelt, Mayor Weaver and others whose pluck had raised them to positions of trust and usefulness, or aided in the proper performance of duty though at great risk; and made an appeal for the American boy to go forward, be plucky, and make his life count for good.

William W. Birdsall, of Philadelphia, gave the address of the evening, basing his remarks for the most part on the three prominent considerations of the Declaration of Independence—"life, liberty and the pursuit of happiness." He defined the terms, their close mutual relationship, and the advantages of a government that provides for and protects its citizens in these high privileges.

The walls of the audience room were beautifully decorated with suggestive drawings, the work of W. H. Sherwood, one of the efficient teachers; the reception room showed careful and commendable work done by the pupils in botany, kindergarten and drawing in various lines.

Friends were pleased to have W. W. Birdsall remain over First-day and attend the morning meeting. He spoke on the subject of religion from a practical standpoint, as the possession of it is a strength and comfort, both in times of prosperity and bereavement. *

Millville, Pa.

PHILADELPHIA YEARLY MEETING.

(Concluded from last week.)

EVENING MEETINGS.

On Second-day evening the spring session of the General Conference of Friends' Associations was held in Race Street Meeting House. Dr. Levi Taylor presided. The subject was "The Relation of the Races." The principal speaker was Professor Kelly Miller, of Howard University, who presented the subject eloquently from the point of view of his own race and with scholarly ability. He was followed by several Friends in brief addresses, and by Henry W. Wilbur in a closing address.

The meeting on Third-day evening was under the care of the Philanthropic Committee. Joseph S. Walton spoke on "Purity." He said the child approaching adolescence should be trained to see whatever of beauty there was around him, and should be brought in touch with some one who had high ideals. Anything that unduly shortens infancy, childhood or adolescence and causes premature development tends to impurity. Child labor and neglect do this for the children of the poor; self-indulgence and exciting pleasures have a like effect upon the children of the rich. The boy who enjoys with his father the grand and beautiful in nature and in art will develop naturally into a pure, clean man.

Emily Wilbur brought a thought from the Conference of Charities, and wondered how many of the men present would be willing each to become a personal friend of one of the Guild boys, and help him to lift up his life.

Edward Nicholson made a strong plea for the work of the Anti-Saloon League. Alexowna Rohr, of the Friends' School, Moorestown, N. J., read a paper showing the tobacco habit to be injurious to the health, depleting to the purse, and polluting to the air.

In the general discussion Joel Borton said that the way to secure local option would be to find good men, like Isaac Sharpless, of Delaware County, who are willing to go to the Legislature, and then make local option an issue in the coming campaign.

Fourth-day evening was devoted to the meeting of

the Philadelphia First-day School Association. Joel Borton presided.

Epistles were read from Indiana, Ohio and Illinois Associations, which were much appreciated.

A paper was read by Edward A. Pennock, in which he dwelt upon the need of teaching respect for age, and courtesy toward all. He said that courtesy marks the advance from savagery to civilization; the lack of it is a sign of ignorance. The first essential in teaching children to have respect for age is for those who are older to be worthy of respect. If older persons are uniformly courteous toward all, children will learn courtesy through imitation.

Bertha L. Broomell read a paper in which she gave some thoughts upon how we can promote loyalty to our Society and realize our obligations to it. She said that loyalty, to be of value, must be something deeper than an attachment to an old meeting house, or to the customs of our forefathers.

In the discussion William W. Birdsall said that Friends are prevented from being truly loyal by their intense self-consciousness. We ought to be doing something and teaching something besides our own anatomy. If we will just keep busy preaching the truth the Society of Friends will be all right.

Other speakers were Guion Miller, Percival Norris, J. Russell Smith, John Kester, Levi F. Taylor, Jesse Roberts.

The meeting on Fifth-day evening was under the care of the Yearly Meeting's Committee on Equal Rights. Elizabeth Lloyd presided. Susan W. Janney made the opening address. The subject of the evening was "Social Duties and Social Delinquincies," which was presented in an address by Charlotte Perkins Gilman, of New York. A suffragist from Australia spoke briefly on the situation in that country. The discussion of the subject introduced by Charlotte Perkins Gilman was entered into by Charles Paxson, of Swarthmore; Anna Janney Lippincott, Guion Miller, of Easton, Md.; Anna M. Jackson, of New York; Henry Ferris; a stranger, not a Friend, who had come in out of interest in the subject, and others.

The meeting on Sixth-day evening was under the joint care of the Philanthropic Committee and the Universal Peace Union, the date being the sixth anniversary of the opening of The Hague Court. Ellwood Roberts presided and Arabella Carter acted as secretary. The first speaker was Henry Berkowitz, Jewish Rabbi of Philadelphia, who read a paper giving the achievements of The Hague Court, which are already of great international importance. Caroline Holman Huidobro, of Boston, formerly of Chili, told the story of the successful arbitration by Chili and Argentina of a boundary line disputed for seventy-three years, and of the joy over the peaceable settlement. Then the women of the two countries raised the money, a large statue of the Christ was cast from the bronze of the cannon used by Argentina in gaining her independence, and finally the statue was placed on a peak of the Andes, on the boundary line between the two countries, with four thousand people to witness the great event, the women of Chili standing in Argentina while it was raised, and the women of Argentina standing in Chili.

Jesse H. Holmes, of Swarthmore, pictured the present industrial conditions in this country, and asked all to consider what line of action would do most to promote industrial peace. A general discussion followed, and closing remarks were made by Alfred H. Love.

DUBLIN YEARLY MEETING.

[The following is condensed from the *London Friend* of Fifth month 11th, and the *British Friend* for Fifth month.]

The Meeting on Ministry and Oversight met at Eustace Street, Dublin, Ireland, Fourth month 28th. Arthur Pim is the clerk. There were about thirty men and twenty-four women present, which was considered a fair attendance. Reports from the three quarterly meetings showed in Ulster a total of 17 recorded ministers, 41 elders and 71 overseers; in Leinster, 12 ministers, 28 elders and 48 overseers; and in Munster, 3 ministers, 13 elders and 15 overseers. It was observed that unless those in office (as ministers, elders, overseers) remember that they have been chosen by the meeting as specially fitted for certain work, and not placed in office to do the work of other people, nor to do work on other people's behalf, they were in danger of running counter to the principles for which the Society of Friends had always stood. Also "those in the habit of frequently speaking in our meetings were advised against undue length, which might hinder the utterance of shorter but very helpful messages. If the number of these shorter communications were greater, the life of our meetings would run much deeper."

On First-day meetings for worship were held at Eustace Street, Monkestown, Churchtown, Rathmines and Bray. A number of Friends also visited the different Friends' mission centers and the Adult Schools.

The yearly meeting sessions began on Second-day morning. The visiting Friends were Joseph and Sarah Elkinton, of Philadelphia, and Edward Grubb, of London. The epistle from London Yearly Meeting was read. There was some expression as to the advisability of holding the yearly meeting at some other place than Dublin, for instance, at Belfast. "Several Friends, however, opposed any change." The matter was deferred to a later sitting. Letters were read from the General Meeting of Australia and the Two Months' Meeting of Auckland. A summary was read of epistles from twelve American yearly meetings. Says *The American Friend:* "We doubt if Dublin Yearly Meeting ever before got so much from our epistles as by this new method of reading them. The summary covers six printed pages in small type, and the work was done with great care and with much insight."

At the afternoon session over one hundred Friends were present. On nomination of the representatives Wm. Fred. Bewley was reappointed clerk, and Saml. A. Bell and Edgar A. Pim, assistant clerks; and for the women's meeting Sarah R. Barcroft, clerk, and

Annie H. Waring and Annie Roberts, assistant clerks.

A letter was received from Timothy Nicholson, chairman, and A. Rosenberger, secretary, of the Five Years' Meeting of American Yearly Meetings, inviting London and Dublin to appoint "fraternal delegates" to their next meeting, to be held in Tenth month, 1907. The letter stated:

"The Five Years' Meeting, composed of delegates from nearly all the yearly meetings in America, has shown its usefulness, and has come to be regarded as the practical exponent of Quakerism. This imposes a very serious responsibility upon it, to meet which the need of the best counsel is earnestly felt. We believe that great good will result to Friends in America if the Meeting could have the assistance of Friends from London and Dublin Yearly Meetings; while their participation in the practical examination of the problems confronting us might result in a better understanding of our conditions on the part of Friends on your side of the Atlantic."

The invitiation led to much discussion. Friends who spoke felt that any proposal tending to promote unity deserved the fullest consideration, but no one appeared to be prepared to accept the proposal as it stood. It was recalled that some Friends of Dublin Yearly Meeting had been appointed to attend the Richmond Conference, from which the Five Years' Meeting had sprung. That conference had issued a Declaration of Faith, which Dublin Yearly Meeting, after much careful and weighty consideration, did not accept. It was felt that for some Friends of Dublin Yearly Meeting again to attend would be very desirable, and likely be productive of good, but it was feared that for Dublin Yearly Meeting to be officially represented might compromise the yearly meeting, and consequently be attended with some risk. Any decision was deferred to next yearly meeting.

The American Friend says: "We hope when the time comes there will be some of our Irish Friends among the fraternal delegates. They will find genuine progress in Quakerism since 1887, and no dangerous results of an official sort will come from such fellowship."

On Third-day morning the report from the meeting on Ministry and Oversight was received, giving statistical returns from the quarterly meetings, which showed a net increase of membership of 15, the total now standing at 2,528, distributed as follows: Ulster, 1,164; Leinster, 1,008; Munster, 356. Of the increase, Ulster was responsible for 13, and Munster 2. Admissions by convincement in the yearly meeting had totaled 27, and resignations, etc., 7. Deaths exceeded births by 2, and removals-out, removals-in by 4. The non-members attending meetings for worship number 280 in Ulster, 68 in Leinster and 18 in Munster. Of the members, 226 are residing outside the limits of the yearly meeting, and 123 are set down as "practically withdrawn."

The state of Society being taken up a Friend appointed for the purpose from one of the quarterly meetings gave verbal information of the condition of the meetings in his quarter. A general discussion of the conditions followed. One Friend "endeavored to show that the Society of Friends in Ireland was fast dying out, and that the decline was due to the inroads of the "higher criticism." At this stage the clerk appealed to Friends not to continue the discussion on these lines, and the meeting adjourned.

At the afternoon session, continuing the deliberation on the state of society, Edward Grubb pointed out that the spiritual condition of the Society was, of course, that of its meetings, and the spiritual condition of the meetings was that of the members comprising them. We had, however, no infallible means of knowing the spiritual condition of one another. But the condition of the ministry, while by no means a complete test, gave a considerable insight into the spiritual condition of a meeting. The number of recorded ministers and of others who speak in meetings for worship was doubtless great in proportion to the adult membership; but would there not be more, if the greater part of our members were living up to the responsibilities of the Christian life? The work of the ministry was not widely enough spread among the membership. A distinction must be drawn between those who felt the work of the ministry laid upon them, and those who only occasionally spoke in our meetings. The pastoral system seemed to him to be really throwing away what was essential in Quakerism; but it had arisen from the failure of the Society in some places to cope with the difficulties attending a free ministry. Most hopeful were the meetings where there was no attempt made to tie the ministry down to one pattern, where neither the evangelical nor the intellectual side was excluded, where the elements were left free to develop and combine under the government of the Spirit of God. Where intellectual power was combined with evangelical fervor and devotion, and each felt the need of that strong grasp of God in his personal revelation to the soul which was the experience of George Fox, there would be found the most hopeful conditions.

A Friend regretted the absence of children at yearly meeting this year. Very few children had been present at the meeting on First-day morning. Another had been struck by the few appointments of young Friends to the different committees. "It almost seemed as if those on the front benches were the yearly meeting, and those behind only spectators." A Friend thought the time had come when the constitution of the Meeting on Ministry and Oversight would have to be revised. Should there be three separate sections as at present, or should one body be appointed, and that body left to select from among its members those with special gifts for special offices? He queried also whether the practice of recording ministers should be continued. Too much he thought was made of the spiritual side of existence. Religious matters had been put so high above social and ordinary affairs, that they had come to be looked upon as different things. Those people who worked socially for the good of those around them should be considered as doing religious work.

On Fourth-day morning the matter of holding the

yearly meeting at some other place than Dublin was taken up, and it was decided that if an invitation should come either from Ulster or Munster it should be carefully considered.

It was concluded to raise £400 as usual to cover the expenses for the coming year.

The subject of the opium trade was introduced and earnestly discussed, a committee being appointed to "express the views of the meeting to the government."

Temperance and peace were brought up for discussion in reports from the quarterly meetings. Reports also came up from the quarterly meetings on foreign missions.

The report of the Educational Fund gave rise to an interesting discussion on the supply of teachers. It was said that there were not enough Friends' teachers to go half-way round the Friends' schools. In some Friends' schools in England there were no Friends teaching except the headmaster. The supply of Friends as teachers was the most pressing question now before Friends. It was thought by Edward Grubb that an exaggerated view of the lack of teachers had been given. In the principal Friends' schools in England the great majority of the teachers were Friends. It was decided to increase the grant for training teachers to £100 per annum. Reports were received from schools as follows: Brookfield Agricultural School, showing a profit of £59 on the farm and garden; and the three quarterly meeting schools, Lisburn, Mountmellick and Newtown. The latter, it appeared, is a growing school, and an appeal was made for funds so as to take advantage of this "grand opportunity to strengthen the Quaker position in Munster." Eleven Friends were appointed as representatives to London Yearly Meeting. The meeting ended its sessions Fifth-day afternoon.

Three evening meetings had been held to deal with matters outside the regular business of the yearly meeting, and these were largely attended. Foreign missions and home missions claimed attention in this way. One evening was devoted to a lecture by Edward Grubb on "Mission Work and the Message of Quakerism." Meetings of younger Friends were held each evening at 8.30, after the close of mission and other meetings, which began at 6.30.

THE DIVORCE EVIL.

"The dearest thing on earth to the heart of man is the home: and the heart and center of the home is the mother."

The strongest force in the world for the uplifting of humanity is "the truth spoken in love"; but this does not mean that love will speak soft and gentle words of vice and iniquity; on the contrary, love will not hesitate in the presence of great wickedness, to denounce it in words that burn and uproot and overthrow. The most loving spirit that ever dwelt in human form used the strongest possible language of condemnation when speaking to those most responsible for the sins of a wicked generation. Jesus Christ had unbounded love for the repentant sinner, and at the same time unbounded condemnation for the unrepentant and rebellious sinner. His Church should have no less.

Of the great evils that threaten society at the present time none is greater, more insidious or more dangerous than the divorce evil, for it attacks the very foundation of our civilization and religion—the home. The first duty of the State is here the same as the first duty of the religious organization—to safeguard the home by every possible law and regulation; and recognizing divorce as the most dangerous enemy of the home, both the State and the religious society should not tolerate it or show it the least consideration. Human law improves but slowly; but the Christian Church has the right, and owes it as a duty, to embody in its law the will of its Founder, and to teach men the highest ideal of conduct by not only presenting, but enforcing, his teaching. The authoritative word of our Lord and Master in reference to the evil of divorce (Luke 16: 18) still remains for many of us, probably for the great majority of us, the final and decisive word. It was the "truth spoken in love," and was meant for the upbuilding of Christian character and the protection of the home, and, however harsh the words may sound in delicate ears, they should still be accepted and enforced by his Church and followers.

The marriage contract may be regarded from several standpoints, but from whichever point of view it is considered, no member of the Society of Friends can have any doubt as to its binding character. If regarded merely as a civil contract, it is still a contract deliberately made and for a certain term, "until death shall separate us." Friends are urged to be careful in observing their promises and meeting their obligations. What promise or contract can be more binding or should be more carefully kept than the marriage contract?

Again, if regarded as a religious act (and it surely is such, if any act can be so regarded), it should be remembered that it is entered into "in the presence of God," and his aid is invoked in the keeping of the promise thus made. A promise so made should be religiously observed; no power can release one from it save by the act of death, which God alone controls. "Until death us do part" is the vow taken in God's presence. He alone can release either of the contracting parties from such a contract. Those who seek the divorce courts not only express their low opinion of the marriage bond, but also their contempt for him in whose presence it was taken.

But to members of the Christian Church the marriage contract is more than a civil contract; it is regarded by one of the largest branches of the Church as a sacrament, and by all earnest Christians as a binding and sacred contract, from which death alone can release them. He who founded the Church not only forbade divorce by one of the strongest utterances he made, but was a lover of the home, and doubtless the happiest hours of the earthly life were spent in the loving fellowship of the home in Bethany, about which his deepest, tenderest teachings of life and death center.

The Society of Friends, in its early history at least, was not afraid to denounce wrong. It was not then a weak "mush of concessions." Its members were willing to suffer, if need be, for uttering their protests against wrong. Its history has been generally clear of anything like approval of divorce; but it is impossible to see it yielding to this evil, without believing that it is lowerng the old standards, and opening the door for grievous wrongs that must surely follow. The first duty of the Church is to "be true to the Truth and be faithful." In enforcing its right and just laws as expressed in the Discipline, it should be true and fearless, enforcing the will of its Master in the spirit of love and in the "authority of Truth." The welfare of the Church, and the purity of its message to men is infinitely of more account than merely saving the feelings of some unrepentant member bent on doing wrong. I. R.

Swarthmore, Pa.

THE METRIC SYSTEM.

When a monetary system was adopted in the United States, great wisdom was shown in deciding upon the use of a decimal scale. It is only necessary to compare the ease of computation in American dollars and cents with the difficulties in the same process in which pounds, shillings and pence are used, to convince us of this fact.

It is unfortunate that there was not, in 1776, a well established decimal system of weights and measures. If there had been we would not now have the unsatisfactory standards which we now use and which are not only characterized by an almost total lack of system, but have different values in different States.

The Metric System has made such rapid progress in different countries that it is not only the recognized standard for scientific and electrical measures, but has been adopted as the commercial standard as well.

It is already used in the United States as the scientific and electrical standard, and the time is not far distant when the fact that it is not used by our manufacturers will be a serious handicap to the commercial interests of the United States in other countries.

A bill that is now before Congress will, if passed, provide "That from and after the first of July, nineteen hundred and eight, all of the Departments of the Government of the United States, in the transaction of business requiring the use of weight and measurement, shall employ and use the weights and measures of the metric system."

Since the opponents of this bill are making strenuous efforts to defeat it, its friends should take enough interest in it to write to their respective members of Congress urging its enactment.—*George A. Hoadley, in the Swarthmorean.*

If we were children of Pentecost, living up to our spiritual times, heart's ease would bloom just within our gate, and the weary wayfarer would be stopped by its perfume, and would question us as to the secret and manner of its growth.—*J. W. Jowett.*

A WISH.

I ask not that my bed of death
From bands of greedy heirs be free;
For these besiege the latest breath
Of fortune's favor'd sons, not me.

I ask not each kind soul to keep
Tearless, when of my death he hears.
Let those who will, if any, weep!
There are worse plagues on earth than tears.

I ask but that my death may find
The freedom to my life denied;
Ask but the folly of mankind
Then, then at last, to quit my side.

Spare me the whispering, crowded room,
The friends who come, and gape, and go;
The ceremonious air of gloom—
All, which makes death a hideous show!

Nor bring, to see me cease to live,
Some doctor full of phrase and fame,
To shake his sapient head, and give
The ill he cannot cure a name.

Nor fetch, to take the accustom'd toll
Of the poor sinner bound for death,
His brother-doctor of the soul,
To canvas with official breath

The future and its viewless things—
That undiscover'd mystery
Which one who feels death's winnowing wings
Must needs read clearer, sure, than he!

Bring none of these; but let me be,
While all around in silence lies,
Moved to the window near, and see
Once more before my dying eyes,

Bathed in the sacred dews of morn
The wide aerial landscape spread—
The world which was ere I was born,
The world which lasts when I am dead;

Which never was the friend of one,
Nor promised love it could not give,
But lit for all its generous sun,
And lived itself, and made us live.

There let me gaze, till I become
In soul, with what I gaze on, wed!
To feel the universe my home;
To have before my mind—instead—

Of the sick room, the mortal strife,
The turmoil for a little breath—
The pure eternal course of life,
Not human combatings with death!

Thus, feeling, gazing, might I grow—
Composed, refresh'd, ennobled, clear;
Then willing let my spirit go
To work or wait elsewhere or here!

—*Matthew Arnold.*

GOD'S PURPOSE.

How oft, O God, when we have wept in vain
O'er Thy decrees, and blurred with fretful tears
The heavenward window of the soul, appears
Thy purpose sweet and wise, in after years,
Like sunshine streaming through the veils of rain!

—*James Buckham.*

BIRTHS.

TANNEHILL.—At their home, 1220 Maple Avenue, Zanesville, O., Fifth month 28th, 1906, to P. H. and Helen Train Tannehill, a (third) daughter, who is named Eleanor Finley.

MARRIAGES.

SHARPLESS—ROBERTS.—In Friends' Meeting House, Norristown, Pa., under the care of Gwynedd Monthly Meeting, on Fifth-day morning, Fifth month 17th, 1906, Joseph C. Sharpless, of London Grove, Chester County, and Sue Ambler Roberts, of Whitpain Township, Montgomery County, Pa.

DEATHS.

ARCHER.—On Fifth month 31st, 1906, Alice B., wife of Robert Harris Archer, in her 45th year; a member of the Monthly Meeting of Friends held at Race Street, Philadelphia.

ATKINSON.—At her home on Oakland Avenue, Doylestown, Pa., on Fifth month 22d, 1906, Letitia R. Atkinson, widow of Timothy Atkinson, and daughter of Daniel and Hannah (Betts) Smith, aged 73 years; a member of Buckingham Monthly Meeting of Friends. She was one of the most faithful attenders of Doylestown Meeting and Bible Class. Active in many reform movements, she was especially zealous in the cause of temperance, doing all that she could to promote the work of the Prohibition party and the Woman's Christian Temperance Union. She had many warm friends, who were drawn to her by her cheerful disposition and her interest in the things that interested them.

BUZBY.—At his home, 2015 North Fifteenth Street, Philadelphia, on Third-day, Sixth month 5th, 1906, Nathan Wright, in the 53d year of his age.

CLEMENT.—On Fourth month 27th, 1906, at the National Soldiers Home, Virginia, whither he had repaired for the benefit of the sea air, Charles Burleigh Clement, of Columbus, N. J., the last member of the family of Isaac Clement and Mary Sharpless. His parents were intimately associated with the anti-slavery cause. Among his cherished letters is one from Whittier testifying to the pleasure he had during a sojourn with them in Philadelphia. From a home of gentle and exalted influences, Charles at an early age experienced the lot of one who seemed fated to a life of adventure and struggle. But through all this there was preserved a spotless integrity and irreproachable manhood. He left an interesting unpublished journal entitled, "Ziz-Zag Journeys in America."

COE.—On Fifth month 27th, 1906, at her home in Rock Falls, Ill., after a short illness, Sarah A. Coe, within a few days of 80 years of age. She was the widow of Marcus L. Coe, and daughter of Aquila M. and Sarah Needles Kirk. She was a birthright member with Friends, but after her marriage she united with the Methodist Church, of which her husband was a member, and she was always active in missionary and temperance work. She leaves two sons and three daughters; also a sister several years her senior, who is now the only survivor of a family of eight. L. K. P.

ELY.—At Lahaska, Bucks County, Pa., Fifth month 25th, 1906, Henry P. Ely, son of the late Thomas and Mary Ely; a member of Buckingham Monthly Meeting of Friends. He was a man of quiet, retiring disposition, much given to reading and study. When a youth he took up the study of surveying, and at the age of 21 was sufficiently qualified to enter upon the work of a land surveyor. In this profession he was much of his life engaged. In 1889 he was elected county surveyor on the Democratic ticket, and was re-elected in 1892. He was much interested in the establishment of the Friends' Home at Newtown, having looked forward to spending his last years within its walls. He manifested his interest in this institution by giving to it his farm in Buckingham Township. The farm was afterward sold by the committee in charge and the proceeds added to the Home's endowment fund.

HULL.—At Cartland, N. Y., Fifth month 31st, 1906, Seneca Parry Hull, Jr., aged five years and three months, youngest son of Seneca P. and Elizabeth D. Hull. He was a bright little fellow, and will be much missed in his home.

KNOCKS.—Ann Knocks, widow of William Knocks, of Ipava, Fulton County, Ill., on the 5th of Fourth month, 1906, in her 82d year; a member of Clear Creek Monthly Meeting of Friends, Putnam County, Ill.

STACKHOUSE.—Suddenly, at Beverly, N. J., on Fifth month 31st, 1906, Ellison D., son of Ellison and the late Ella W. Stackhouse; a member of Lansdowne Monthly Meeting of Friends.

TRUEBLOOD.—At his home, near Salem, Ind., Fifth month 23d, Joshua G. Trueblood, in his 68th year, after an illness of seven weeks; a life long member of Blue River Monthly Meeting. He leaves a wife and eight children to mourn his loss.

"No more thy honored form we see
In thy accustomed place.
We miss thy cheery greeting,
The smile upon thy face.
Yet, treasured deeply in our hearts,
Thy memory will remain;
And, may the lesson of thy life
Not be for us in vain."

WILSON.—In Jenkintown, Pa., Fifth-day, Fourth month 5th, 1906, Charles F. Wilson, aged 85 years; a valued member of Abington Meeting.

NOTES AND ANNOUNCEMENTS.

We have the following in a letter from Woodbrooke: "We are glad to welcome Robert Pyle, whose arrival increases our American party to five. Sara Scott Buffington, Robert Pyle, Sara Marshall and myself expect to attend part of London Yearly Meeting the latter part of this week and next. Edith Longstreth will remain here.

The next three meetings of Chester (Pa.) Monthly Meeting, in Sixth, Seventh and Eighth months, will be held at three o'clock in the afternoon, instead of at ten o'clock in the morning, at the usual places. If the change in the hour proves acceptable to the meeting after the trial it will be made permanent. CHARLES PALMER, Clerk.

The circular meeting at the old meeting house at Unity and Waln Streets, Frankford, Philadelphia, comes next First-day, the 10th, at 3.30 p.m. This is one of our oldest places of meeting, and is in the midst of a populous district, and of people of much the same sort as were the early Friends, and for whom Friends of the present day have an important message.

GEORGE SCHOOL COMMENCEMENT.

Dr. Nathan C. Schaeffer, superintendent of public instruction in the State of Pennsylvania, and president of the National Educational Association, has been secured to deliver the annual address to the graduates of the George School on the morning of Sixth month 14th. The commencement occurs at 10 o'clock. The regular train leaves Reading Terminal at 9.43. It is expected that a special train will leave earlier, so as to enable guests to reach the school in time for the exercises.

LOCUST VALLEY NOTES.

Saturday afternoon the baseball team of Friends' Academy defeated the Huntington High School team by a score of 23 to 4.

On the forenoon of May 30th the boys had a field meet, consisting of running, jumping, pole vaulting, throwing the baseball and putting the shot.

100 yards dash.—R. Mann, W. Nicoll, C. Gluck, J. Mann. Time, 11¼.

Throwing baseball.—Chapman, 281 ft. 7½ in.; H. Heckman, 265 ft. 7 in.; E. Gedney, 250 ft. 6 in.

Running high jump.—R. Mann, W. Nicoll, H. Heckman, 4 ft. 7 1-9 in.

Pole vault.—R. Mann, F. Seaman, 8 ft. 4½ in.

Putting 12-pound shot.—S. Heatley, 31 ft. 9½ in.; E. Gedney, 28 ft. 10¾ in.; H. Heckman, 27 ft. 1 in.

Broad jump.—R. Mann, 17 ft. 9 in.; W. Nicoll, 17 ft. 7¼ in.; John Mann, 16 ft. 11 inches.

Putting 16-pound shot.—S. Heatley, 26 ft. 9 in.; E. Gedney, 25 ft. 10½ in.

In the afternoon the boys and girls had a tennis tournament in mixed doubles. Supper was served on the lawn, and the evening was spent in games on the lawn and in the gymnasium.

SWARTHMORE COLLEGE NOTES.

On Second-day evening, Fifth month 28th, a Kipling recital was given by three students of the department of Public Speaking, Mabel Vernon, Elsie Love and R. Leslie Ryder.

The regular meeting of the Historico-Political conference was held on Third-day evening. Philip Lamb read the principal paper of the evening, his subject being "Immigration."

The French Circle held its regular meeting on Sixth-day evening.

On Seventh-day afternoon the lacrosse team was defeated by the Toronto University team by the score of 4 to 3.

At meeting on First-day morning Mrs. Wm. I. Hull read a very able paper on "Reverence." Mary Travilla, of West Chester, spoke briefly.

The following program for commencement week has been announced:

Sixth-day, Sixth month 8th.—2 p.m., meeting of Board of Managers.

Seventh-day, Sixth month 9th.—6 p.m., undergraduate class supper.

First-day, Sixth month 10th.—10.30 a.m., baccalaureate sermon by Dean Elizabeth Powell Bond; 8 p.m., singing of hymns.

Second-day, Sixth month 11th.—2.30 p.m., class day; 4 p.m., ivy exercises; 8.30 p.m., faculty reception for class of 1906.

Third-day, Sixth month 12th.—Alumni Day. 9.30 a.m., fraternity meetings and reunions; 11 a.m., annual meeting Alumni Association; 1 p.m., luncheon; 2.30 p.m., newly graduated and ex-students in hall gymnasium; 3 p.m., procession leaves hall gymnasium for Whittier Field; 3.15 p.m., lacrosse team with Philadelphia Lacrosse Club; 6 p.m., alumni supper on the campus; class reunions of '76, '79, '81, '86, '91, '96, '01, '04; 8 p.m., Glee Club concert, steps of Parish Hall.

Fourth-day, Sixth month 13th.—10.30 a.m., managers, faculty and graduating class meet in Somerville Hall in academic costume; 10.45 a.m., academic procession starts from Somerville Hall; 11 a.m., commencement. Address by Dr. James H. Canfield, of Columbia University; 12.30 p.m., laying of cornerstone of new library. R. C. T.

FRIENDS' ASSOCIATIONS.

Fairhill, Phila.—The regular monthly meeting of the Fairhill Friends' Association was held at the meeting house on Second-day evening, Fifth month 28th. Despite the inclemency of the weather, there were nearly fifty in attendance. The following program was carried out: Recitation, "The Little Stranger," by Iris Ruch; description, "Books and Authors," by Blanche C. Jordan; "Curious Facts," by Spencer R. Graves; Membership Monograms, by Harry H. J. Johnson; Sliced Quotations, by May S. Lukert, and Hidden Names, by Evelyn Smich.

The final meeting for the season will take place on Sixth month 25th. An informal picnic at Old Hunting Park is proposed for Sixth month 16th.

New Garden, Pa.—The Young Friends' Association met Sixth month 3d at the home of J. Walter and Ethel P. Jefferis. The vice-president opened the meeting by reading the 19th Psalm, which was followed by singing. A letter from the secretary of the General Conference of Friends' Associations was read, acknowledging our membership, and giving our number as 45. Two were appointed as members of that Executive Committee. An original paper was read by Ida J. Pyle, and proved a fascinating subject. She took us to the fields and woods, and called our attention to the various wonders of nature around and about us, and "the old, old mystery of the resurrection has a fresh fulfillment." Taylor W. Richards read a carefully written sketch of the life of Isaac H. Hillborn; Mary H. Tudor gave an account of the business side of yearly meeting. Sara Lamborn gave a reading, "Driving Home the Cows." Nearly all present responded to roll-call, with quotations from Alice or Phœbe Carey, and after singing, "God be With You Till We Meet Again," we adjourned to meet with W. Penn and Anabelle S. Hoopes, Seventh month 1st, at 2.30 p.m. Sentiments from Psalms.

Eva S. Richards, Secretary.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Streets, 3.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

6th mo. 9th (7th-day).—New York Monthly Meeting in Brooklyn (Schermerhorn Street), at 2.30 p.m.

6th mo. 9th (7th-day).—At old Springfield, N. J., Burlington First-day School Union, at 10.30 a.m. Carriages will meet train at Columbus, N. J.

6th mo. 10th (1st-day).—Meeting for worship at Old Providence Meeting House, Montgomery County, Pa., at 3 p.m., under care of Gwynedd Monthly Meeting.

6th mo. 10th (1st-day).—A circular meeting at Mill Creek, Del., at 3 p.m., under the care of a committee of the Western Quarterly Meeting.

6th mo. 10th (1st-day).—At Frankford, Phila., Meeting House (corner Unity and Waln Streets), at 3.30 p.m., circular meeting under care of a committee of Green Street Monthly Meeting. Trains from Reading Terminal and Broad Street; Frankford trolley on Fifth Street, or at Eleventh, passing to Fifth.

6th mo. 10th (1st-day).—A circular meeting at Mill Creek, Del., at 3 p.m., under care of a committee of Western Quarterly Meeting.

6th mo. 11th (2d-day).—Genesee Yearly Meeting, at West Lake Meeting House, Bloomfield, Ontario, Canada, at 11 a.m.; ministers and elders, 7th-day before, at 10 a.m.

6th mo. 11th (2d-day).—At Sandy Springs, Md., Baltimore Quarterly Meeting, at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

6th mo. 14th (5th-day).—Haddonfield Quarterly Meeting at Medford, N. J., at 10 a.m.; ministers and elders, day before, at 3 p.m.

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 372.)

6th mo. 17th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Birmingham, Chester County, Pa., at 2.30 p.m.

6th mo. 17th (1st-day).—Haverford Meeting, Delaware County, Pa., visited by Philadelphia Quarterly Meeting's Visiting Committee, at 10.30 a.m. Take 63d and Market Street trolley on Market Street, change to Ardmore trolley, leaving 63d at 10 o'clock, get off at Eagle Road.

6th mo. 17th (1st-day).—Meeting at Haverford, Pa., 10.30 a.m., attended by Philadelphia Quarterly Meeting's Committee.

6th mo. 17th (1st-day).—Old Birmingham Meeting House, Pa., 2.30 p.m., philanthropic meeting, under care of Concord Quarterly Meeting. Address by Henry W. Wilbur.

6th mo. 17th (1st-day).—Western Quarter Philanthropic Committee will hold a conference at New Garden Meeting House, Chester County, Pa., at 2.30 p.m. Subject, "Hopeful Methods of Dealing with the Drink Problem." The meeting will be addressed by Isabelle G. Shortledge, Horace L. Dilworth and others.

6th mo. 17th (1st-day).—Middletown First-day School (Delaware County, Pa.) addressed by Judge Isaac Johnson on "Law and Why We Should Obey It," at 10 a.m. Take train or trolley by way of Media to Elwyn; from there a pleasant walk.

6th mo. 17th (1st-day).—Meeting of Friends at White Plains, at home of E. B. and G. A. Capron, 42 Fisher Avenue, at 11 a.m.

6th mo. 21st (5th-day).—Fishing Creek Half-Yearly Meeting, at Millville, Columbia County, Pa., at 10 a.m.; ministers and elders, day before, at 3 p.m. Millville Monthly Meeting, day before, at 10 a.m.; youths' meeting, day after, at 10 a.m. Henry W. Wilbur has a prospect of attending.

The leading article in this month's *Atlantic* is a vigorous and timely discussion, by Benjamin F. Trueblood, of the questions that are certain to be brought to the front at the coming Hague Conference.

Harry Stillwell Edwards's discussion of "The Negro and the South" is one of the important features of the Sixth month *Century*. His Southern birth and breeding, his long experience as a newspaper editor and in political life have given him first-hand knowledge of all sides of the black man. If, then, he can ask, as he does in all seriousness, where else in the world is there a people developing so rapidly as the negro, his reason for such a position should be of much interest to all broad-minded persons.

"STEP LIVELY, PLEASE!"

As up and down this world I fare,
And try to get to anywhere,
This startling cry assaults the air:
"Step lively, please!"

If on the trolley-car I seek
My way to find by question meek,
With strident voice conductors shriek:
"Step lively, please!"

If from the ferryboat I go
To pick my way through mud or snow,
Loud the policeman shouts his "Ho!
Step lively, please!"

Then into upper air I fly,
To take the "L" and with it try
To flee from the pursuing cry:
"Step lively, please!"

At last I turn my weary feet
Down subway stairs beneath the street—
To hear, alas! the guard repeat:
"Step lively, please!"

I wonder will it be my fate
To hear St. Peter at the gate
Say, "Come, you are a little late.
Step lively, please!"

—*Edith H. Allen, in the Century.*

In the *North American Review* for Sixth month the leading article is an appeal to millionaires to do something to appease the existing dissatisfaction concerning great wealth in the hands of a few. The writer, who signs himself X, says: "Whoever has a dollar for which a dollar's worth, in property or service, has not been given, has a dishonest dollar, and if he keeps it, he is a dishonest man, no matter by what fine phrases he seeks to cover such dishonesty. And a dishonest man can confer no real benefit upon an honest community."

St. Nicholas recommends all young people who have to keep their bodies at home this summer to send their minds abroad on a visit to Rome, Venice, Florence, Paris, London, "get away from the old reading ruts, cross the seas, either of water or of time, and breathe a different air."

This month's *McClure's* contains a graphic description, by Samuel Hopkins Adams, of how the yellow fever problem was solved, besides stories of railroad discrimination and life insurance; and another interesting chapter of Carl Schurz's reminiscences.

The *Review of Reviews* for Sixth month has three articles on San Francisco, besides the space given to it editorially. The conclusion is that California is probably as safe a State to live in as any other.

Those who hunt birds with a camera will enjoy an American's impressions of English bird life, in *Scribner's* for Sixth month, illustrated from photographs taken by the author.

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"Naval and Military Expansion." An eight-page pamphlet, being a paper by Dr. Jesse H. Holmes. Price, one cent each. Postage on one copy, one cent. Postage on ten copies, three cents.

"Higher Education and Peace." Paper read by David Ferris at Swarthmore Meeting. Price, one cent each. Postage, one cent per copy extra. Postage on ten copies, three cents.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 16, 1906.

A RELIGIOUS NEWSPAPER.

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We have word from the Pennsylvania Railroad that the summer service to Cresco will not be inaugurated until the 23rd instant. We had hoped that the growing demand for earlier service would have induced the railroads to put on through trains about the first of Sixth month.

In answer to numerous inquiries, there is a resident physician at Buck Hill Falls. Dr. McEldowney, who for the past eighteen months has been a resident physician at the Hahnemann Medical College, Philadelphia, will be at the Inn throughout the season. In addition some of our cottage residents are physicians of both schools and practice when called upon. Two women physicians will be in residence in the settlement during Seventh and Eighth months.

One hundred and twenty guests for dinner last First-day as against ninety-eight the same date last year shows a gratifying increase. Thirty of the settlement's sixty cottages are now opened and occupied.

A friend of the Company has prepared an excellent driving map of the Pocono region, which we have had published in three colors. It shows al the roads, mountains, streams and principal buildings throughout our section of Monroe County. To defray the cost of publication, it is sold at 10 cents per copy.

We have also published in book form an interesting article on the Birds of Buck Hill Falls by Dr. Cornelius Weygandt, of the University of Pennsylvania. Dr. Weygandt spent last summer at Buck Hill, and the brochure is the result of his investigations. It will be sent free to every bird lover who applies for it.

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CONTENTS OF THIS ISSUE.

Good Words.—XXIV. 373
Affliction (Verse) 373
Christ's Message to the Samaritan Woman 373
New York Yearly Meeting (Concluded) 376
Editorial:
Echoes of the Charities Conference 380
Note and Comment 380
London Yearly Meeting 381
Blue River Quarterly Meeting 384
Centre Quarterly Meeting 384
Commencement of Friends' Central School 385
Byberry Commencement 385
Let Us Take Leave of Haste (Verse) 386
Births, Marriages, Deaths 386
Notes and Announcements 386
Philanthropic Committee of Philadelphia Yearly Meeting 387
George School Notes 387
Railroad Arrangements 387
Friends' Associations 388
Meteorological Summary for Fifth month 388
Calendar of Meetings, Etc. iii

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PHILADELPHIA, SIXTH MONTH 16, 1906.

Volume LXIII. Number 24.

GOOD WORDS.—XXIV.

We need in our Society two kinds of courage,—courage to thank God for what is, and courage to face facts as they are. C. G. CLARKE.

In London Yearly Meeting of Ministry and Oversight, 1906.

AFFLICTION.

Father, when o'er our trembling hearts,
Doubts, shadows, gathering, brood;
When faith in Thee almost departs,
And gloomiest fears intrude,
Forsake us not, O, God of grace,
But send those fears relief.
Grant us again to see Thy face.
Lord, help our unbelief.

When sorrow comes, and joys are flown,
And fondest hopes lie dead,
And blessings, long esteemed our own,
Are now forever fled;
When the bright promise of our spring
Is but a withered leaf,
Lord, to Thy truths still let us cling,
Help thou our unbelief.

And when the powers of nature fail,
Upon the couch of pain,
Nor love nor friendship can avail,
The spirit to detain,
Then, Father, be our closing eyes
Undimmed by tears of grief,
And, if a trembling doubt arise,
Help thou our unbelief.

—*S. G. Bullfinch.*

CHRIST'S MESSAGE TO THE SAMARITAN WOMAN.

[Baccalaureate address delivered First-day, Sixth month 10th, in Swarthmore Meeting House, to the Swarthmore College class of 1906, by Elizabeth Powell Bond, who with this commencement ends her service as dean of the college.]

It is one of our blessed gifts—the stamp of the divine is upon it—that we have wingéd minds and wingéd souls. Their habitation is coincident with the universe, with his "who inhabiteth eternity." Thus it is that I am at liberty to ask you to turn your wingéd thought to a far away country twenty centuries ago for the uplift of mind and heart that should be the privilege of this hour.

It is a very familiar story to you, read often before you during your college course—a story that perhaps more than any other incident in the life of Jesus, as it has come down to us, has affected the thought of the world. This Samaritan woman had doubtless come day after day for years to fill her jars at the spring inherited from Jacob, and drew its water and went her way unchanged. But there came a day when she found a weary stranger resting beside the well, and he begged of her water to drink, and in turn led her thoughts to new heights, and lifted up the thought of the world. Here was a man who ignored the hatred between Jews and Samaritans. He does not even reply to her surprised inquiry, "How is it that thou, being a Jew, askest drink of me who am a Samaritan woman?" We must remember how different her view of the weary stranger is from ours. It is her first glimpse of this divinely gifted nature. We see him in the light of the world's history for twenty centuries. We have learned that all the chambers of his soul were filled up with divine love; there was no place for hatred; that darkness of the soul that makes spiritual vision impossible; that hardness of the soul that makes spiritual growth impossible; that cruelty of the soul that is a killing blight upon all that come under its fatal breath. She questioned him because she did not know that to him there was neither Jew nor Samaritan, that to him both were children of God the Father, and therefore brethren. If she had gone away from the well, with only that word from Jesus, it must have been with a new leaven in her soul whose working should release her from her inheritance of race hatred.

Let us pause for a moment in our wingéd thought close beside the Great Teacher, to perceive the essence of that lesson on the brotherhood of man. For this is one of the problems waiting this company of trained students just setting forth from their alma mater. To know the essence of brotherhood is needed not less in our generation after all the centuries in which men have professed to accept Christ. The hatred between Samaritans and Jews was mutual. The Jew regarded the Samaritan with scorn as his inferior; the Samaritan hated the race that scorned him. Our own white race, our civilized Christian race, is responsible for the race hatred that is festering in our midst. Our own proud race brought by force from their African jungles a shipload of slaves to be hewers of wood and drawers of water to an alien race, to sweat and to bleed under the scorching suns and the task-master's lash in our own tropical States. From this shipload of slaves, not an invading company, remember, but a stolen company, sprang a race of slaves, not for long a race of African slaves, but a mixture of the despised and the despising blood. Thus has it come to pass that while the hand of the white man was fastening the chain of slavery upon the heel of the black race—"poetic justice," it is named—divine justice let us acknowledge it to be—was not less surely clasping the other end of the chain

about the neck of the white race. The dangers of this race-hatred are pressing upon us. We have to accept the problems as our inheritance from the past. The generation to which our grandparents belonged, Class of 1906, paid heavily in blood and taxation for their inheritance from the first slave traders. Alas, that their great sacrifices were not a settlement of the problem! The Act of Emancipation, which had to vindicate itself to the American people, as "a military" necessity," did not reach the root of the matter—could not be the act of atonement which alone would establish justice between race and race. Unless your generation learns the lesson which history should teach it—the futility of any action that is not prompted by divine justice—the worse than futility of hating and despising the mixed race that is not responsible for being a threatening danger in our midst, then the "mills of God" will grind on and on, bringing one generation after another to misery and vain blood atonement.

Ary Scheffer painted a picture, "Christ the Consoler." Among the figures, with eyes and stretched-out hands, appealing to the benign Presence in their midst, was an African slave, whose chain-bound hands held up in pleading told the story of his servitude. When an American Church chose this picture for the frontispiece of their prayer book the figure of the fettered slave was cut out of the picture. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me," we must believe would be the solemn judgment of Christ the Consoler. Hymns of adoration can be but discordant sounds to him while one helpless pleader is forced out of his presence. Try to catch the spirit of the Great Teacher whose heart had no place for hatred of Jew or Samaritan, whose life attested the saving power of love. Take with you, along with your college diploma, the spirit of the Great Teacher, by which to solve the problems that are waiting your trained service.

The Samaritan woman lingered for further speech with the wearied stranger, and heard his proffer of water that should quench all thirst and should become in him who accepted it "a well of water springing up unto eternal life." It is not strange that this should excite her wonder; nor is it very strange that this Samaritan water carrier, not a woman of poetic imagination certainly, should see in this unusual offer only emancipation for herself from the pangs of thirst, and from the burden of her water bearing. "Sir," she said, "give me this water that I thirst not, neither come all the way hither to draw." Again Jesus does not respond directly to her demand. He had the gift of "speaking to her condition." He saw something of her life story, and recounted it to her; and her conviction of his prophetic power startled her into listening to his message. She reverted once more to one of the points of controversy between her people and his own. "Our fathers," she said, "worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." Then was spoken that great message of emancipation of souls—a message spoken, it is true, into the ears of one Samaritan woman, but a message winged with divine inspiration to take its way down the centuries, to reach with its liberating thought the hearing of this company of young people whose future most occupies our mind to-day. Jesus said unto her: "Woman, believe me, the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. . . . The hour cometh and now is when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers. God is a spirit: and they that worship him must worship in spirit and truth."

To the Samaritan woman this was new teaching; and it was heretical. To Jews and Samaritans alike the temples of Jerusalem and Mt. Gerizim were holy places, dedicated to the worship of the Lord; and from these heights must the hearts of men be lifted up toward Jehovah. Here was a wearied stranger saying as he stood on Mt. Gerizim, "The hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father." Jesus had entered into the temple worship. We cannot doubt that his spiritually-gifted soul had vitalized all the emblems of the temple's "holy of holies," and had made them aids to worship. But he had grown up in association with the Scribes and Pharisees—all temple worshipers—and seen them binding heavy burdens upon men's shoulders with never a finger lifted in their behalf. He had seen the religious leaders flaunting the fringes and borders upon their garments as signs of sanctity. He had seen them standing on street corners to pray in sight of men. He had known them to be outwardly righteous, while inwardly they were full of hypocrisy and iniquity. His clear vision saw through and beyond all the outward signs of religious worship, so easily counterfeited and corrupted, to the simple, sincere relation of child and Heavenly Father. It was not as an iconoclast that he pronounced condemnation upon the temple worship. He offered in its stead, from the riches of his own experience that sense of oneness with the Father that may make every place a holy place, and every time a holy time. We cannot know how much this revelation meant to the Samaritan woman who heard its first utterance and bore it away to her kinsfolk.

But for such as have ears to hear its word, and eyes to see the pathways it opens toward the highest things, it is emancipation from dogma, from ritual, from all that confuses and perplexes in the intricacies of men's theological beliefs. The church has its formulas conceived by men, at times a system of intellectual and spiritual bondage heavy to be borne; not only this, but in the name of Christ the cause of deadliest of warfare among men. But Christ the Consoler is Christ the emancipator in that great word, "the true worshiper shall worship the Father in spirit and in truth: For such does the Father seek to be his worshipers." Wherever the free spirit reaches up toward the Father in sincerity and reverence, there is a holy temple of the soul; not the temple of Jerusalem nor of Mt. Gerizim, not the minsters and cathedrals of the old world, not hymns nor prayers nor stated periods of silence, does the Great Teacher

make the essential requirement of worship. These are not forbidden; they may all be helps to souls already vitalized by the divine touch; but we have seen how among the Scribes and Pharisees these outward signs were elevated above their spiritual significance. The Scribes and Pharisees did not pass away with the times of New Testament history; they are types of men of all generations whose temptations to hypocrisy are also types of temptations to which human nature is subject.

Our college is giving to the world three score more young men and women to take their places in what may properly be designated the privileged class. Privileged? Yes, a company of young men and women for whom the beneficence of friends, or the fidelity of their own right arm, has made possible these years of college training. They have been years in which it really became their duty to dedicate the days to themselves. The sun rose for them upon hours chartered by the state in which it was their incomparable privilege to do the things which philosophy and experience have marked out as best for the training and the furnishing of mind and soul. These were years in which they were free from the worrying problems of food and clothing that fall to the lot of many young men and women outside the student's paradise. Fathers and mothers had placed such distance between themselves and their sons and daughters that their own need for helping hands could not break in upon the time allotted to mathematics or language or science. A selfish life is this we are providing for the favored few? True, it may be, but it need not be. While the student does not find himself appealed to to share his crusts with needy fellow-students, he is appealed to to keep his hand on the door knob; he is appealed to, not to encroach upon the precious time of his fellows; he is appealed to to keep a padlock upon his own lips for the times that should be silent, and to make a sweet and gossip-free atmosphere in which mind and soul may make healthiest growth. In this favored life he may, if he will, continually "love himself last." Accurate records have been kept of all the scholastic work of these years. Of the subtle thing called character building, considered by high authorities a very vital product of the college years, there can be no weighed and measured estimate. No scales have yet been made for the loves of the heart or the aspirations of the soul. Upon each heart beneath these college gowns the impalpable record has been made. Nor can it be a hidden record, though unnamed in the diploma. From this time forward these young men and women graduated from the privileged life of the college student into the great world's privileged class, because the trained class will reveal to any but the professional eye perhaps far less of their standing as scholars than their attainments in character building. What they think of the impalpable things—their thought of honor, their estimate of purity, the unselfish loves of their heart—these things will show in their eyes, will mould their faces and reveal themselves in the quality of their voice. By these impalpable things not less than their skill as engineers, or chemists, or teachers, will they stand as living witnesses to the value of their alma mater. Three score young men and women, trained for efficiency, and full of the courage and hopefulness of youth, is a proud gift to give to the world. It will be a blessed thing if this prove a gift not only to our needy world crying aloud for men and women of strength and honor, but a gift also to our Heavenly Father, for his infinite satisfaction. In that great word to the Samaritan woman, our Teacher of teachers declared, "The hour cometh and now is, when the true worshipers shall worship in spirit and in truth; for such doth the Father seek to worship him." Not only is the world waiting for you, young men and women of the graduating class, but the hopes of the Heavenly Father are centered in your privileged class. For where shall he seek for worshipers in spirit and in truth if not among young men and women set apart as you have been for the pursuit of knowledge, and for growth in wisdom, and to find out the true things of God! If Christ liberated the woman of Samaria from dependence upon temple worship, so does he liberate you from dependence upon those outward things that proved the fatal temptation to the Scribes and Pharisees. Could there be a more stimulating and uplifting and comforting thought for you to take with you into the great world than this—that you are sought by the Heavenly Father, to enter into his life, to be his companions in the spirit. If you are reverently glad to be thus sought as you are leaving your alma mater, then is there joy to-day in the infinite heart of God, and you go forth to triumphant life.

Take with you another glad thought, sons and daughters of Swarthmore. The college is far more than the gray walls which you have come to love; it is another of the impalpable things—a thing of the Spirit—a composite of all the souls that have mingled here as teachers and learners. Your own souls are a part of this composite soul, which is the college. In this are you forever rooted; all the past is back of you to sustain you, to nourish you. Your inheritance in this impalpable but most real college is forever yours; not all the thousands and ten thousands in the years to come that may enter into this student guild can in any wise trespass upon your holding; this is eternally yours.

Henceforth whatever enriches and ennobles your alma mater becomes a part of your spiritual assets; and in return all your successes as citizens, as home makers, as workers anywhere in the great world, as souls sought by the Heavenly Father to be his worshipers—all your successes will be added strength to your alma mater. Your way opens before you in gladness. God's blessing be upon every step!

When [the preacher] fully submits himself to modern thought, and follows where it leads, he finds himself at the very heart of the revelations of God in nature and in Scripture. Such preachers are heard without disturbing the faith of simple believers or repelling those who think in the modern way.—*Theodore T. Munger.*

NEW YORK YEARLY MEETING.

(Concluded from last week.)

The report of the Yearly Meeting's Committee for the Advancement of Friends' Principles was received and was in full as follows:

"To the Yearly Meeting:

"The committee's consideration of the Society's condition, and its work for the year in trying to advance our principles, forms no sensational story. But whatever the character of the labor, the task has been hopefully if not faithfully performed. The committee has held twelve meetings, at which the Society's needs have been considered, and plans perfected for meeting them. Visits have been made to sixteen meetings, involving the direct service of twenty-four persons, and aggregating thirty-four visits. In this labor about five thousand miles have been traveled by the laborers. We gratefully acknowledge labor in this direction performed under individual concern, for which the committee is entitled to no credit.

"In the line of special work we make note as follows:

"Visitors were sent to the Duanesburg Half-Yearly Meeting, at Quaker Street, in Eighth month, and at Albany in Second month. The meetings they attended were pronounced helpful gatherings. It is with regret that we report no apparent newness of life at Albany. The fallow field there awaits concerned and qualified husbandmen.

"The afternoon of the Westbury Quarterly Meeting in First month was occupied by a meeting under the care of this committee, addressed by William W. Birdsall, on 'The Test of Faith.'

"In First and Second months our friend, Isaac Wilson, attended Westbury and Purchase Quarterly Meetings, and visited meetings on Long Island and the meeting at Plainfield.

"In accordance with the recommendation of the Yearly Meeting the committee placed the FRIENDS' INTELLIGENCER in fifteen libraries in the boroughs of Manhattan and the Bronx, and in one library in Flushing, at a cost of $24. The paper will be thus supplied for one year. The librarians of these institutions assured the committee that the INTELLIGENCER would be gladly received, and would be given accessible place in the reading rooms.

"The system of 'Week-End Conferences' has been on trial during the past months in various places outside of this yearly meeting. The committee was glad to give assistance to such a conference in Plainfield in Fourth month. It is believed that the conference aroused the interest in, if it did not permanently advance, Friends' principles. Other conferences are arranged for in the future.

"The attempt to consider more definitely the local and general need in the Society has been continued. In this line the best judgment available in Friendly neighborhoods has been sought, and in most cases secured. The information came in response to definite inquiries sent by the committee to neighborhoods where we maintain monthly meetings. From these replies interesting information is compiled and condensed.

"From these reports we learn that in our First-day schools considerably more than half of those who attend are not members of the meeting. This is also about the same proportion of those who attend our Young Friends' Associations who are not members of the Society. It appears that in six places where we have meetings for worship, there is no First-day school, and in ten places having meetings there is no Young Friends' Association. Nine meetings, six First-day schools and three Young Friends' Associations report some increase of interest. Seven meetings, four First-day schools and three Young Friends' Associations report no increase of interest. While none state that interest has declined during the year, some acknowledge a lack of life and growth. Where an increase of interest was reported there was not always an ability to assign a cause. One meeting says that the increase of interest was due to the presence of visiting Friends. One meeting where increase of interest was acknowledged says that with an enrolled membership of one hundred, the average attendance on First-day is thirty. Another meeting reports: 'Interest well maintained, and perhaps some increase. A broader feeling of individual responsibility contributes largely to this end.' Another correspondent says: 'Think we may report an increase of interest in our meeting due to the recent conference, not only to the conference itself, but to the earnest consideration of the needs of our meeting which was necessary in making our plans for the conference.' Regarding increase of interest in Young Friends' Associations one report says that a 'good program and live discussion at the meetings' was the cause. One First-day school reports, 'Our average attendance is the largest for several years.'

"An expression was sought as to what is needed to make the meeting, First-day School and Young Friends' Association extend religious interest and meet the need for religious fellowship in the community.

"We give some of the answers as follows: 'A fuller realization on our part of the great need for religious fellowship that exists in the community outside our circle, and of the sufficiency of our simple spiritual religion to meet and satisfy that need.' 'Ability to make the meeting a center of religious intelligence and social life, and willingness to co-operate with others in any good cause.' 'What is most needed is active interest and enthusiasm on the part of the members, and a live, all-around worker to lead.' 'A better realization of the fact that there is work for us to do, and that religious fellowship is open to those who seek it.' 'A good minister, and more activity among members.'

"Eleven meetings answer the question, 'Is way opened for concerned persons not members to unite with the meetings?' in the affirmative. A few give qualified answers. One meeting says, 'No attention has been given to the subject.' Another report says, 'The lack, perhaps, is in not meeting them at the door, and extending the invitation.' One correspond-

ent sends the following: 'We are very glad to have outsiders meet with us, and cordially welcome them whenever they come. We also frequently invite those to whom we think our meeting would be congenial. We have not gone "into the highways and hedges" to urge those who stand in need of spiritual food to come to us. This is largely due to the fact that we have so little to offer them if they come.'

"There are certain very plain inferences from the information condensed above. It seems that more than half of the persons who feel sufficiently drawn to Friends to be members of our First-day schools or Young Friends' Associations, are not members of the Society. Whether they should be, and whether a more direct invitation to unite with us should be given, are matters worth the concerned consideration of our meetings and membership.

"It would seem that the need of our meetings in most places is for a kind of service better covered by the term leader than minister. The service may be varied, but it must be consecrated and capable.

"Of the $200 appropriated by the yearly meeting for the committee's use $124.14 have been drawn from the treasury in the prosecution of the work. If it is deemed right and wise to continue the service by the appointment of a new committee, we recommend that the same appropriation be made. Analyzing the expenditures it will be seen that the work of the committee, apart from the amount spent in placing the INTELLIGENCER in the sixteen libraries, cost $100.14. It should be said as in other years that the work done and the ground covered could not have been accomplished at so small an outlay, but for the voluntary contributions of Friends where the service has been performed.

"Feeling that what our Society needs now is the concerned and consecrated service and interest of our entire membership, we trust our principles may be advanced by such ways as may be opened therefor by men and women co-operating with the Divine Spirit.

"On behalf of the committee,

"HENRY W. WILBUR, Chairman.
"HARRY A. HAWKINS, Secretary."

No session of the yearly meeting was held on Fourth-day. The public meeting for worship was held in the morning, and the afternoon was devoted to a conference on the advancement of Friends' principles.

On Fifth-day morning the remaining epistles from the other yearly meetings were read.

John William Hutchinson introduced a concern that had long been with him. It pertained to the condition in the Society to-day as regards the ministry, the present arrangements concerning which constitute the chief weak spot in our system. A year ago a move had been started to make the meeting of ministers and elders more effective in the work of the Society. A committee had been appointed by the yearly meeting of ministers and elders, which this year had reported that way did not open to take any steps in the direction of radically changing the constitution of those meetings, and the matter had been dropped, it being understod that it would be introduced in the yearly meeting. Practically the only work of the meeting of ministers and elders is to acknowledge ministers when those fitted for this service seem to have appeared in the meeting. In twenty-five years only four ministers had been thus acknowledged within the limits of New York Yearly Meeting. In many of the meetings there are no acknowledged ministers at all, and the time seems to be rapidly coming when these select meetings will be made up of elders only. We have drifted in some degree to a certain form of priest-craft. The form which our free ministry has hardened into is a barrier to a fully free ministry. The meeting of ministers and elders is not doing all that needs to be done in having a care over the spiritual concerns of our meetings and the spread of and clearer insight into our principles, and its constitution is such that it does not include many of the very ones upon whom this concern should rest. He would make the following proposition:

"1. That, in addition to the purposes of the meetings of ministers and elders as now defined, it shall be considered a special duty of said meeting to endeavor to extend a knowledge of our religious principles and strengthen Friends in the upholding of our testimonies.

"2. That the term of service of all the members of said meeting be alike, for a stated time.

"3. That the third query be changed to apply to all who speak in our meetings for worship."

Henry M. Haviland heartily approved of the proposition, and hoped the meeting would take it up. There was a tendency in certain bodies of those called Friends away from the theocratic basis of the ministry. We ought to see to it that we tend more and more toward this basis, and toward truly working out our theory of all being ministers, and that free gospel ministry does not mean freedom from pay merely, but freedom of every member to speak out what may be on his heart to say. Anna M. Jackson hoped a committee would be appointed to consider the proposition. In the earlier days there had been a need for the custom of acknowledging ministers; now there was no such need. With greater facility of getting together and of knowing one another even when living long distances apart, there is no need of those who speak in our public meetings carrying credentials about with them. John Cox, Jr., said this had been on his mind for ten years and that it had been on the minds of many of the younger Friends. George Fox's excellent judgment is shown in the organization of our meetings. The meeting of ministers and elders as we have it was not established until after his time. Had he been concerned in its organization it would, no doubt, have marks of his genius for fundamental democracy. It grew up during a time of departure from the foundation principles of our Society. We have come to look upon it as having always existed, and we have become accustomed to its inconsistency. With it is interlinked the dead wood of issuing to traveling ministers minutes of unity and introduction. This custom was very useful and necessary at the

time when it was instituted; but the development of mail facilities made it unnecessary, the coming of the telegraph made it obsolete, and now the telephone has made it ridiculous. The greatest need at this time is more spiritual life. There seems no way in which the meeting of ministers and elders can deepen spiritual life in our meetings. It is a distinct and independent body; a body having the care of so vital and large a part of the interests of a meeting ought to be in direct connection with it and report directly to it. Percy Russell favored the proposition. At present, he said, we do not have a free ministry. We want it and hold it as the ideal, but we do not have it. William M. Jackson thought the proposition was not iconoclastic, as it might from a superficial view seem. John T. Willets was not in favor of appointing a committee to consider the matter nor of taking it up at this time. Joseph T. McDowell, Charles Underhill, Rachel Underhill expressed themselves as being in favor of appointing a committee. There was also a general expression in favor throughout the body of the meeting. A committee of sixty-five members was appointed. After the meeting had reached its decision, Sarah T. Linvill and Rachel Lippincott, ministers of Philadelphia Yearly Meeting, present with minutes, gave expression to words of caution in considering so radical a change.

At the beginning of the afternoon session on Fifth-day, which was the closing session, the queries were taken up. There was no discussion of them except a brief remark by one Friend. This yearly meeting has nine queries. The answers sent up by the subordinate meetings are read, but no summary answer is made. In this way the queries were disposed of in exactly twenty minutes.

The report of the Auditing Committee was received. John T. Willets was reappointed treasurer. William H. Willits, 52 Broadway, New York, was continued as correspondent of the yearly meeting. The sum of $2,500 was ordered to be raised for the expenses of the yearly meeting the ensuing year.

MINUTE OF EXERCISES.

Just before the close of the meeting the following summary of things said during the sessions of the yearly meeting was read and adopted:

Under a sense of gratitude for the privileges of such gathering, and with hearts attuned to response to the promptings that guide individual and collective service the yearly meeting convened.

Visiting Friends were cordially welcomed with appreciation of their testimony to the mutual helpfulness of exchange of visits where ministry is not confined to vocal testimony, but is the privilege and duty of the entire membership and exercised in many forms of expression. To clasp the hand of a good man or a good woman is to be benefited by the contact, and to share the concerns of the meeting is to be drawn into closer fellowship and to be strengthened for service. The words "loyalty to our organization," used in the first epistle that was read, touched a responsive chord in many hearts. True loyalty based on an understanding of the organization as a means to an end would ensure the promulgation of our principles. Better understanding of the history and purpose of the whole mechanism tends to increase interest in all that pertains to the growth of the organization and the good influence the Society seeks to promote. An interchange of cordial greetings between the yearly meetings now in session at Fifteenth Street and at Twentieth Street brought expressions of gratitude that the barriers to natural friendly intercourse are falling away. We were reminded that where the kingdom of Christ prevails in the heart there is peace, brotherly love, unity in essentials and liberty in non-essentials. Along these lines the whole religious world is converging, evidencing growth of the spirit of the gospel of love.

It was recalled that this was the anniversary of a memorable meeting held at Rose Street eighty years ago, graphically described in historic record by one who was present. At that meeting the power of God was manifest in the great silent controlling spirit that held two thousand people in perfect order and under deep concern at a crisis in the history of the Society. The same power has been working through the succeeding years and the spirit of love prevails.

Reference was made to the various circumstances which, during recent years have tended to draw the different branches of the Society of Friends into a fellowship of mutual helpfulness, and it was remarked that the trend of the whole religious world is toward greater friendliness and unity of endeavor to realize fulfillment of the two commandments that sum up the whole of the law and the gospel.

The report of the Committee on Philanthropic Labor showed that effective work is being done in a good many fields of service. One department called attention to a new industry, that of the ensnaring of birds for sale in tenement districts as caged pets. This called forth an earnest appeal for the protection of our feathered friends, and the consequent preservation of all that is so largely dependent upon their freedom to play their part in divine harmony.

The proposed change in the method of answering the queries was considered, with a concern that the individual heart-search, which is the object of these queries, should be secured. Our attention was called to the significance of the advices, the testimonies that they cover, and to the need for closer self-examination and truthful answering of the implied queries contained in those advices. It was felt that honesty in such inquiry is imperiled when the framing of explicit answers to all questions is delegated to a few. Hesitancy to sit in judgment upon the conduct of others makes charitable interpretation an easy path to evasion. Friends were urged to vitalize the queries by assuming the responsibility of individual concern for the state of Society.

"To thine own self be true and it shall follow as the night the day; thou canst not then be false to any man."

A deep concern that the Meeting of Ministers and Elders should be made more useful was felt to have been long present among us. With the earnest de-

sire that Friends' testimony shall be preserved in simplicity and vitality, we are called to prayerful consideration of our testimony concerning free gospel ministry and the principle that underlies it.

The subject of absent and isolated Friends claimed consideration and an expression of love toward them was made, with recognition of their interest and loyalty to the sublime principle of our Friendly faith.

THE EVENING MEETINGS.

On First-day evening, as is the custom, the Young Friends' Association of New York and Brooklyn, held its closing meeting for the year in the yearly meeting house, and it was largely attended by yearly meeting visitors. The subject under consideration by the Association during the year has been "The Nineteenth Century Awakening." The special topic under this head for this evening was "Emancipation," which was introduced by S. Elizabeth Stover, of Brooklyn. She spoke in substance as follows: This year the Young Friends' Association has attempted to follow a line of thought suggested by last year's course on "The Torchbearers." Picking up the connecting thread of thought that underlies the intellectual movements of the century just completed, we have traced the manifestations of spiritual awakening that have accompanied man's intellectual development through the process of growth from the domination of military authority, the blind following of dogmatic leadership, the worship of ancestral ideas and submission to civil, ecclesiastic and scholastic despotism to that freedom of spirit that realizes the practical verity of emancipation. This emancipation has been defined as the realization of the human soul that the kingdom of God is in man, and that man is free to follow and to co-operate with the rules of that realm. Each century in turn has recorded its own periods of spiritual and intellectual awakening when eyes were opened to new revelations and when long-time mysteries became plain in the light of the discovery of some previously-hidden factor.

The nineteenth century is not merely the age of steam and electricity, of scientific discovery, an awakening to the magnificent potentiality of the material world, but also a spiritual awakening to the potentiality of mind and spirit. Each of these things have emancipated man from some restriction of primitive conditions. The age that has belted the globe with thoroughfares and flashed messages around the world has developed a practical manifestation of the brotherhood impulse. It has taught better appreciation of the usefulness of beauty and the beauty of usefulness. The nineteenth century has also opened to women the college door and opportunities and privileges that should never have been withheld.

The emancipation has not been cataclysmic, a breaking of bonds and fetters, but has been a growth of development as natural as the opening of the buds and the bursting of their covers in the springtime. The trend is that of an irrepressible impulse, a manifestation of that something in man which strives to create.

Friends have a duty in this emancipation. They have the power which is given to man to make or mar his own destiny. Friends have a message which, if not peculiarly theirs, is at least given to them to deliver. Are they solicitous that the doctrine of the Fatherhood of God and the brotherhod of man shall be taught in every neighborhood? Are we doing anything to hasten the emancipation of those who are in the bonds of ceremonialism? Do we endeavor to fit ourselves for service so that with true dedication of heart we may do the right thing at the right time and in the right way? Proof of the emancipation of the bud is development of foliage and bloom and fruit. Proof of the emancipation of man's spirit is evidence of similar discharge of the function of a life of service under divine guidance. Let us not be content to say complacently that the tendencies of the thought of our day indicate the adoption of Friends' principles and testimonies, but ask ourselves if we, the descendants of emancipators, are in truth emancipated, and if we are discharging our mission as emancipators.

On Second-day evening Edward B. Rawson spoke on "How to Teach a Class in the Organization of the Society of Friends." He organized the audience for the time being into a First-day School class, and introduced for the first half hour the subject of "Amusements," and for the second half hour the "Ministry." By a method of questioning and of summarizing the answers received, rejecting all not strictly on the phase of the subject under consideration, he succeeded in getting some very helpful results and in showing how such subjects might be handled with classes of young people or adults.

On Third-day evening there was a conference on Religion and Education. No specially-invited speaker was present. There was a live consideration of the subject, in which many Friends of the different meetings took part.

On Fourth-day afternoon there was no session of the yearly meeting, the time being given over to conference on some of the auxiliary interests, such as are considered in the evenings. The Committee for the Advancement of Friends' Principles of New York Yearly Meeting had charge at this session. Henry W. Wilbur, chairman of that committee, presided. The exercises consisted of a symposium on "Some Vital Interests and Concerns of Friends." A number of questions which had been given out some time before were answered by those to whom they had been assigned. The expression was brief and to the point. Among those who thus spoke were Elizabeth Stover, Henry Halleck, George T. Powell, Samuel N. Smith, Margaret Vail, John Cox, Jr., James Haviland, Louise Haviland, Edward B. Rawson, Phebe W. Griffen, Mabel Foulke.

On Fourth-day evening a meeting under the care of the Philanthropic Committee was held, with John William Hutchinson as chairman. The subject of "Capital Punishment" was introduced in an address by Henry W. Wilbur. A general discussion followed, in which questions were asked and answered, and the present status of the subject was clearly brought out.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER,
ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 16, 1906.

ECHOES OF THE CONFERENCE OF CHARITIES.

The great conference recently held in Philadelphia to consider what is being done and can be done for the improvement of a large portion of the human race has left many impressions with thoughtful attenders which we hope may deepen until they become real stimuli for work in the field which it opened. The weighty character of the men and women who came together from all parts of the country to learn by mutual counsel how to more wisely direct future efforts, is a good augury for the real improvement of social conditions. In the conference there was no place for the sentimentalist, no opportunity for the parade of work of certain societies. It was a sober, sensible, intelligent body of people who came together for business, and accepted the hospitality of Philadelphia when they had time.

The dominant note that ran through all the departments was the necessity of dealing with causes primarily and results only incidentally. The need of scientific investigation, of careful diagnosis of cases, was everywhere emphasized. For centuries we have been spasmodically obeying the injunction to "Give to him that asketh of thee" without ever inquiring why he must constantly ask. We have given generously to relieve suffering, while we have allowed the conditions that are bound to produce more suffering to be perpetuated.

The work of the conference showed evidence of the rapid evolution of real research in sociology. The consideration of the sick dealt not only with their care, but largely with the producing causes of disease and the preventive measures possible. The treatment of defectives and delinquents is no longer to separate them from the rest of society at the least possible cost, but to devise the best means of making their lives useful within the narrow limits set by mental inferiority, and by the reclaiming of those who have strayed.

Out of every discussion upon standards of living, dependent families, immigration and the overcrowding of cities, we could draw the conclusion that it is not a one-sided problem with which we are dealing, that the changing of unfortunate conditions is the business of us all. Hundreds of thousands of our fellowmen living submerged and wretched lives, can no more rescue themselves from the ranks of dependency if they follow all the wise advice we give them, than the Israelites could make bricks without straw. We need to apply our advice to legislation as well as to the ignorant. The housing conditions provided by landlords, the exorbitant rents in the crowded city districts, the low standard of wages often make decent living impossible, even if the best possible management prevails. That this is not likely to obtain under such conditions of life is self-evident. But it brings to our minds the fact that education of the poor to habits of thrift and decency is only one side of the question, and one that must always yield meager results in practice until we take up effectively the other side of the proposition. The education of the masses to the real significance of the declaration that "life, liberty and the pursuit of happiness" are inalienable rights, is a part of the work of social betterment. For intelligent and thoughtful citizens must finally compel the furnishing of such material surroundings for the poor, that those who really desire to live on a higher plane shall be able to find in life a deeper meaning than existence, and shall realize that the pursuit of happiness is not a dream. We do not mean to lay more emphasis upon the duty of providing suitable material suroundings than upon the work of education, which is the larger factor. We only desire to make plain the fact that the slow and always discouraging efforts to raise the standards of living among the lower classes of society are constantly hampered by material conditions, for which we are responsible, which make the working out of our educational plans impossible. The conference just passed into history seemed to have firm grasp of the thought that much of the work of modern philanthropy must be, not relief work for the poor, but the education of all classes and the readjustment of conditions which shall give every family that desires it a chance to live decently and comfortably.

The women of Italy are conducting a campaign for woman suffrage in a somewhat different manner from their sisters in England. The feeling among the leaders there is that women must know before they can do, and so they are establishing political libraries for women in the leading towns. The volumes in these libraries are selected with the single aim of directing women's minds to the leading authorities on the woman movement. The *Scienza Sociale*, of Naples, remarks that in Italy the problem is largely discussed in the daily papers and in frequent conferences and "sociological conversaziones." The writer adds that in many cities of the peninsula women have already been enrolled on the electoral list.

According to the *Catholic Standard and Times*, Philadelphia, a new Catholic magazine has been started for the purpose of combating "atheistic socialism" by rousing the Christian forces of the United States into action along Christian democratic lines. It states that impetuous spirits in the Catholic Church are embracing Socialism in spite of its explicit condemnation by bishops and priests. The fear is ex-

pressed that unless Catholic reformers are given opportunity within the Church, "they will go over to the enemy and assist him along lines that are unhallowed." A similar movement was begun before Pope Leo's death, but was suppressed by him because conservative Vatican authorities declared that the Christian Democrats adopted so many Socialistic principles in their efforts to wean the public away from Socialism that they were in danger of becoming Socialists themselves. It appears from this and other movements that religion and politics are getting pretty well mixed. The encouraging thing about it is that the mixture is setting people to thinking and arousing their consciences, so that they are beginning to devote their time and energies to something else besides money making.

The California earthquake has demonstrated, among other things, that "prohibition prohibits" when the authorities wish to make it prohibitive. Two weeks after the great disaster the San Francisco *Chronicle*, which is not a temperance paper, said editorially: "San Francisco for the last fortnight has been absolutely free from disorder and virtually free from crimes of violence. There have been no street brawls; no drunken brute has beaten his wife; no gamblers have murdered each other in low resorts. Except for some dealings with sneak thieves, the occupation of the police courts is gone. It is a most impressive object-lesson of the value to society of the restriction of the liquor traffic."

It is encouraging to read that the building of the $10,000,000 battleship, as a mate to the Dreadnaught, is postponed by the British Government for at least a year. There are so many things that might be done with this money which would be of lasting benefit to any country, that it would be well to postpone the building of such a ship for all time. For our own part, on this side of the Atlantic, by the time appropriations have been made to investigate all the evils that need investigating and make impartial reports upon them, and when inspectors have been appointed to inspect all the various kinds of interstate business that need inspecting, the necessity for battleships will no longer exist, if it ever has existed.

LONDON YEARLY MEETING.

[Condensed for *Friends' Intelligencer* from reports in *The Friend* (London) for Sixth month 1st.]

At the opening sitting on Fifth-day morning, the 24th of Fifth month, which was in joint session, the floor of the great auditorium at Devonshire House was crowded and the galleries were well filled. Something of the influence of the move to Leeds last year was evident, the attendance being larger than it has been in London for many years. After the opening interval the names of the representatives were called. The committee on the nomination of clerks recommended that Henry Lloyd Wilson be reappointed clerk and Robert Alfred Penney and Henry Brady Priestman assistant clerks; also Elizabeth Barclay Backhouse and Mary S. Whiting were reappointed clerk and assistant clerk of the women's meeting. Friends were present with minutes from New England, North Carolina and New York [Twentieth Street] Yearly Meetings, and without minutes Joseph Elkinton and wife, of Philadelphia [Arch St.]. There were a number of Friends present from Australia and the neighboring colonies. Several requests from non-members were received for admission to the sittings, and were acceded to.

The epistle from Dublin Yearly Meeting was read. A summary of the epistles from the fourteen American yearly meetings with which London corresponds was read. A map showing the situation and area of these yearly meetings had been prepared by Norman Penney and issued in the pamphlet sent out before yearly meeting containing reports and other documents to come before the yearly meeting. Joseph Elkinton desired to add to these epistles a living epistle written not with pen and ink, but on the tablets of their hearts, from Philadelphia Yearly Meeting [held at Arch Street, which does not correspond with London, nor with any other yearly meeting]. A Friend called attention to the starting, "through the efforts of J. B. Braithwaite and Percy Bigland, of adult schools in Philadelphia [Sixth and Noble Streets] and in New York." He hoped that the opportunity might be taken to emphasize the opening which lay before Friends in America of spreading this adult school movement. Robert Lewis Simkin, who was present from New York Yearly Meeting [Twentieth Street], expressed appreciation of the work of Percy Bigland and his wife in New York. They had laid before them the work of the English adult schools, and thus had supplied the motive power for the foundation of the adult school in New York city, which had been now in operation from the beginning of the year. There were now from sixteen to twenty men in attendance; they had a class for talking over religious subjects, and the Bible was studied. They believed adult school work had a future in America, and Friends in New York were putting their efforts into it, believing that it would result in great blessing to themselves and to the men they desired to serve.

It was generally agreed that a better grasp of the American situation had been gained from the summary than ever from reading all the fourteen epistles, and it was decided to continue the summary for next year, a committee being appointed for the duty.

On Fifth-day afternoon, the meeting again being in joint session, the testimony of Westminster and Longford Monthly Meeting concerning the late Jaseph Bevan Braithwaite was read. This Friend had sat at the head of London Yearly Meeting and had long been looked to as the most forceful and weighty Friend in that meeting. The dominant testimony of his ministry, vocal and otherwise, was his witness to Christ, "a Saviour crucified, risen and glorified, through faith in whose sufferings and death men find forgiveness of their sins and entrance into the life of loving service."

A letter was read from the Committee on Arrangements of the Five Years' Meeting of American Friends [composed of those yearly meetings that have adopted the "Uniform Discipline" which recognizes the "pastoral system," etc.], inviting London Yearly Meeting to send fraternal delegates to the conference to be held at Richmond, Ind., in Tenth month, 1907. In the discussion which followed, Silvanus P. Thompson [the distinguished scientist, and a minister in Westminster Friends' Meeting, London] said it seemed a little invidious when an invitation was sent in such terms, to look behind it for that which it did not express. It claimed to be a conference of almost all the yearly meetings in America, but were Friends not aware that there were at least twenty-two other yearly meetings in America that were not included among those with whom London corresponded. This invitation had not come from all bearing the name of Friends, but it had come from that minority which called itself the Friends' Church, giving up the name of the Friends' Society and leaving that to the other branch; which had established a pastoral system, a great degeneration from our earlier practices; which had gone to such deplorable lengths in assimilating to itself the practice of the evangelical churches around them; and which had to such a large extent ceased to maintain that justification for the existence of Friends as a separate organization amongst Christians, that we held as the one thing which we were called upon to witness to the world above all other bodies of professing Christians, the truth of the inwardness of the Light of Christ, the immediateness of the revelation of the Holy Spirit, and the non-necessity of human machinery—in fact, all for which the Society was created and for which our elders and fore-elders had stood in their day.

Henry Stanley Newman [editor of the *Friend*] recognized it was quite true that the invitation came from a limited number of yearly meetings. All must bewail that there are in America very many Friends with whom London has no official correspondence whatever, and it must be a personal grief to those who know that there are in all the yearly meetings not in correspondence many valuable Friends with whom English Friends would gladly correspond if the way opened for it. He felt sure that every Friend in that meeting longed for the time to come when correspondence might be reopened with their beloved Friends of Philadelphia Yearly Meeting, with whom English Friends felt themselves to be in close unity. But they must remember, on the other side, that this invitation comes from the yearly meetings with which London does now correspond, and that there are responsibilities of friendship and fellowship with them which may not rightly be disregarded. The fact that this invitation came from those now in correspondence did not mean that by accepting it, English Friends were out of sympathy with many other yearly meetings of a different character not in correspondence, and with which London would gladly correspond if the way opened for it. What they had to do with the present invitation was not to consider whether they could comprise in their fellowship the whole of the yearly meetings alluded to by Silvanus Thompson, but whether it was wise to send fraternal delegates to attend this conference. Those who had studied the reports of the Five Years Meeting must conclude that the effect of this organization, which represented nearly all those yearly meetings with whhich London corresponded, was a moderating one, and exerted in the direction of preventing some of those extremes in which Friends in the Western meetings had at times indulged, and which had often pained Friends of London Yearly Meeting. If that be admitted as a fact, and that it had made these Yearly Meetings far more harmonious in their action and less extreme in certain directions, it surely became London Yearly Meeting to help that moderating influence, and exercise its own moderating influence over the yearly meetings in America. Of course they could not do everything; he did not suggest that they could induce the Western yearly meetings to do exactly as London Yearly Meeting did. They could scarcely realize what some of these meetings had to go through. Take the case of Iowa, which reported an increase of 700 new members in the year. These 700 required a great deal of good oversight and watchful care if they were to be built up into good Friends. It would be well if Friends would more frequently visit these yearly meetings and see for themselves what they were passing through. Was it not incumbent on the parent yearly meeting to exercise some sympathy and fellowship with the struggling young yearly meetings in the difficulties through which they were passing, and instead of uttering harsh judgments to endeavor to understand their case, though it was so singularly different from our own? He hoped a committee of nomination might be appointed.

Elizabeth Hobson hoped such a delegation would be sent. When she heard the pastoral system condemned, she asked, could we find a single meeting in England not dominated by some one family or individual?

H. Sefton Jones desired that the reply of the yearly meeting to this invitation might be in substance, if not in form, "First be reconciled to thy brother." The things there that Friends deplored went far beyond any mere question of a pastorate. For that meeting to lend its official sanction to an assembly that claimed that the Society of Friends in America were fully represented by the Five Years Meeting would be a most unhappy departure for ourselves, and would result in no good to them.

W. C. Braithwaite asked if there was any claim by the Five Years Meeting to be the exclusive representative of American Friends.

The clerk said no. Their letter of invitation said that the conference was to "be composed of delegates of nearly all the yearly meetings"; and "it has come to be regarded as the practical exponent of Quakerism."

C. C. Morland urged that the yearly meeting should not, like the priest and the Levite, pass by on the other side, but that it should do something to help in the solution of the difficulties suggested.

J. G. Alexander hoped the yearly meeting would give a cordial acceptance. There were many classes of views amongst these Friends, but all claimed to be true to the views of early Friends. He hoped we should not attempt to lay down a line for them, "Thus far and no farther."

Thomas Hodgkin, while confessing his ignorance as to the details of the question at issue, thought it would be wiser for the meeting not to accept the invitation. He feared that it might bring a certain amount of disunion into our own body. If we sent a delegation to this conference, there would, he feared, be some danger of our losing our own independence. If the delegates returned and said that such and such things had been decided upon by the Synod in America, and suggested that we should accept them, a very strong pressure would be put upon that meeting. H. S. Newman had admirably stated the case for accepting the invitation, but he thought it would be better not to do so.

A Friend agreed. This step would inevitably make us more and more responsible than at present for some of those things which he believed that the younger part of the Society in England greatly deplored. Many of these things were not confined to the Western States, where special difficulties had to be encountered. The things that we thought wrong were as common in the Eastern States, in New York and New England, where the conditions were similar to those of our own. He knew that some Friends there strongly endeavored to keep things on sounder lines, but there had been a strong endeavor to get every meeting of the Society under pastoral control. While seeking to preserve our independence, we should say so in a warm-hearted and brotherly way.

Percy Bigland remarked as a point to be remembered, that every advance in a certain direction, however truly and rightly made, might be the cause of a great deal of smothered pain in the minds of the other bodies with whom we did not correspond.

W. E. Turner, while feeling a large amount of sympathy with earnest religious efforts on the American Continent, was thoroughly convinced that London Yearly Meeting would have a greater sphere of influence, and would be able more largely to affect the development that might take place hereafter in the American yearly meetings, if it maintained its position of independence. We might still sympathize with the holding of the Five Years Meeting.

Howard Nicholson pointed out that accepting this invitation did not at all necessarily imply recognition on our part of what was going on in America. Many of the difficulties of the Western yearly meetings were now solving themselves, and the less we said about these things the better. We had no right as a parent yearly meeting to hold aloof from our children, even if they were much more erring than we saw them to be. If we held aloof, we were much more responsible for what was going on than if we sent a delegation of weighty Friends, who, by counsel, sympathy and love, might, far more largely than we thought, mould these yearly meetings to a truer sense of what was real Quakerism.

J. B. Hodgkin felt that we risked less by accepting than by declining the invitation, and had no fear that our acceptance would produce disunity at home, while some of the things said that afternoon were far more likely to do that. These Friends might not in their methods be entirely what we agreed with, but he feared that we had a great tendency to exaggerate the importance of questions of method. Surely the important thing was not the method of displaying allegiance to our Lord, but the reality and depth of our allegiance. He cordially united with Howard Nicholson.

William S. Clark had felt for years that the yearly meeting was in an unsound position in selecting certain yearly meetings with which to correspond.

Gulielma Crosfield feared to refuse the invitation, a refusal which would be grievously misunderstood.

W. C. Braithwaite said the great thing was that whatever they did should be done in a spirit of brotherliness. He felt in a difficulty through not knowing the constitution of the Five Years Meeting, or what meetings composed it. If it made no exclusive claim to represent the whole of the Religious Society of Friends in America, then their action in sending delegates would involve no sort of stigma upon or selection against other yearly meetings in America. Of course, if it did make an exclusive claim, the soreness that would be caused elsewhere by their action might counterbalance the advantage of showing brotherly feeling for these. If they did not so claim, it meant simply that for their own purposes a certain number of the yearly meetings saw fit to gather together, and that they invited London to send representatives to them. Assuming that that were true, he should have supposed there was no reason against sending "fraternal delegates." He believed the word was intended to prevent them from being compromised. They did not ask the delegation to attend as a body that had accepted the Richmond Declaration. London Yearly Meeting was at present in the habit of corresponding with them, and if this correspondence for once in a way was by living epistles instead of a written document, that seemed to him to make no difference. If they were not to send such an epistle, he thought the time had come for them to review the whole question of correspondence with them. He very much doubted whether they had the materials before them to form a wise conclusion that afternoon, and he trusted that the yearly meeting would not allow itself to be rushed to a conclusion without knowing the facts. He thought it had much better be brought up next year.

Joshua Rowntree said that if the invitation were accepted, great care would have to be taken to safeguard full independence on the part of this yearly meeting. But he had been obliged to apply to himself the solemn words uttered soon after the meeting opened—"First be reconciled with thy brother, and then go and offer thy gift." He thought those words would forbid them to refuse the invitation.

E. Claude Taylor hoped the invitation would be accepted, believing the meeting for sufferings could so frame that matter that we might not be brought

into any difficulties thereby either at home or abroad. He hoped it might lead to invitations from other bodies in America. Did we feel our own position so uncertain that we feared to go and talk with those who differed somewhat from ourselves?

Richard Reynolds Fox thought it was clear that the decision must be deferred until next year, but he hoped no impression would get abroad among American Friends that there was a lack of sympathy here with their difficulties and aims.

The clerk said it would be very difficult to come to a decision, yes or no, that afternoon. It would possibly be necessary to have correspondence to clear up points raised. He suggested that the meeting for sufferings might be asked to endeavor to clear up these points and report next year. There was a large expression of concurrence, and a minute was adopted accordingly.

(To be continued.)

BLUE RIVER QUARTERLY MEETING.

Blue River Quarterly Meeting of Friends convened at Highland Creek, near Salem, Ind., Fifth month 25th. The visiting Friends were Abel Mills, Clear Creek, Ill.; Edward Coale, Benjaminville, Ill.; Marie Poulson, Chicago; Mary G. Smith, Hoopeston, Ill.; Wilson Doane, Indianapolis, Ind. The Meeting for Ministers and Elders met on Sixth-day morning and was well attended. The funeral services of Joshua G. Trueblood, an elder and life-long member, were held in the afternoon. A sadness was felt over the entire session at the loss of this dear friend. A week before our young friend, Orville Baynes had passed to the higher life, leaving a vacancy we felt could never be filled; but the Father's love seemed to be felt in an unusual degree, the grief-stricken ones bearing up with Christian fortitude.

On Seventh-day morning a meeting for worship was held, followed by a business meeting, in which was a lengthy discussion in regard to the advisability of doing away with the queries. The majority felt that it was best to retain them until something better was offered.

On Seventh-day evening conference was held and well attended, the little children having an interesting program of songs and recitations. There were discussions by the older ones on the work of the First-day school. A large crowd was present at the all-day meeting on First-day. The grounds and lanes adjacent were crowded with carriages, but good order was maintained throughout the day. Beautiful, helpful messages were given by visiting Friends. Wilson Doane spoke from the words found in Acts, first chapter, "Ye men of Galilee why stand ye gazing up into heaven; this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." He urged us to do the helpful things of life that the world might be made better for our having lived in it; thus would Christ come again. Abel Mills spoke from the words, "Wash and be clean." Edward Coale followed with an earnest message on "What is Truth?" Mary G. Smith closed the meeting with the message that we should do with all our might what our hands find to do, and an earnest supplication that we might look above the shadows that sometimes seem to envelop us and see the Father's love.

This meeting was held in two sessions. At noon a bountiful lunch was served, with an hour of social intercourse. As we parted we felt the beauty of the words:

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

When we at death must part,
Not like the world our pain—
But one in hope and one in heart,
We part to meet again.

Salem, Ind. SIDNEY TRUEBLOOD.

CENTER QUARTERLY MEETING.

The meetings held in connection with Center Quarterly Meeting, at Dunning's Creek, beginning on Seventh-day afternoon, the 2d inst., were of a most interesting character. The only regrettable feature was the very small attendance of representatives from the other monthly meetings comprising the quarterly.

First-day School Association, on Seventh-day evening, was larger than usual, and exceptionally active in interesting exercises.

After the business of the meeting was disposed of, a program of literary work was rendered by pupils of Dunning's Creek school. These consisted of recitations, readings, concert exercises and discussions. Some attention having been given to preparation, and this preparation having aroused such interest as brought out a complete attendance, success seemed assured at the beginning and fully realized at the close. Of about forty on the program not one was absent and none failed.

The only ministering Friend present was Joel Borton, whose labors and presence in this place have ever been most acceptable.

Select meeting immediately followed the Association, and a temperance meeting of much interest was held on Seventh-day evening.

The meeting on First-day morning was not so large as usual, though the house was well filled. The subject of "Silence," clearly and forcefully presented, elicited much interest from the audience.

At 3.30 p.m. the subject of "Life" was made the theme of an excellent sermon, and the fourth verse of the thirty-ninth Psalm was the text upon which it was based. The same subject engaged the thought and attention of the evening meeting, when life was compared to a ship at sea, and by such comparison, its meaning, its uses, frailties and possibilities were set forth.

The next feature of interest was a little social surprise given to Friend Joel, on returning to his lodgings at the home of Hiram Blackburn. Some Friendly conversation, previously arranged for, detained

him a few minutes at the meeting house, and this time was improved by a large number of young people and several older ones, in assembling at the home in which he was stopping, to give him a Friendly greeting on his return. It proved a most successful affair, and a half-hour social time thereafter added much of pleasure to the occasion.

Another able sermon was delivered at Second-day morning's session; then followed the meeting of business, which was of about the usual character.

The meeting was also favored at its various sessions with the presence of Isaac Russell, of New Market, Maryland, who, of late years, seems interested in visiting Dunning's Creek Friends, and who will always be a welcome guest. E. H. B.

COMMENCEMENT OF FRIENDS' CENTRAL SCHOOL.

The annual commencement exercises of the Friends' Central School were held in the Friends' meeting house, Fifteenth and Race Streets, Philadelphia, on Sixth-day morning, Sixth month 8th. Milton S. Jackson presided. Anna W. Speakman, principal of the girls' department, read the Twenty-third Psalm. Orations and essays were given as follows: "A Problem for the Twentieth Century," Louis Fussell Coffin; "The Epitaph: Its Meaning," Anne Norris Pearson; "The Autobiography," Jay Myers Kyle; "The Golden Age," Dorothy Vernon Howard. All were well written, well delivered and full of good and helpful thoughts.

Anna W. Speakman made a brief address to the girl graduates, in which she emphasized the importance of spiritual education, and reminded them that "the record of what we do is written in, over and through the human soul." After presenting the diplomas she announced that the Annie Shoemaker scholarship, at Swarthmore College, had been awarded by the faculty of the school to Anne Hibberd Bunting, and the I. V. Williamson Scholarship, after competitive examination, at Swarthmore, had been won by Alice Cary Byers, though Anna Entwisle Fussell fell but little behind her.

J. Eugene Baker, principal of the boys' department, after presenting diplomas, made a farewell address to the boys, in which he assured them that he and the other teachers would rejoice in all the success that came to them in life. He asked them to follow the true standard of living, which is the standard of beneficent service, and hoped that each one, as he walked the furrow of daily duty, would ever be conscious of the presence and guidance of the divine influence within, that it might keep him faithful and strong and true. He then announced that the I. V. Williamson scholarship at Swarthmore College had been awarded to Louis Fussell Coffin.

Charles Emory Smith, a Philadelphian of national and international reputation, delivered the address to the graduates, his subject being "Education and Opportunity." He spoke of the great progress of the world in material affairs during the nineteenth century, saying that virtually all the great changes in the manner of doing work had taken place since the beginning of American freedom. When John Adams and Thomas Jefferson journeyed from their homes to the Continental Congress in Independence Hall they had no better mode of transportation than had the members of the Amphictyonic Council. When Washington retired to his farm, after he had been President, he used the same kind of a plow that had been used by Cincinnatus. When Martha Washington sat down to spin her distaff was not unlike the one used by Penelope. The spinning loom was invented the same year that our independence was declared, and the power loom in the year the constitution was agreed upon. The cotton gin was invented when Washington began his second term, and Fulton's steamboat made its first voyage in the year that Jefferson negotiated the Louisiana Purchase.

Just as the nineteenth century had been a time of great material progress, the speaker believed that the twentieth century would be an age of moral and spiritual uplift. He congratulated the graduates that they were entering life at a time of general moral upheaval, and asked them to do their part in keeping the heart of the great mass of the American people uncorrupted and incorruptible.

The list of the graduates of the class of 1906 is as follows:

Classical Course—Anne Hibberd Bunting, Alice Cary Byers, Anna Entwisle Fussell, Clara Ford Hawkins, Dorothy Vernon Howard, Edward Clifford Ayres, Louis Fussell Coffin, George Cadwallader Corson, Archibald Kurker McClure Crawford, Edward Watson Fell, George Justice Mitchell, Charles Hart Wetter.

Scientific Course—Elizabeth Ann Burton, Gwendolen Evans, Lydia Mary Hunn, Edna Clayton Jones, Mary Clement Murphy, Florence Elizabeth Nelson, Anne Norris Pearson, Florence Louise Porter, Adele K. Stockham, Carrie Stewart Tredick, Emma Van Court, Florence Emma Wagoner, Viola S. Wahl, Newell Gilder Alford, Henry Lawrence Hess, Edwin James Johnson, Jay Myers Kyle, Walter Henry Müller, George Roth Powell, William Kirk Shoemaker, Jr.

BYBERRY COMMENCEMENT.

The commencement exercises of the Friends' School, at Byberry, situated in the northern rural section of Philadelphia, were held on the afternoon of the 8th. First in order was a concert recitation of the 6th chapter of Matthew by the little people. Next came a wand drill; then Mary Ogden gave the class history, and Catherine Osmond recited Whittier's "At School Close." Ella May Townsend, the graduate, followed with an oration, "The Fate of the True American," speaking of the condition of the Indians of the colonial days, at the present time and of their future.

R. Barclay Spicer gave the commencement address, basing his talk on the things that make for suc-

cess along lines that are in danger of being neglected. He noted several good examples, and gave for reading the lives of John Woolman and Robert Dick, John Burrough's works, Thoreau's "Walden," Whittier's poems, and others. He thought that every one should be an authority on some one thing, such as botany, ornithology or geology; that in watching the wonders of nature, we could not help but be brought closer to the Creator of all these things.

HELEN G. ROW, Principal.

LET US TAKE LEAVE OF HASTE.

Let us take leave of haste awhile,
And loiter well content
With little pleasure to beguile,
And small habiliment—

Just a wide sweep of rain-washed sky,
A flower, a bird-note sweet;
Some easy trappings worn awry;
Loose latchets for our feet.

A wheaten loaf within our scrip;
For drink the hillside spring,
And for true heart companionship
The love of loitering.

We want so much, and yet we need
So very slight a store,
But in the age's grip of greed
We hurry more and more.

The woodland weaves its gold-green net;
The warm wind lazes by;
Can we forego? can we forget?
Come, comrade, let us try!

—Clinton Scollard, in The Outlook.

BIRTHS.

BROOMELL.—At their home, on Penn's Grove farm, near Lincoln University, Chester County, Pa., Sixth month 7th, 1906, to J. Howard and Eva Coates Broomell, a daughter, who is named Alice Broomell; granddaughter of Samuel H. Broomell.

MARRIAGES.

COX—HAINES.—In Friends' Meeting House at Malvern, Pa., on Sixth month 6th, 1906, Thomas Smedley Cox, Jr., son of Wilmer B. and Sallie R. Cox, and Mary Sheppard, daughter of John G. and Rebecca P. Haines, all of Willistown, Chester County, Pa.

HADLEY—WORRALL.—At the home of the bride, in Wayne, by Friends' ceremony, on Sixth month 6th, 1906, Harry Cornish Hadley and Helen B., daughter of the late Thomas and Rebecca G. Worrall, of Wayne, Pa.

TAYLOR—HAINES.—On Fourth-day, Sixth month 6th, 1906, at six o'clock, at Media, Pa., under the care of Chester Monthly Meeting of Friends, William Taylor, son of Caleb M. and Susan W. Taylor, of West Chester, Pa., and Ellen Williams Haines, daughter of the late Amos W. and Martha W. Haines, of Media, Pa.

DEATHS.

KELLY.—On the afternoon of Fifth month 26th, 1906, Ann H. Kelly departed this life in her 87th year, at the Friends' Home in Waynesville, O.; a lifelong member of Miami Monthly Meeting of Friends. She was born near Harveysburg, O., daughter of Edward and Rachel (Lukens) Hatton, and widow of Moses Kelly. Of a family of ten children, five remaining, four grandchildren are thus bereft of father, mother and grandmother in four years.

ROBERTS.—In Philadelphia, Sixth month 2d, at 1921 North Broad Street, Jane F., widow of Lewis E. Roberts.

SATTERTHWAIT.—At his home, Broad Street Park, near Trenton, N. J., Edwin Satterthwait, son of George and Sarah Satterthwait, in his 70th year. Interment in Crosswicks, N. J., Cemetery. For many years an elder and a lifelong member of Chesterfield Preparative Meeting.

TAYLOR.—At her home, near Waynesville, O., Fifth month 25th, 1906, Esther Ann, widow of Sidwell Taylor, and eldest child of the late Benjamin and Sarah Chapman Brown, aged nearly 84 years. She was ever a Friend in principle. A daughter and family, also one sister, mourn the loss of this devoted one.

NOTES AND ANNOUNCEMENTS.

It was the privilege of the writer to call upon our dear friend, Mary A. Swain, at her pleasant country home on First-day morning a short time ago. It was a beautiful morning, and she seemed so in keeping with it—bright, cheerful, and with good-will towards all. She spoke appreciatingly of the many friends who called on her during yearly meeting last autumn, whose presence and good cheer were pleasant for her to recall during the past winter when the severity of the weather kept her in the house. She spoke of the many blessings she enjoyed from day to day, and of the loving care of her children. She is looking forward to a visit from her son and wife, President Swain, of Swarthmore, in the near future. It was an inspiration to see her in such a happy frame of mind, now in her 88th year. C. A.

Pendleton, Ind.

President and Mrs. Swain will be guests of honor at the University of Indiana commencement on the 19th inst. Dr. Swain, Governor Folk, of Missouri, and Governor Hanley, of Indiana, will be the commencement speakers. The Students' Building, which was first started by Mrs. Swain as the Woman's Building, will be dedicated by Dr. Swain, who secured $50,000 for it from John D. Rockefeller and $50,000 additional from other friends of the university.

Sarah Clifton, of Dayton, O., who will complete her 95th year in Ninth month, is now with Elizabeth B. Moore, at Waynesville, O. She and her daughter Ella Furnas and family, are expecting soon to return to live at their former home, Plainfield, N. J.

In a letter to Anna M. Jackson, of New York, John Ashworth, of Manchester, England, writes from London, under date of Fifth month 28th:

"Just a few lines to fill thine and other hearts in America with gladness, that after the lapse of 78 years an Epistle has been read in London Yearly Meeting, and entered upon the minutes, the recording clerk to write an acceptance of the Illinois message on behalf of the meeting, he being the official to sign replies to those not in correspondence. Prof. Sylvanus Thompson, Percy Bigland, the artist, and myself, spoke on the matter. Numerous friends rejoice the barrier at last has got broken, though the meeting does not expect any more at present. I feel sure its effect will be of widespread importance among American friends. Joseph Elkinton, of Philadelphia, spoke very acceptably in relation thereto. The iron bands of the past are snapping, and the power of the Spirit of God and His love is working mightily for good amongst us. With Christian love and greeting, in which my wife unites."

TRUST.

"I am glad to think I am not bound to make the wrong go right,
But only to discover and to do
With cheerful heart the work that God appoints.
I will trust in Him
That he can hold His own; and I will take
His will, above the work He sendeth me
To be my chiefest good."

JEAN INGELOW.

PHILANTHROPIC COMMITTEE OF PHILADELPHIA YEARLY MEETING.

The Yearly Meeting's Philanthropic Committee met last Seventh-day afternoon, in Race Street Meeting House. Not more than a third of the 174 members were present, but all of the quarterly meetings were represented, except Caln and Fishing Creek.

James H. Atkinson, having expressed his willingness to be released because of his difficulty in hearing, the Committee on Organization recommended the appointment of Arthur M. Dewees as clerk, and Annie H. Hillborn, of Swarthmore, assistant clerk. These names were united with after many had expressed their appreciation of the years of faithful service of the retiring clerk.

All of the sub-committees, except the one on Indians, presented written reports that had been prepared since meetings held by them in the morning. For the Indian Committee, Lucy Biddle Lewis stated that only three members were present, and as all of these were new to the work they had taken no action. The hope was expressed that by next autumn this committee might be revived and find something practical to do. Each of the other committees showed evidences of life, especially the committees on Peace and Arbitration and on Temperance and Tobacco.

The Committee for Work Among Women and Children spoke of the great need of a probation officer in connection with the Guild work. They said that the Temperance Society of the other branch of Friends had offered to pay one-half the amount necessary for such an officer for one year, and asked permission to set about raising the other half, which was cheerfully granted them. This is a work in which the two branches can cordially co-operate.

The committee authorized the clerks to write to the different First-day schools, and suggest that days be set apart during the year for the special consideration of the various subjects claiming the attention of the committee.

The new clerk took hold of his duties in a way that gave much encouragement to the committee, making several practical suggestions for the future. The assistance so kindly given him by James H. Atkinson, who was familiar with every detail of the work, made things move along smoothly. It is hoped that hereafter the members of the committee who are unable to attend will at least send excuses for their absence.

GEORGE SCHOOL NOTES.

Seventh-day evening, Sixth month 2d, the Junior Class received the Seniors on "Midway" and in the library. Both places were prettily decorated with the Senior colors, black and gold.

A joint meeting of the Penn and Whittier Literary Societies was held Sixth month 9th. "Enoch Arden," illustrated, was recited by four members, Lewis Walton, Ethel Ball, Roland Borton and Anna Parry, and was followed by a piano duet by Mariana and Margaretta Packer. Emma Kinsey recited Paul Laurence Dunbar's "Banjo Song," which was illustrated and accompanied by a song and banjo. Corinne Hibberd recited "That Old Sweetheart of Mine," also illustrated. "Reveries of a Bachelor," a tableau, was given by Carlton Moore and nine girls.

The commencement exercises will be held Fifth-day morning, Sixth month 14th. Orations will be given by Evelyn Worthington, "The Idol of Scotland"; James B. Green, "The National Revival," and Aubrey Crewitt, "Internationalism." Dr. Nathan C. Schaeffer, superintendent of public instruction in Pennsylvania, and president of the National Educational Association, will address the graduates.

CONSCIENCE.

"Good-bye," I said to my Conscience,
"Good-bye, for aye and aye."
And I put her hands off harshly
And turned my face away;
And Conscience, smitten sorely,
Returned not from that day.
But a time came when my spirit
Grew weary of its pace,
And I cried, "Come back, my Conscience,
And I long to see thy face";
But Conscience cried, "I cannot,
Remorse sits in my place."

—*Paul Laurence Dunbar.*

RAILROAD ARRANGEMENTS.

[To the General Conference at Mt. Lake Park, Md., Eighth month 30th to Ninth 7th.]

FARE.

The rate has been fixed at one fare plus $1.00 for the round trip from all points east of Chicago and St. Louis (excepting the New England States). A statement showing the rate from a number of points was published in the INTELLIGENCER.

TICKETS.

Tickets can be purchased at any station on any railroad within above territory from Eighth month 29th to Ninth month 1st, inclusive, and good to return to Ninth month 15th. Stop over at Harpers Ferry or Washington, also at Shenandoah Junction, for those who desire to take advantage of an excursion to the Luray Caves or Natural Bridge, Va. Tickets will be certified for the return trip at the office of the Mt. Lake Park Association.

Friends are advised to apply at their local ticket offices in time to allow the agent to procure tickets.

SPECIAL TRAINS FROM THE EAST.

Arrangements have been made as follows for special trains from New York, Philadelphia and Baltimore, Eighth month 30th:

Parlor Car Seats	Leave	Special No. 1, 2nd Sec. of train, 55.	Special No. 2, 2nd Sec. of train, 5.	Special No. 3, 2nd Sec. of train 517 from N. Y.
				A. M.
$2.00	23rd St., New York,	.....	.....	7.50
	Jersey City,	.....	.....	8.12
	Elizabethport,	.....	.....	8.26
	Plainfield,	.....	.....	8.51
	Trenton Junction;	.....	.....	9.35
	Yardley,	.....	.....	9.38
	Langhorne,	.....	.....	9.46
	Jenkintown,	.....	.....	10.01
	Wayne Junction,	.....	.....	10.11
			A. M.	
$1.75	24th & Chestnut Sts., Philadelphia	.....	7.40	10.32
	Chester,	.....	7.58	10.49
$1.50	Wilmington,	.....	8.16	11.06
	Newark,	.....	8.34	.....
	Havre de Grace,	.....	9.05	.....
$1.25	Mt. Royal, Balt'o,	.....	9.48	12.49
		A. M.		P. M.
	Camden St., Balt'o,	9.00	10.00	1.00
	Laurel,	9.27	.....	.....
$1.00	Washington,	10.05	11.00	2.00
$ .75	Washington Junc.,	11.20	.....	3.05
	Harpers Ferry,	11.49	.....	3.27
		P. M.		
	Martinsburg,	12.25	.....	3.55
			P. M.	
	Cumberland, Arr.,	2.35	2.55	6.00
	Cumberland, Lv.,	3.05	3.05	6.20
	Mt. Lake Park,	4.45	4.45	8.00

If any Friend desires either of these trains to stop at any other point than indicated above, please notify the chairman of the committee.

Dining cars will be attached to trains Nos. 2 and 3, and lunch will be served at 75 cents.

Lunch will be served at Cumberland for train No. 1, and supper for train No. 3 at 50 cents.

For the purpose of furnishing the necessary equipment it is important to know in advance the probable number who will go by either of these special trains; Friends are therefore urged to notify as soon as possible the following members of the committee of their prospects, especially stating if they desire to secure seats in a parlor car.

Those who expect to go on train No. 1 from any point, notify Joseph J. Janney, corner of Eutaw and Madison Streets, Baltimore.

Those who expect to go on train No. 2 from any point, notify James H. Atkinson, 421 Chestnut Street, Philadelphia.

Those who expect to go on train No. 3 from any point, notify John W. Hutchinson, Hempstead, L. I.

BAGGAGE.

Friends will please to be particular to place a tag on any baggage checked, writing thereon their names, residence, their route of travel, train, and the hotel or cottage where they expect to stay at Mt. Lake Park. An agent of the railroad will take up their checks on the train and turn them over to the transfer agent at Mt. Lake Park, who promises to deliver all the same evening.

Arrangements for the special accommodation of Friends coming from points west of Mt. Lake Park are pending, notice of

which will be given later. The committee so far has not been able to obtain any concession in rates from points west of Chicago, but negotiations are still pending. The committee would be glad to hear from Western Friends who have a prospect of attending the conference; also any suggestions they care to make. JOHN W. HUTCHINSON,

Hempstead, L. I.,
Chairman Committee on Transportation.

FRIENDS' ASSOCIATIONS.

NEWTOWN, PA.—Owing to an electric storm at the time for convening the last meeting of the season, held at the home of Thomas W. and Elizabeth G. Stapler, it was unfortunately small—only seventeen members in attendance. Although lacking in numbers and consequent omission of some parts of the program, it was an interesting session. A report of the delegates to the Friends' Association, held in Philadelphia Yearly Meeting week, and of the address of Kelly Miller in behalf of the colored people, which led to a close analysis of the contrasting lines—in the way of their education—between Kelly Miller and Booker T. Washington, was listened to with much attention.

"Does our First-day school method increase our growth?" was answered by Lavinia W. Blackfan.

Naomi Paddock, representing the Discipline Committee, sent a written expression of her individual opinion upon the subject of disownment. She thought Friends should be very careful in the consideration of the question of disownment. In regard to the violation by marriage with one not a member, she thought it would be a better plan to send one with a sympathetic knowledge of the person, to pay them a friendly visit, and in the name of the meeting "to express the hope that the marriage should in no way affect the person's connection with the meeting, and extend a cordial invitation to the other contracting party to come into membership with the Society."

Elizabeth Packer read selected portions from "Miriam," by Whittier, in which was so beautifully portrayed the broad creed of the poet. Current topics was represented by Emma Worstall, who read an article upon the all-absorbing subject, the Beef Trust.

The report of the Executive Committee asked for a sketch at the next meeting of the philosophy of the Epicureans, with quotations from their Scripture. Subject for discussion, "Can Friends enter into politics and remain consistent members?" It was decided that hereafter the meetings be held in the large class-room of the upper story of the meeting house, the next meeting to be held on the 3d of Tenth month. S. J. R.

MANSFIELD, N. J.—The Young Friends' Association met at the home of Amos E. Harvey on the evening of Fifth month 26th, 1906. The president called the meeting to order. At roll-call twenty-four members responded, some with sentiments from Thomas Moore. Several visitors were present.

The Executive Committee met and made the following report: Poet for evening study, Ralph W. Emerson; discipline, Elisabeth Scott; biography, Eliza Deacon; current topics, Cyrus Moore; recitations, Helen Ely and Laura Black; readings, Katherine Clements and Sara Biddle.

The evening exercises opened by Thomas Bunting reading from the Discipline on "Parents and Children." A very interesting biography of Thomas Moore was given by Cyrus Moore. "The Meeting of the Waters" was given by Mabelle Taylor. Dorothy Deacon recited "Night Before Christmas." "Has Sorrow Thy Young Days Shaded" was read by Mary Moore. Katherine Clements gave us a very interesting reading on "The Swamps of Southern New Jersey." After a few moments' silence, the meeting adjourned, to meet Sixth month 30th, 1906, at the home of J. Herbert Deacon.

S. ANNA BIDDLE, Sec.

TRENTON, N. J.—The Trenton Friends' Association met Sixth month 4th. A paper was presented by Louisa Dunn, "What Work Can Friends Engage in to Build Up Our Society?" We must become enthused ourselves, and it would naturally pass along to others. There are two kinds of people in this world of ours, lifters and learners, and many of us belong to the latter class. Let us join the lifters, and do earnest, conscientious work. Interest our young people in some philanthropic work. One work we can do is to fill our hearts with charity and overlook the shortcomings of others, and only further the good of those with whom we mingle, and this will tend to increase our members. Cultivate this Christ-like spirit and our influence will be felt. A discussion on this was entered into by several of the members. Francenia Cubberly gave us words of hope and encouragement. The association then adjourned until Tenth month. M. E. LONGSHORE, Sec.

WOODLAWN, VA.—The Woodlawn Young Friends' Association meeting was held at the meeting house on the afternoon of Sixth month 3d, with a good attendance. The meeting was opened with the reading of the 5th chapter of John, after which the minutes of last meeting were read and adopted. The program was as follows: Current topics, by Joseph W. Cox; "Crowned and Sainted," a reading, by Sarah E. Anthony; roll-call; sketch of the life of Timothy, by Sarah R. Wilkinson; "Life's Journey," a reading, by Louise M. Walton; "The Observance of the Sabbath," by Sarah E. Walton, who read the First-day school lesson on that subject, and selections from "The Fourth Gospel," by Edmund H. Sears. This was followed by a very general discussion, after which the meeting was adjourned until Ninth month.

LIDA GILLINGHAM, Sec.

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held at the home of Charles Lewis, Fifth month 20th, 1906. The meeting was opened by the reading of the first epistle of John. Lesson XV was read by A. E. Laurence. Samuel Yeo spoke of the peculiar experience in England, which especially prepared the way for George Fox's coming. The Established Church left people to follow their own inclination in regard to worship. Many, dissatisfied with established churches retired and sought the true way of worship, and were called "Seekers" or "Family of Love," and it was among these people that Fox found his readiest adherents. Charles Lewis said that the Reformation was the result of gross abuses in the northern churches. A general discussion of the rise of the different branches of Friends arose.

The sixteenth annual report on the Purity of the Press from the Baltimore Yearly Meeting was read. Sentiments were given, and after a brief silence the meeting adjourned.

M. S. HOWELL, Assistant Clerk.

METEOROLOGICAL SUMMARY FOR FIFTH MONTH, 1906.

Mean barometer	30.013
Highest barometer during the month, 15th	30.471
Lowest barometer during the month, 28th	29.534
Mean temperature	64.5
Highest temperature during the month, 18th	93.
Lowest temperature during the month, 10th	39.
Mean of maximum temperatures	74.4
Mean of minimum temperatures	54.5
Greatest daily range of temperatures, 12th	28.
Least daily range of temperatures, 27th	7.
Mean daily range of temperature	19.9
Mean temperature of the Dew Point	59.3
Mean relative humidity, per cent.	63.2
Total precipitation, rain, inches	4.47

Greatest precipitation in any 24 consecutive hours, 1.53 inches of rain, on the 28th and 29th.
Number of days on which .01 inch or more precipitation, 12.
Number of clear days 14, fair days 9, cloudy days 8.
Prevailing direction of the wind from southwest.
Thunder storms on 28th and 31st.
Hail on 27th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb temperature at 8 a.m., 70° on 27th.
Minimum of the wet bulb thermometer at 8 a.m., 38° on 10th.
Mean of the wet bulb thermometer at 8 a.m., 54.6°.
Maximum of the wet bulb thermometer at 8 p.m., 69° on 27th.
Minimum of the wet bulb thermometer at 8 p.m., 40° on 10th.
Mean of the wet bulb thermometer at 8 p.m., 56.1°.
Mean of the wet bulb thermometer for this month, 55.4°.

NOTE.—The means of the daily maximum and minimum temperatures, 74.4° and 54.5°, respectively, give a monthly mean of 64.5°, which is 1. more than the normal, and is .03° more than the corresponding month in 1905.

The total amount of precipitation for the month, 4.47 inches, is 0.57 inch more than the normal, and 2.36 inches more than fell during Fifth month, 1905.

JOHN COMLY, Co-operative Observer.

Centennial Avenue, Philadelphia, Fifth month 31st.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Streets, 3.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

6th mo. 17th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Birmingham, Chester County, Pa., at 2.30 p.m.

6th mo. 17th (1st-day).—Haverford Meeting, Delaware County, Pa., visited by Philadelphia Quarterly Meeting's Visiting Committee, at 10.30 a.m. Take 63d and Market Street trolley on Market Street, change to Ardmore trolley, leaving 63d at 10 o'clock, get off at Eagle Road.

6th mo. 17th (1st-day).—Western Quarter Philanthropic Committee will hold a conference at New Garden Meeting House, Chester County, Pa., at 2.30 p.m. Subject, "Hopeful Methods of Dealing with the Drink Problem." The meeting will be addressed by Isabelle G. Shortledge, Horace L. Dilworth and others.

6th mo. 17th (1st-day).—Middletown First-day School (Delaware County, Pa.) addressed by Judge Isaac Johnson on "Law and Why We Should Obey It," at 10 a.m. Take train or trolley by way of Media to Elwyn, trolley to Lima; from there a pleasant walk.

6th mo. 17th (1st-day).—Meeting of Friends at White Plains, at home of E. B. and G. A. Capron, 42 Fisher Avenue, at 11 a.m.

4th mo. 20th (4th-day).—Monthly Meeting of Friends of Philadelphia, at Race Street, Philadelphia, at 7.30 p.m.

4th mo. 21st (5th-day).—Monthly Meeting of Friends, at Green Street, Philadelphia, at 7.30 p.m.

6th mo. 21st (5th-day).—Fishing Creek Half-Yearly Meeting, at Millville, Columbia County, Pa., at 10 a.m.; ministers and elders, day before, at 3 p.m. Millville Monthly Meeting, day before, at 10 a.m.; youths' meeting, day after, at 10 a.m. Henry W. Wilbur has a prospect of attending.

6th mo. 24th (1st-day).—At Langhorne, Bucks County, Pa., in the meeting house, a conference under care of Philanthropic Committee of Yearly and Quarterly Meetings, at 3 p.m. Henry W. Wilbur will speak on "Good Literature."

6th mo. 24th (1st-day).—London Grove Friends' Association, last meeting until fall. Subject, "Art." Paper by Margery Pyle on "What is the Value of the Beautiful?" by Anna T. Chambers, on "Is It Evident that Friends Have Lost Anything by Neglecting Art?" Review of current events of interest to Friends by Mary S. Bartram.

6th mo. 24th (1st-day).—First-day school at Middletown Meeting House, Delaware County, Pa., visited by Mary Travilla, who will speak on "Purity." Trolley via Media to Lima; train to Elwyn, then trolley to Lima; from there a short walk. Meeting at 10 a.m.

6th mo. 24th (1st-day).—Hopewell, Va., Young Friends' Association, at 3 p.m.

6th mo. 30th (7th-day).—Scipio Quarterly Meeting, at North Street, New York State; ministers and elders, day before, at 2 p.m.

THE WIDOW'S MITE—A SLOVAK VERSION.

Two Slavs who had just arrived from the old country were walking along the streets of McKeesport, Pa., dressed in their native costume. Their entire capital consisted of six cents, with which they hoped to buy something to eat after they had registered at an employment bureau. As they were walking they were met by a countryman who told them of another countryman who had been killed by an accident, and whose body would go to the medical colleges unless enough money could be raised to give him Christian burial. The story touched them deeply, and each put his hand in his pocket and brought forth three cents which they offered as their contribution. When the collector learned that this was absolutely all the money they had, and that they were willing to give it for the sake of an unfortunate brother, he took them to the employment bureau, paid the required fees for both of them, and then took them to his home, where, after having washed, they were given American clothing and a good meal.

AT AUNTY'S HOUSE.

One time when we's at aunty's house—
  Way in the country—where
They's ist but woods, and pigs and cows,
  An' all's outdoors and air!
An orchurd swing, and churry trees,
  An' *churries* in 'em! Yes, an' these
Here red head birds steal all they please,
  An' tetch 'em ef you dare!
W'y wunst, one time when we wuz there,
  We et out on the porch!

Wite where the cellar door wuz shut
  The table wuz; an' I
Let aunty get by me an' cut
  My wittles up, an' pie.
Tuz awful funny! I could see
  The red heads in the churry tree;
An' bee hives, where you got to be
  So keerful goin' by—
An' comp'ny there an' all, an' we—
  We et out on the porch!

An' I ist et *p'surves* and things
  'At ma don't 'low me to—
An' chicken gizzurds (don't like wings
  Like Parunts does, do you?)
An' all the time the wind blowed there
  An' I could feel it in my hair.
An' ist smell clover ever'where!
  An' a old red head flew
Purt' nigh wite over my high chair,
  When we et out on the porch!

—*James Whitcomb Riley.*

THE WORST OF IT.

A boy came to the door of a lady's house and asked if she did not wish some berries, for he had been out all day gathering them. "Yes," said the lady, "I will take them." So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch. "Why don't you come in and see that I measure your berries right?" said the lady. "How do you know but I may cheat you?" "I am not afraid," said the boy, "for you would get the worst of it." "Get the worst of it?" said the lady. "What do you mean by that?" "Why, ma'am," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't you think that would be getting the worst of it?"—*Baptist Commonwealth.*

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 23, 1906.

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The building will be located near the bowling alley, and will be approached by a newly-constructed road, which road will be the exclusive automobile entrance to the settlement. We still feel that the other roads of the place had better be reserved for our horses and mountain wagons. An electric bell at the garage will summon assistance from the Inn. The garage will be supplied with conveniences for washing the machines, a supply of gasoline and the necessary tools for the necessary repairs.

It will take a few weeks to complete the building and its approaches. When entirely ready announcement will be made of the fact.

Until then automobilists coming to Buck Hill Falls should stop at Cresco Station and see "Lewis," who represents us there. He will telephone to the Inn and a carriage will be sent down to Mrs. Allen Price's at the forks of the road, one mile from the Inn, to meet and convey the approaching guests. Mrs. Price has accommodations in her barn for the storage of the cars.

So we now say

WELCOME AUTOMOBILISTS!

BUCK HILL FALLS CO.
1024 Race Street Philadelphia

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At the close of the Conference 9th mo. 6, '06, a trip of six days will be taken, including Luray Caverns, Natural Bridge, Harpers Ferry, Mt. Vernon and Washington. For those desiring Luray only, special arrangements will be made. When hotel and railroad arrangements are completed further particulars will be given in the Intelligencer. The proceeds of these trips will go to the Conference Fund. To persons sending a stamp any information relative to these trips will be given.

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CONTENTS OF THIS ISSUE.

Good Words.—XXV. 389
A Flower Parable (Verse) 389
Swarthmore College Commencement 389
John Wilhelm Rowntree 392
George School Commencement 394
Justice 394
The Reality Beyond Us 395
The Literature of the Bible.—IX. .. 395
Editorial:
Doing Away with Meetings of Ministers and Elders 396
Note and Comment 397
London Yearly Meeting (Continued) 398
Books and Reading 402
Nature (Verse) 403
Births, Marriages, Deaths 403
Notes and Announcements 403
Conference Notes 404
Byberry School Reunion 404
Friends' Associations 404
The Four-Leaf Clover (Verse) 404
Calendar of Meetings iii

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PHILADELPHIA, SIXTH MONTH 23, 1906.

Volume LXIII. Number 25.

GOOD WORDS.—XXV.

Friends rest salvation upon a living and reigning Christ, and because of this living and reigning Christ need no symbol and no shadow to represent him.

EDGAR M. ZAVITZ.

Swarthmore Conference, 1906.

A FLOWER PARABLE.

Luke 12: 22.

June's blossoms are aglow with crimson tints
And gold, and fill the air with very breath
Of heav'n. Rooted in God they grow, drinking
His dews, transmitting sunbeams into forms
Of grace; then sleeping 'neath the winter's snows
To wake again in wondrous bloom—a round
Perpetual of growth and rest. Fair type
Are they, of human hearts. Rooted in God
These steadfast, meet the wintry storms of life.
They rest them in His rest, then wake to bloom
In noble action, smiling smiles for God;
Speaking His word, doing His gracious deed.
A beauteous lesson teach the flowers of June.

ELIZABETH POWELL BOND.

Swarthmore College, closing collection, Sixth month 10th, 1906, First-day evening.

SWARTHMORE COLLEGE COMMENCEMENT.

Swarthmore College held its commencement exercises on the morning of Sixth month 13th. As usual Parrish Hall was entirely filled. At 11 o'clock the graduates, headed by the faculty and several members of the Board of Managers, and William Cooper Walker, of Baltimore, president of the class, marched from Somerville Hall to the auditorium.

After President Swain had read a chapter from the Bible, Joseph Wharton, president of the Board of Managers, made the opening address. He spoke of what constitutes success in life and assured the young men that any one of intelligence and education may make more than a living if he is industrious and economical. To the young women he said, in part:

"As the fashions of women's gowns have changed with the marching years, so in a less degree have the fashions of women's education and manners. It is now as decidedly out of style to be frail in physique as to be coarse and masculine; neither is in vogue. It is as unattractive to be incompetent in household affairs as to be ignorant of French or of music. Card gambling for money, dram drinking, tobacco smoking and face painting may be practiced by some misguided women in every great city, who fancy themselves the queens of society, but all those things are real social disadvantages. Andrew Carnegie recently told me that he never knowingly invited to Skibo Castle any lady who smoked or painted her face."

President Swain announced that of the six chosen as class orators, four had been excused from speaking —Bertha Caroline Pierce, Henry Ferris Price, Laurence Thomas Sherwood and Mabel Vernon. He then introduced R. Leslie Ryder, whose subject was "The College and the Nation." This speaker contended that a liberal education gives added power to its possessors in the conduct of the affairs of life, and named many college men who had been active in political reform. He spoke of the recent arousing of public conscience and of the great need for men of courage as well as culture.

The next speaker was Caroline Hadley, who told in eloquent words of the gift that women have received at the hands of men, this gift being leisure. She showed how women's work has been lessened by transferring a large part of it from the home to the factory, and said that with the exception of a few rich men's sons the only people of leisure in America are the women who keep one or more servants. She appealed to these women to use their leisure for something that will tell. She told them that to women properly belongs the duty of having the clothes that are made in the shops free from germs, the meat from the slaughter houses free from taint, and the air that we breathe free from dust. Women must answer to our country for their use of the leisure that is theirs.

The summary which we give below does scant justice to the able address of Dr. James H. Canfield, librarian of Columbia University:

Education finds its only reason for being in its results. It is one of the few forms of human activity which we are never tempted to accept or encourage for its own sake. Of course, we of to-day understand that nothing can worthily exist except in definite and approved relations. But in spite of this some of us are still crying out about "Art for art's sake." "Truth for truth's sake," and all that sort of thing—as though normal man ever was or ever can be moved by a mere abstraction which by its very terms is never to become concrete. But this cry has never been heard regarding education. We all recognize that this has a definite purpose and we approve or criticise as it more clearly attains or impotently falls short of this purpose.

The end of all worthy education, education which may properly enlist and receive the approval and support of intelligent citizens, is two-fold in form, though really it has unusual singleness of purpose. It seeks the general advancement and uplift of human society. It strives to raise the great average line of human life, and to raise it not so much by enabling

a few to pass far above it as by bringing all more nearly up to it. Sound education is a power which unites society rather than divides it; it is a common bond rather than a disintegrating factor; it strengthens centripetal forces of society rather than centrifugal; it brings all men into an understanding of each other rather than separates them by a lack of appreciation; it is willing to pour out its waters freely at the roadside for every passer-by, rather than seek to appropriate to some given and restricted class its refreshing fountain.

But education can only accomplish this through what it does for the individual. It has no king's highway of its own, over which it marches men by battalions and brigades, though thousands and tens of thousands are continually under its influence. Like all movements which appeal to the higher side of humanity, and seek the higher life, education controls the great general movement by its control of each factor. This individual influence and power may be secondary in a very technical sense, but it were better to consider it as collateral and parallel in its claims.

Self-mastery is an essential prerequisite to all other forms of mastery. You who leave these halls to-day ought to have yourselves well in hand.

All your faculties and powers should be both well developed and well balanced. I believe most sincerely that a highly sensitive, well organized, and delicately balanced mental organism stands at the very threshold of the most effective use of all other faculties and powers. During your entire life you will be worth to yourself just what you are capable of enjoying, and you will be worth to the community just what you are capable of imparting. These two form the correct standard by which every human being will be measured and ought to be measured.

Wealth may mean almost anything rather than true largeness of stature. Corn and wheat and stocks and bonds may very cunningly invest in you while you think you are investing in them, until they own you body and soul; until literally all there is of you is corn and wheat and stocks and bonds. Of place and power, better, perhaps, of the power of place, we know comparatively little in this country. Pedigree counts as pedigree ought to count, when it gives a man a brain of finer fiber, a clearer eye, a warmer heart, cleaner hands, and feet that are swifter in the service of his fellowmen. But pedigree counts but little because it appears in some human herd-book; and for even less when it is simply on the muster roll of society or national officials —no matter how aged or moss-grown that muster roll may be. If your college days have been well spent, then you will have as one result, possibly as a first and most important result, the power to act. Having the power to act, you should also have acquired the tendency to act. Power without tendency is like unconfined steam—useless except for destruction. If all that has been done for you thus far, or through you or by you, results in your being merely capable of more than usual absorption, then you are simply a greater sponge than some of your fellows. What you can contain is only of interest to yourself, not without its selfish satisfaction, its limited enjoyment, but absolutely without abiding results. If the issues of your life are to die with you, then you are of all men most miserable. If you have not found the beginning of immortality by that service to humanity which your health and strength of both mind and body make possible, then there can be no immortality for you which is worth consideration. If no part of what you are or what you are doing is worthy to be taken up and woven in and in with that great infinite plan which is ever more clearly discernible even to mortal vision, then is your life vain, and you will disappear with the other sticks and stubble and trash of this earth. The power to act must be evenly yoked with the tendency to act, a tendency which we may call effective desire, or all education is vain.

One who merely desires to lead a noble life is like a man who stands at the foot of a ladder placed in a fruit tree and longs for the fruit to drop into his mouth. Aspiration for the things that are good will count for little unless perspiration goes with it. No real success in life can be achieved without self-denial; there must be concession in non-essentials before there can be victory in fundamentals.

Not only is efficient desire necessary to success, but the desire must be in the right direction. You must be brave enough to have a healthy disregard for conventionalities. The individual must be free to develop the best that is in him. He must not only study social problems, but he must ask himself what is his relation to society.

There are three desires that every one ought to have—the desire to live (not merely to exist), the desire to win the recognition and appreciation of his fellow-men, and the desire to do what shall endure. The only lasting satisfaction is that which comes through service. The only justifiable competition is the effort to do things better than they have been done before. The millennium that we are all looking forward to is that happy time when every citizen shall be a blessing to every other citizen, and when society shall "receive from every man according to his ability and give to every man according to his desert."

After the address came some pleasant surprises that were not on the program.

Hannah Clothier Hull formally presented to the college, on behalf of the alumni, the portrait of Elizabeth Powell Bond, painted by Percy Bigland, and hoped that her face upon the wall would in a measure continue the influence for good of the cultured woman who had been dean of the college for so many years. William C. Sproul made a similar presentation of a fine portrait of Susan J. Cunningham, arrayed in her doctor's gown, and paid a deserved tribute to the upright woman and faithful teacher who has given thirty-seven of the best years of her life to the upbuilding of Swarthmore College. Albert Cook Myers, as spokesman, presented to the college a portrait of the retiring librarian, Sarah M. Nowell.

This will hang upon the wall of the new library building. William Hallowell, on behalf of hundreds of students who had each contributed their mite, presented Susan J. Cunningham with an aqua-marine brooch set with pearls.

The honor awards were as follows: The Kolle medal for scholarship and character was awarded to T. H. Dudley Perkins, of Moorestown, N. J.

Caroline Hadley, of Swarthmore; Esther E. Eisenhower, of Norristown, N. J., and Bertha C. Peirce, of Coatesville, Pa., were elected members of the Phi Beta Kappa, honorary Greek letter society.

The Deborah Fisher Wharton scholarship for a member of the junior class was awarded to Ethel H. Brewster, of Chester, Pa.; Jeannette Curtis, of New York, received honorable mention. The Samuel J. Underhill scholarship for a member of the sophomore class was awarded to Grace B. Maxwell, of Lansdowne, Pa., and the Anson Lapham scholarship for a member of the freshman class went to Lizzie S. James, of Philadelphia. All of these scholarships are based on scholastic work during the year.

President Swain had prepared a brief address to the graduates, which he did not deliver because of the lateness of the hour. We quote from it the following passages, which follow a comparison between life to-day and the life of our forefathers:

"A desire to know the truth, supreme effort to acquire it, and faithfulness to the ideals you possess, are the essence of character. The complex life which you must meet to-day is very different from the simple life which our fathers met. The courage, the endeavor, the loyalty to a cause which was possessed by the fathers, must be yours. Added to these qualities you must have special training for your work, if you would do in your generation what they have done in theirs. You must meet a competition in intellectual and commercial affairs unknown to them. You must overcome a refinement of evil, not known to our fathers, which would blight your character and destroy your health. All these you must meet with skilled hands, sharpened intellects and an enlightened conscience. . . .

"Your alma mater will watch your course with loving eyes. She expects you to make good friends, good neighbors, good citizens. She expects you to give your influence to every worthy cause and work. She expects you to be ready to fill whatever place of trust your fellowmen may call you to fill, with fidelity and efficiency. In short, your alma mater expects you to meet the struggles for the higher life of our country in the first half of the twentieth century, as courageously, as hopefully and as successfully as your fathers met the earlier struggles of its settlement."

The following is a list of those who received the degree of Bachelor of Arts: With the major biology, Margery Beddoes, Anna Dripps Bramble, Mary Barnard Cranston, Alfred Lawrence Rhoads, Ruth Emily Richards; with the major chemistry, Arthur Williams Broomell, Richard Downing, Jr., Laurence Thomas Sherwood; with the major economics, Lois Fornance, Philip Edward Lamb, Lydia Cooper Lewis, John Walter Passmore, Thomas Haines Dudley Perkins; with the major engineering, Walter Trainer Baker, George Lupton Broomell, William DeCou, Jr., Andrew Maurice Eastwick, Thomas Victor Hodges, Henry Dennis Holme, S. Blair Leckie, George Schofield Nobles, Edward Pennock Palmer, Henry Ferris Price, Richard Cassin Thatcher, William Cooper Walker, George Lawrence Watters, Barclay White, Jr.; with the major English, Grace Althouse Schwenk; with the major French, Elizabeth Edith Johnson, Alice Hart Maris, Emily Crawford McKee, Grace Evans Mickle, Emma Jane Wilson; with the major German, Marion S. Comly, Rosalie Louise Faltermayer, Mary Talbott Janney, Alice Keim, Ellen Beulah Lewis, Rachel Robinson, Lillian Rosenbluth, Marie Gregorivna Sabsovich, Mabel Vernon; with the major Greek, Esther Livezey Eisenhower, Caroline Hadley, Caroline Alfreda Washburn; with the major history, Elizabeth Kathryn Carter, Mabel Cheyney, Alice Edna Hamilton, Emilie Hill, Herbert Stokes Killie, Jane Humphreys Lippincott; with the major Latin, Mary Gertrude Bricker, Grace Gertrude Broomell, Edith Spencer Lewis, Bertha Caroline Peirce, Laura Josephine Strode; with the major philosophy, Jessie Bartlett Ginn; with the major public speaking, R. Leslie Ryder. The degree of Bachelor of Science in Engineering was conferred upon William Diebold. The degree of Master of Arts was conferred upon Elizabeth Martin Booth, 1903; Fannie Burnham Kilgore, 1903; Sarah Hall Stirling, 1884; William E. Hannum, 1903, received the degree of Electrical Engineer.

After the commencement exercises came the laying of the corner-stone of the library to which Andrew Carnegie contributed $50,000. Isaac H. Clothier introduced Dr. Canfield, who said:

"The librarian and his staff constitute in the world of letters that which is the straight line in geometry —the shortest distance between two points, the book and the reader. Of all the buildings on the campus, then, this will be most constant in influence, instruction and inspiration. Its doors will open earlier and close later than any others. The intellectual activity within its walls will be more constant than is found elsewhere. Here all hours are lecture hours and laboratory hours. This is the laboratory of laboratories, and the lecture room of lecture rooms. The true library knows no holidays, no periods of leisure, no rest. It is the great heart of the college, it is everybody's workshop, it is the great educational alembic. Nay, more, it is the blessed company of the Immortals, from which we desire never to be separated."

Professor Hayes read a paper written for the occasion by Dr. William H. Appleton, before leaving for Europe.

Appropriate remarks were also made by Mayor Weaver, of Philadelphia. Among the articles of present-day interest placed in the corner-stone was a copy of Friends' Intelligencer.

Luncheon in Parrish Hall followed this ceremony, while President Swain entertained the speakers and special guests at his home on the grounds. E. L.

JOHN WILHELM ROWNTREE.

[Paper prepared and read by Joel Bean at the College Park Association of Friends, semi-annual meeting, Fourth month 28th, 1906. Forwarded by Wm. Walton, San José, Cal.]

A most fitting and fruitful subject has been chosen by our committee upon which to concentrate our thoughts and attention to-day. In his short life of less than forty years, John Wilhelm Rowntree impressed and aroused and stimulated his generation within the borders of the Society of Friends as few men have ever done since the days when it was raised up to bear a divine message to the world, and young men were called of God to be the heralds of it. His sudden death last year seems to have been a means to deepen and quicken the influence of his life, in countless other lives, in England and across the seas.

That youthful force, that charming presence, that heaven-lit face, that chastened, cultured, consecrated life, have become like the grain of wheat cast into the ground to die that it may bring forth more fruit.

Others will speak of his work, his lectures, his writings, his ministry and his message. My part is to refer to some of his inner experiences which were formative in his character and fruitful in his service.

With a restless and inquisitive mind which familiarized itself with many departments of knowledge, determined when possible to test things for itself, it was inevitable, says his biographer, that the waves of modern doubt should break heavily upon him. For a few years he experienced great religious unsettlement. Thus he was prepared to sympathize with others who had similar experience. In one of his letters he wrote, "I believe my spiritual growth, taken for what it is worth, springs from the first doubt I ever felt, which was a doubt of the miracle of the raising of Lazarus. Till then I never thought, and I think I woke up simply to find that I had never really believed anything. I could not have worked under the old beliefs. I should have gone off into more worldliness if it had not been possible to come under the influence of free thought." He had found there were dogmas of creed that he could not believe. He had given up these one after another, and in a skeptical mood had lost his hold on the truth in which he had been educated. "I have known," he says, "what it was almost to give up the belief in God. I have certainly known what it was not to believe God in my heart, but only to believe in him with my head. I have known what it is to believe there was no reality in the Bible—certainly no reality in Jesus Christ." But then he could add: "These things have come back to me along unexpected lines, in ways which I had not discerned, but they have come back and they are clear to me. The Bible has come back to me through difficulty in modern theology. Jesus Christ has come back to me in ways which I cannot express in speech. This I do know, even that light out of the darkness comes at times, a heavenly light. I know what it means when the poet says that the heart has felt; I know what it means to feel in my heart the active presence of the love of God that has come to me through Jesus Christ."

We find in his Essays the process sketched by which he came from the dreariness of doubt and unbelief to the satisfying knowledge of God. First he came to feel that hunger of soul which overtakes every child away from the Father's house. He felt a craving that could not be quenched, for what the world could not satisfy. He looked into a world around him to see difficulties and problems on every hand. He saw sufferings that seemed undeserved, and mysteries which human intellect could not explain.

The conception of God as immanent in nature could not satisfy him. The conception of God as ruling the universe by inexorable law did not satisfy him. The conception of him as Creator, as Sovereign, as Omnipotent, was not enough. He felt the longing uttered by Plato, long ago, "O for some sure, some certain word!" Some word that would command light, some word that would inspire faith, some word that would bring hope, some word that would solve mystery. It was a craving for a personal knowledge of God, a groping in the darkness, feeling for him with the hands of prayer.

"It is not," he said, "a question of creeds; it is not a question of theology, of orthodoxy or heterodoxy; it is a question of reality, of healing; in a word, of knowing that God is love; to be so conscious of our relationship with him that it can sustain us, no matter what we think or believe, a relationship that presses down below words into the very center of our being and tides us over and lifts us above all the trials and drag and friction of our every-day life." He found the answer to this longing, this revealing of the Father in Jesus Christ. He found the sure word for which Plato longed, for which the world waited, expressed in human language, uttered through human life, embodied in a human life. The word was made flesh and there lies its power. "The deepest of our human needs," he writes, "a living, personal, saving knowledge of God, required to be met through the self-expression of the Infinite in terms of character, through the writing out as it were in flesh and blood, the message that could not otherwise be revealed." If God speaks to us at all, it must be in language we can understand. If he shows himself to us it must be in a life. The most perfect revelation of himself to us must be in the highest form of life we know, and that is man, the crowning work of creation. How could he reveal his Fatherhood except through Sonship. With this view of Christ He was more to John Wilhelm Rowntree than the most perfect man. "What we seek to know is God, not man." And if Christ is a revealer of God to us, we must identify him with God. Yet he is none the less human because he is divine. Seeing God in Christ we see also man's potentiality, the issue of the ages, and life's goal revealed. In this last sentence we catch his thought of our own high calling of God in Christ Jesus. In Christ is shown the pattern of perfected manhood, and in him is found the power to attain to it. To the mind of John Wilhelm Rowntree the researches of Christian scholarship served only to re-

move difficulties and misconceptions, leaving the essentials of truth more clearly defined. An inward experience of the reality of Christianity wrought convictions that no criticism could invalidate. With him increasing knowledge brought increased humilty. Larger thought produced deeper faith. The heavenly vision revealed the risen Christ.

While prepared to admit that there are historical questions, even in the New Testament, which are yet to be solved by closer, higher scholarship, and while fully alive to all the difficulties raised in that connection, he says, "These things have ceased to have any essential interest for me, because my own evidence lies deeper, though it is an evidence I could not communicate to others." The emphasis laid upon the teaching, "No man cometh to the Father but by me," to some minds imposes restrictions, the narrowing down of the evidence of God to one personality. "To me," he says, "it appeals with a totally different light. All that thought of God as immanent—closer than breathing, nearer than hands or feet—would without Christ have remained unvitalized and indefinite. I would have had nothing sure or certain, which in all this tangled maze of things speaks to me clearly of the love of God. I need that human agent of communication between the human and the divine, that interpretation of life and its mysteries which is itself the revelation of God. To me Jesus is the unveiling of the Father's face, the audible beat of the heart of God." Out of such faith came the blossoming of his character and the fruitfulness of his life.

THE DOCTRINE OF THE ATONEMENT.

A brief outline of the history of this great doctrine is sketched in one of J. W. Rowntree's Essays, which treated of the development along the ages, as corresponding with the advancing knowledge and experience of Christian believers. For nearly a thousand years the Christian Church maintained that atonement—our at-one-ment with God was effected by a ransom paid to Satan. "It was simple, and in the childhood of faith easy to believe."

In the eleventh century Anselm saw that this view exalted the power of Satan and set up a dual monarchy over the world. He asserted, therefore, that the ransom paid by Christ was paid not to Satan, but to God, as an infinite sacrifice for sin against infinite holiness.

At the time of the Reformation this doctrine was modified and expressed more directly in the terms of criminal law. The satisfaction due to God was thought of as punishment, and Christ as being punished by God for our sins. This was known as the theory of "Penal Substitution." This has been superseded by the "Governmental Theory"—that the law must be vindicated, and that Christ on the cross satisfies the demands of eternal justice on our behalf.

For J. W. Rowntree all these conceptions seemed painfully unreal, as falling outside the range of inward experience, and failing to interpret the vital facts of the spiritual life. A single passage may give an idea of his thought, which is the growing thought of the day.

Jesus is not only the revealer of the Fatherhood of God, or of the sin of man; he is the revealer of the agony of God's heart under the burden of the sin of the world. God knows the possibilities of the kingdom of heaven, and by this measures earth's failures. He sees under every roof, into every heart, every drunken orgy, every scene of lust and crime, every secret thought, pure or foul; every motive, lofty or selfish, are naked in his sight. Think how sin, seen in all its horrid ugliness, must wound his purity; how his love, active, outreaching, passionate, must yearn to save, to uplift, and to redeem. Here the witness of the cross has its supreme mission.

This view accentuates the oneness of the Father and the Son. In Jesus Christ we see the Father. Here is the dynamic of the cross. God calls you to him. He shows you the hatefulness of the sin that caused it, and in showing you his love shows you the punishment of alienation from him, the hell of the unrepentant, in which the sinner must remain until repentance opens the gate for the prodigal and gives entrance to the free forgiveness and love of the Father's house.

I trust that these few passages will give some idea of the rich and deep experience into which John Wilhelm Rowntree was led. Others tell more of his life and work. With the insight and vision of an ardent young prophet, he was possessed with the thought that to the Society of Friends has been committed a most important mission and message to the Church Universal and to the world. He spent his life in an effort to arouse the Society to a sense of our high calling.

He was liberated on the one hand from all bondage to formalities and peculiarities that have no longer any vital meaning. On the other hand, he had no hope from those changes which obliterate the distinguishing features of the fundamental principles and faith of Friends.

"Is Quakerism absorbed?" he asked. How much of public worship is real? How much a convention demanded by society as a sign manual of respectability? How many who name the name of Christ know him in their hearts? How many suffer with him for the cruelty, the wars, the poverty, the vice, the shame, the sin that still shuts against us the doors of Paradise?

No! Quakerism is not absorbed. There is room yet for the teaching of the Inward Light, for the witness of a living God, for a re-interpretation of the Christ in lives that shall convict the careless, language that shall convince the doubting. The dust of a busy commerce hides the cross. The Christ of the people is but a lay figure draped in a many-colored garment of creeds, and, worshiping the counterfeit of its own creation, the world sins on.

There is room yet for a fellowship, all inclusive in its tender sympathy, drawn close in the loving bondage of sincerity and truth, for a noble simplicity of life and manners, rich in true culture, and the taste born of knowledge; for a simple worship, homely and informal because intimate and real. Climb Pendle Hill with Fox and see once more his vision,—"a

great people to be gathered." Enter in spirit in the dungeons of the past, and learn why they were palaces, and the bolts precious jewels. Repeat again with Nayler his tender words, and in the spirit of his message face the future that lies before you.

Its crown is meekness; its life is everlasting love unfeigned; it takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind.

GEORGE SCHOOL COMMENCEMENT.

The closing exercises of George School for the year were held on Fifth-day, the 14th, in the auditorium of the school. A special train from Philadelphia, stopping at a number of the main points on the way, brought out a goodly company of visitors. The exercises began at 11 o'clock with the reading of the fiftieth chapter of Isaiah, by the principal, Dr. Joseph S. Walton.

The first speaker was James B. Green, president of the graduating class, whose subject was, "The Revival of a Nation." The revival of national spirit in England in the eighteenth century, and the revolution of which our American Revolution was a part, was referred to and interpreted by way of introducing a discussion of the present revival in civic and corporate righteousness that is going forward in our own country at the present time. Two other members of the class had orations. Evelyn L. Worthington spoke on the life and influence of Robert Burns, "The Idol of Scotland." J. Aubrey Crewitt's subject was "Internationalism." It was announced that this was the oration with which its author won the first place in the recent inter-scholastic oratorical contest at Swarthmore, this having been the second time consecutively that George School had won first place, following two consecutive years of second place.

The commencement speaker was Dr. Nathan C. Schaeffer, Superintendent of Public Instruction in Pennsylvania, and president of the National Education Association. He said that he was particularly interested in coming to visit George School, because it was the best representative in America of the educational ideal of the founder of this Commonwealth, who was some two hundred years ahead of his time in educational matters. The address dealt with the distinctive features of William Penn's ideals in education, which are distinctive features also of George School. The place of manual training in present-day education, and the advanced ground taken by George School in this department, was brought out.

The other great feature of the coming education is the stress that is being put on right international relations. Attention is being called to the warped idea of the relations between nations that are implanted in the minds of the young from the text books that make wars the center of all history. Statistics were quoted showing the immense preponderance of space in books on international law devoted to conduct of nations in time of war, over that devoted to conduct during time of peace; and no space to endeavors toward preventing war. The change from this state of affairs was noted, and the interest educators are taking in history that dwells on the important things that happen in time of peace and in spite of war, and the hindrance that wars have been to the true progress of nations. At the recent International Conference of teachers at Liege two international school holidays were decided on, the 22d of February and the 18th of March (the anniversary of the opening of The Hague Conference.) "If war is to be made impossible," said the speaker, "the schools must do it." It is significant that one-third of the colleges already are teaching international law from the new point of view (dwelling on the relations of peoples while at peace and on the means of avoiding clashes and war). Philadelphia has just elected as superintendent of her public schools Dr. Martin G. Brumbaugh, who though not a Friend, belongs to a religious society as indefatigably committed to peace as are the Friends. The George School was especially to be congratulated on the oration on "Internationalism," that has just been delivered by one of the graduates, and that had been pronounced the best oration of all delivered by the representatives of the schools about Philadelphia.

These William Penn specialties, these advance positions in education, were the things that were wanted, as is indicated by the waiting list of those who would like to come to George School, but for whom there is not room. Any school that teaches history with emphasis on peace and not one-sidedly making war the center, and that carries out the ideas of Penn as to manual training, is the school that is sought after. That this is so is a most encouraging and significant sign of the time.

Dr. Walton gave the diplomas of the school to the seven members of the graduating class. They are: John Aubrey Crewitt, of Newtown, Pa.; James B. Green, of Wilburtha, N. J.; John Ernest Hartman, of Dillsburg, Pa.; Helen Kaler Pearson, of Reading, Pa.; Harry Lovett Ridge, of Langhorne, Pa.; Roger Pusey Walton, of London Grove, Pa.; Evelyn L. Worthington, of Rushland, Pa.

R. Barclay Spicer.

JUSTICE.

In this God's-world, with its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong thing I find here below: the just thing, the true thing. My friend, if thou hadst all the artillery of Woolrich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee to blaze centuries long for thy victory on behalf of it, I would advise thee to call halt, to fling down thy baton and say, "In God's name, No!"
—*Thomas Carlyle.*

THE REALITY BEYOND US.

Look where you will in history you find religion. Sometimes faint, sometimes rich and deep, but always there. This is a fact—not a theory, not a doctrine. Vague or clear, pure or coarse, spiritual or sensual, gentle or cruel, in some form, expression is given to a common human instinct, the instinct to look beyond man for the interpretation of life. Are we to argue that this instinct was misplaced—that it corresponds to no reality, that there is no interpretation of life beyond humanity—no fourth dimension? Apart from the fact that such a statement would be an unscientific assumption, there is that in the cumulative experience of humanity which not only bids but literally compels us to assert (perhaps it may be with only a dumb conviction) that there is a reality corresponding to the instinct of religion—a reality to which we can pray. If it were not so, then greater than the problem of the existence of evil would be the problem of the existence of prayer. That reality to which we pray, the reality outside ourselves, we call God.—*John Wilhelm Rowntree, from article on "God in Christ."*

THE LITERATURE OF THE BIBLE.—IX.

There are two bits of song that should be mentioned before the first period of Hebrew poetry is brought to a close. One is the Song of the Ark (Num. 10: 35, 36), or perhaps it should be called two songs, since the first part was used when they were setting out upon some expedition with the ark, and the second part when they were returning it to its place. The picture which rises to one's mind of the kind of circumstances in which the song would be used probably comes from the fourth chapter of 1 Samuel. When the battle pressed heavily a group of men would be dispatched to bring the "ark of the covenant of Yahweh." Then it may be that as they came for the ark, or as they approached the battle with it, they called out:

"Arise, Yahweh,
And let thine enemies be scattered
And let them that hate thee flee before thee."

Then in times when they were successful and could return it to its place, it may have been with the words:

"Return, Yahweh,
Unto the myriad thousands of Israel."

However, the whole problem of the ark is a difficult one. If Israel, in the early days thought of Yahweh as dwelling on Mt. Sinai, as in the Song of Deborah, when did they think of him as dwelling in the ark as these lines, and accounts like that in 1 Sam. 4, imply? At what stage in Israel's development it is not easy to say, but the existence of these rhythmic lines gives evidence that at some time, possibly the Davidic period, Yahweh was thought of as more closely connected with the ark than with Mt. Sinai, and as coming out in the ark to scatter Israel's enemies rather than coming in the storm.

Another early bit of song is the Elegy of Abner:

"Should Abner die as a fool dieth?
Thy hands were not bound,
Nor thy feet put into fetters;
As a man falleth before the sons of iniquity,
So didst thou fall."

Here we have a dirge which, in comparison with the lament over Saul and Jonathan, seems crude and primitive. Of course the difference may be due simply to the difference of subject. There the singer was lamenting the loss of loved ones whose qualities of character he wished to set forth; here it is only the loss of a political friend and the grief is only concerning the manner of his death, that he was not led away as an honorable captive of war with bound hands or feet, but slain by treachery. It is possible that the two may be from the same period and author. They are assigned to David. Was David, indeed, one of Israel's singers? Perhaps the best evidence that he was is in the fact that the oldest tradition knew him as one whose musical skill was able to charm away the evil spirit of Saul. 1 Sam. 16: 14-32 tells this beautiful old story. It does not say definitely that David composed songs, but calls him one "that is cunning in playing" and "skillful in speech," which may mean that he was a poet. 2 Sam. 6: 5 * also shows David as a musician and patron of music. Amos 6: 5 has generally been considered as excellent evidence that David was thought of by the first of the writing prophets as a singer. But the difficulty with this passage is that its translation is very uncertain. This, then, comprises the evidence that David was a poet, except the important consideration that later ages looked back to him as the father of song. One can see that the evidence is not conclusive. No one can say with absolute certainty that David wrote the "Lament of Saul and Jonathan" and the "Dirge of Abner." One can only say that it is quite possible. Whether some of the Psalms belong to this period, and are possibly Davidic, is the next question. But it can be decided only by studying each Psalm. The next paper will study two of the earliest.

All the songs certainly of the first period, except the possibly early Psalms, have now been studied. But it should be noted that various songs imbedded in the historical books as early material have been left out. These are as follows: the Song of Victory, in Ex. 15; the Oracles of Balaam, in Num. 23 and 24; the Last Words of David, 2 Sam. 23: 1-7; Hannah's Song, 1 Sam. 2: 1-10; the Song of Moses, Deut. 32, and the Blessing of Moses, Deut. 33. It is quite possible that parts of these songs are early, but it is impossible to say which parts. Also, no doubt, parts of the book of Proverbs and the Song of Songs come from the early period, but the early parts cannot now be separated.

Having now the material of the first period before one's mind, it will be possible to sum up the period and to enter upon a much more careful study of the characteristics of Hebrew poetry.

(To be continued.)

* These accounts in the books of Samuel, as well as the places where the songs are attributed to David, were not written until at least 200 years after the time of David.

FRIENDS' INTELLIGENCER.

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DOING AWAY WITH MEETINGS OF MINISTERS AND ELDERS.

IN the discussion in New York Yearly Meeting on the proposed substitution of committees on ministry, in place of the present Meetings of Ministers and Elders, a Friend spoke of our arrangements in regard to the ministry as the weak spot in our system. There has been for some time, on the part of some, a feeling that the meetings of ministers and elders are not of much importance; on the part of others, a respectful indifference to them. Perhaps the large majority of the enrolled members of many meetings hardly know that there is such a meeting. Many even of the active and concerned portion, including the middle-aged as well as the young, do not in any way come in touch with this body, though it is the one having for its special duty the care over the spiritual interests of the Society.

In the smaller yearly meetings, where the members live far apart, and are much in contact with and dependent for much of their inspiration upon the customs and institutions of their neighbors of the churches, the meetings of ministers and elders are freely thrown open to all "who feel a concern to attend." In these cases they are attended not only by the membership at large, but by interested people who are not members and who have concern in religious organizations of their own, and whose principles are perhaps at variance with those of Friends. In this way the meeting of ministers and elders is practically given up, as far as performing those duties for which it was intended is concerned. From being a committee to take into careful consideration the spiritual conditions of the Society, the gathering has thus been turned into a general conference of all who are interested to attend or happen to be in the neighborhood of the meeting house. This, to be sure, is a much better use to make of the time than for a few select Friends to meet formally and go over the queries in a routine fashion and have a religious opportunity together which, however refreshing to the few elderly Friends, has but little meaning or reaction for the body of Friends at large.

In England a state of affairs similar to our own seems to have come about. For some time we have been hearing of conferences on the ministry and of proposed changes in the constitution of the meeting of ministry and oversight. Some meetings there seem to have practically adopted a plan somewhat similar to that proposed in New York. Ministry committees have been appointed, and these act in conjunction with the meetings of ministry and oversight, or perhaps in place of it. In other meetings the old order of things seems to have been maintained intact. As to the recording of ministers the actual practice seems to vary. While the custom has not in any meeting been formally done away with, yet some meetings have practically ceased to record ministers, and any who speak in the meetings or feel a concern as to the ministry, are taken into council and have the same privileges as those recorded as ministers or regularly appointed as elders. The action of the recent yearly meeting in London was to empower the monthly and quarterly meetings, as they may think best, either to continue their meetings of ministry and oversight, under the name of "Ministry and Oversight Committees," or to lay them down in order to replace them by other arrangements, according to the needs of the locality. Where these meetings are laid down the monthly and quarterly meetings are requested to provide for special consideration in the monthly or quarterly meeting itself from time to time of the deeper subjects that have hitherto been the care of the meetings of ministry and oversight. The meetings are requested also to consider the propriety of appointing with adequate executive powers one or more standing committees for fostering helpful ministry, pastoral work, extension work and advancement of Friends' principles; these committees to consist of such as may seem suitable without respect to their being ministers or elders. The yearly meeting of ministers and elders is done away with, the subjects usually coming before it to be taken up in regular sessions of the yearly meeting.

The proposal in New York shows that the drift among us is exactly in the same direction. The plan proposed for New York, which no doubt will be adopted at the yearly meeting next year, will undoubtedly be the means of bringing new life into the consideration of the spiritual condition of the Society and greater efficiency in the active care as to the spiritual interests and the advancement of the principles for which we stand in the respective neighborhoods. Younger Friends who will be of great use will be drawn into the work of these ministry committees, who would not feel free to accept appointment to the high station of elders or think of entering upon the mystic exercise of the ministry. There will be much gain in passing from the old custom, which has fallen into disuse, to the new, which will be taken up with the zeal that goes with new undertakings.

But there will also be much loss and waste in discarding the old foundations and the advantages that go with long establishment, and setting out to build anew. In those places where the old order is still intact, and this is true of several of the yearly meetings, including Philadelphia and Baltimore, why may we not turn our attention to doing our duty by the old? But if this is to be done it must be done soon.

For even where there has been no move in the direction of doing away with the meetings of ministers and elders, these meetings are by no means satisfactory to those outside of them who are concerned for the ministry and all the deeper interests of which the ministers and elders should have the care. These meetings must be brought into closer touch with the active membership and all its deeper interests if they are to survive and to do the work that Friends in New York and in England are setting out to do with their new machinery of ministry committees. It would be difficult for a meeting made up exclusively of Friends past middle life, as many or most of these meetings are, to take hold actively of such phases of spiritual interest as have to do with the younger and middle-aged portion of the membership. This brings up a most serious difficulty in the way of rehabilitating these meetings without abolishing them. But however difficult it is, there is no difficulty involved that cannot be overcome. Middle-aged and younger Friends can be added to these meetings if the elder ones can bring themselves to believe in the seriousness and concern of those under fifty. Even if it is found impossible to get Friends who are of middle age or younger to accept appointment as elders, then a less formal arrangement could be adopted. Younger Friends could be invited from time to time to sit with the ministers and elders in their meetings. In this way they would come into close touch with all that comes up in the meetings and would become interested in the spiritual condition of society.

A Friend who, while watching with loving interest the movements among younger Friends, has not felt free to throw himself heartily into them, said recently that it had been thought that the First-day schools and Young Friends' Associations would bring the younger Friends into closer touch with the meeting and with its deeper interests, but he could not see that they had done so. Here were the First-day school Friends ready to abolish the meeting of ministers and elders as soon as they came to be dominant in the meetings. The answer made to him was that co-operation cannot exist when it is on one side only. The First-day schools and Young Friends' Associations could not bring the younger Friends into touch with the work and interests of such bodies as the meeting of ministers and elders, if the members of those bodies did not do their part toward keeping in touch with the younger portion of the membership. There has been an aloofness, a separateness on the part of these "select" meetings that has made them appear to be of more value to their own members than to the membership at large.

Except there be some apparent effort on the part of the select meeting to take up broadly and effectively the problems that are pressing upon the membership at large and to work more directly in co-operation with all the concerned membership, the only logical and possible development will be that of New York and of London; but in the larger Friendly centers it is possible yet for us to set to work at this problem of our weakest point, and to work it out along "old-fashioned" Friendly lines.

There is great rejoicing among the conscientious people of England because of the recent vote in Parliament on the opium traffic. This business began in the eighteenth century, when the Portuguese, Dutch and English shared the trade. The first Chinese decree against opium smoking was issued in 1729. The East India Company fostered the contraband trade, Britain went to war on behalf of the smugglers, and after a second war the Chinese Government consented to legalize the traffic in 1888. Now the House of Commons, after a spirited debate, has adopted the following resolution without a dissenting vote: "That this House reaffirms the conviction that the Indo-Chinese opium trade is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close."

The twelfth annual session of the Congress of Religion, at which evangelical and unevangelical Christians and members of all other religions are welcome, seems to have pervaded the city of Chicago and stirred up its thinking people. Those who attended were privileged to see Graham Taylor, Jane Addams and Mary McDowell in the phenomenal settings which their own spirits have created.

The editor of *Unity* says that the program reached its three highest peaks at the Commons, the University and Davis Square. At the Commons Graham Taylor told how in twelve years the politics of a corrupt ward had been renovated, and a heterogeneous community, largely of foreign birth, to a degree socialized. At the University Dr. Patton, former president of Princeton, delivered a masterly address on "The New Theism" to an audience that filled spacious Cobb Hall, and Professor Foster inspired his hearers with "A Modern Conception of God." When these were over Mary McDowell conducted a large party through the wretched, overpacked, unsanitary Slovak regions "beyant the Yards" to Davis Square, the highest flower of the work accomplished for civic reform and municipal improvement since the great fire. Here they found a few acres blooming with flowers, with generous spaces for games and all kinds of appliances for healthy play, and hundreds of men, women and children making the most of them. "There are eleven such places in Chicago now and a crying need of a hundred more; and there is money enough in Chicago to build them when the spirit of the Congress becomes dominant and the higher economies it advocated and represented are realized."

Although the official returns are not yet in it is reasonably certain that the woman suffrage amendment has been defeated in Oregon, but by no means so "overwhelmingly" as some of its enemies have reported. The women of Oregon are not daunted by temporary defeat. Before they were sure of the result they began making ready for the next campaign, and the initiative petitions for the submission of a like amendment in 1908 will immediately be circulated.

The Chicago Bureau of Charities has opened an employment agency to find positions for "gray-haired men, one-legged men, one-armed men, men with both legs off, men with both arms off, men otherwise crippled, men and women with poor sight or hearing, partial paralytics of both sexes, convalescents in need of out-door work, and men and women unable to leave home, but able to earn a living if provided with work that might be done there." The bureau sends letters to employers in various lines of industry in which these people could engage, and has met with encouraging success. The INTELLIGENCER recently tried a similar experiment in a small way. Having found a lame beggar who said he would work instead of beg if somebody would give him work to do, we carried an advertisement for him for a month and received just one inquiry concerning him. It is so much easier to give money to a charitable society than to engage in individual work for one's neighbor.

The recent dedication in Boston of a Christian Science Church built at a cost of $2,000,000 reminds us that since 1890 the followers of this new faith have increased from a handful to over a million members, a rate which, if it were to continue, would soon leave every other sect behind. It is worthy of thoughtful consideration that at the very time the historic churches are questioning the Bible miracles a new church should arise as full of miracles as Christianity was in its beginnings. There is no doubt that many diseased conditions of the body, resulting mainly from a troubled mind, have been cured by faith, but what people in general need is the ability to discriminate between the possible and the impossible. The revelations of science have not been brought within the comprehension of the every-day man and woman. Of what avail are the researches of the scholar if they are not applied to the problems of life? Two investigators could be spared for one potent writer like Huxley. Let us have more teachers who will reveal to us the wonders and mysteries that are all around us in nature, and lead us to a higher conception of God through the working of his wonderful laws.

While the papers are full of indignant comments concerning the filth of the packing houses, and the danger to all who eat the food prepared therein, very little concern has been expressed for the condition of the workers in these establishments. Investigations in New York reveal that many kinds of food are sorted and packed in rooms in tenement houses where no sanitary precautions are taken. The Consumers' League has been trying for years to impress upon buyers the danger of purchasing garments made in sweat shops, but many influential merchants refuse to buy garments bearing the Consumers' League label, showing that they have been made in a clean factory where no children under sixteen years of age have been employed. If buyers would demand this label on garments, merchants would keep them on hand, and thus better conditions would be brought about for the workers.

There is no doubt that labor unions often act injudiciously and fail to do as much as they might to discourage and prevent violence. There is also no doubt that those who are opposed to them sometimes resort to extreme measures. An instance of this is an injunction recently issued by Judge J. V. Quarles, of Milwaukee, enjoining the Iron Molders' Union from interfering in any way with the business of the Allis-Chalmers Company. Among other things the injunction forbids the members of the union from going to the homes or places of habitation of any of the employees for the purpose of persuading them into leaving this company. If we believe in freedom for the individual so long as he does not interfere with the liberty of others, ought we not to protest against a court enjoining a man who has not violated any law from going peaceably to the home of another man and talking with him upon any subject that the two choose to talk upon? If a union man were to force himself into the home of any one, or stay there when he was requested to leave, then the court would have just cause for restraining him.

LONDON YEARLY MEETING.

[Condensed for *Friends' Intelligencer* from reports in *The Friend* (London) for Sixth month 1st.]

(Continued from last week.)

On Fifth-day evening the meeting was again in joint session. The translation of an Epistle from Hoshangabad Quarterly Meeting was read.

The report from the Yearly Meeting on Ministry and Oversight was read.

The tabular returns were then presented, but not read. They showed a total of 333 Particular Meetings and 51 Allowed Meetings, net increases of one and six respectively. The total membership at the close of 1905 was 18,466, an increase of 134 on the total of 1904; this includes 901 Friends residing abroad. "Habitual Attenders" number 7,575, an increase of 212; and Associates, 1,090, an increase of 95. There are 16 "affiliated bodies," with a membership of 1,100, of whom 602 are neither Friends, Associates, nor Attenders. The number of recorded ministers is 388, a decrease of 6, of elders 571, and of overseers 1,357. The incomings, by convincement have been 332, and by reinstatement and as minors 53, compared with resignations, etc., 134; births were 155 to 253 deaths; the loss by removals to other Yearly Meetings, compared with removals in, was 13. Of the 385 admissions by convincement, Yorkshire was responsible for 72, London and Middlesex for 57, Durham for 48, Lancashire and Cheshire for 40, and Warwick, Leicester and Stafford for 35.

Triennial reports from the Southwestern section and Australia were also presented but not read. They included those from Berks and Oxon, Bristol, and Somerset, Devon and Cornwall, Sussex, Surrey and

Hants, Warwick, Leicester and Stafford, and Western.

The clerk presented a minute from Bristol and Somerset Quarterly Meeting asking for a clear definition of the term "associate member," which appeared not to be clearly understood by all Friends. He read the original rule with regard to associate members and drafted in 1899, which was:

"A Preparative Meeting—

"(a) May allow persons not in membership as Friends to be present at all or any of its meetings in such manner in all respects as it may determine.

"(b) Where desirable, under the special circumstances of the congregation, may band together the members of the congregation by such arrangements in the way of associate membership or otherwise, as may be determined on, provided that no such arrangement interfere with the powers of Monthly Meetings in the admission into or removal from membership in the Society, the administration of discipline, or other matters."

This left the description very general. The associate member was not bound to be one attending the morning meeting for worship, but associated with the work of Friends, and not a member of another religious body. He thought it might not be advisable to make the definition too close, because the circumstances of meetings differed greatly, and he imagined they were intended to have much liberty in the matter. Perhaps it might be replied that such members were those included under any scheme adopted by the Preparative Meeting in accordance with the regulation.

The report of the Home Mission Committee, and a special minute on extension work were submitted.

William C. Braithwaite thought the minute, which had been unanimously adopted last month by the Home Mission Committee, spoke for itself. It commenced: "In view of the consideration that the forthcoming Yearly Meeting is likely to give to the question of widening the Quaker fellowship, we ask the Yearly Meeting to adopt the following proposals, which we believe will enable our committee to be more serviceable to the Society." The first proposal was that "the name of the committee be changed from Friends' Home Mission Committee to Friends' Home Mission and Extension Committee." The second proposal was that "the committee, in addition to its present functions, be authorized to come into direct relation with committees for extension, home mission, or similar work formed by Quarterly or Monthly Meetings, so as to receive reports of their work and to give any assistance in its power in providing Friends to act as Extension Secretaries or in other ways." They desired to come into direct touch with the various committees for extension work now being formed in several Quarterly Meetings, which constituted one of the most hopeful features of the work of the Society at the present time. The third proposal was that the Friends' First-day School Association be asked to nominate two representatives to serve on the committee. The Yearly Meeting had thought fit to allow it the same representation on the Education Committee.

After a discussion, during which it was pointed out that with the one exception of including representatives of the First-day School Association, there was no actual change in the basis of the Home Mission Committee, the proposal was approved.

On Sixth-day morning the Yearly Meeting met again in joint session, with a large attendance.

The report of the Friends' First-day School Association was presented but not read. There followed a discussion of the purpose and methods of the model First-day school at Bournville, noted in the Warwickshire report.

In some further discussion the need of bringing the children to conversion, not so much by bringing them to Christ, as by seeking to open their eyes to Christ in the heart; the need of making ample provision for the teaching of the older children; and the apparent reversal of two educational principles—that the youngest children needed the most skilled teaching, and that the principal thing in Sunday school work was not the imparting of facts so much as the conveyance of spiritual impressions, being points specially dwelt upon.

THE STATE OF THE SOCIETY.

The clerk introduced the consideration of the State of the Society by reading a part of the 90th Psalm. They must feel, he said, in dealing with a subject like this, the danger of becoming too morbidly retrospective and introspective, or else cramped by dwelling too much on detail. We needed to take a high and wide outlook, to see if there were not something constructive for us, and to go away with a clear purpose. He had been feeling that we needed to bring our organization into vital touch with the needs around us. The Meeting for Sufferings, for instance, was hedged in with walls of officialism and membership. We all needed the outer air to invigorate us and bring us into the place of service.

Alice M. Hodgkin hoped that a general epistle would go forth from the meeting that might "be like a bugle call to Friends all over the world in its clear and direct testimony to Jesus Christ." Such an epistle would need to deal with the sinfulness of sin which in these days is minimized. The fact that we have all sinned warps our judgment regarding it, but we need to compare our estimate of sin with that of Jesus Christ whose judgment of it was so strong that he was willing to lay down his life that it might be put away. It was this central truth of Christ's atoning death that was the great power of work for him in all parts of the world to-day.

Lucy M. Gardner thought it was time to consider if Friends were doing their full part in solving the great problem of poverty. Did we as a Society stand for social purposes and social reform? Did we put our whole strength into intelligent social work, and was our message clear and certain? We wanted Quakerism in Parliamentary, in educational, in charitable work. She suggested that the meeting might

perhaps appoint a committee to consider holding a conference on the Society and social work.

Mary L. Cook was thankful for these words. If Christ were to be brought into our social as well as into our individual life, there would have to be great changes. What could a poor woman sewing buttons on a card to keep body and soul together, know of the fullness of the spiritual comfort that Christ came to bring?

Sylvanus P. Thompson trusted that Friends would bear with him if he expressed something that had been gathering in his mind for some years. We must be glad of the stoppage in the diminution of our numbers so long deplored; but our position and our growth must be measured not by numbers, but by forces and activities. We had long been drifting and we were still drifting. Was not that which was eating out the heart of the Society that we had not sufficiently set forth that which was at the root of the fundamental principles for which Friends stood and stand, that God does speak to the heart directly by his Holy Spirit, does illuminate the soul, does communicate his Holy Spirit to the heart of man without any intermediation, without any ministry? If we went away from that principle which was committed to us amongst all the churches, that the vital religion of Christ was an inspiration, an interior illumination, and not an institution, woe be to our body. The degeneration began in the time of George Fox, and quarrels and sectarianism arose later over institutional things. So long as they kept to the first principle their mission grew and prospered. It seemed to him that a Friend who could say that he found in a certain paper a great deal about the Inner Light, and very little about Jesus Christ, had not got to the bottom of Christ's doctrine. We know of no Inner Light but that of the Lord Jesus Christ in the soul; by whatever name we called it, whether the Inner Light, the Holy Spirit, or Jesus Christ within, it was the same thing. In all ages the Church had chosen to brand those who by a hair's breath differed from its creeds. In these creeds we find the assertion of God in three persons, and we sing it in beautiful hymns in our homes. Had we ever gone to the bottom of the thing, and asked ourselves whether the Holy Spirit living in our hearts was the same thing as the life of Jesus Christ entering into our lives? Far be it from him to say that when they had said those three of the creeds they had exhausted all the manifestations of God. He was known to us as the Father; but was not motherhood also a manifestation of the divine? Let us beware of words. This creed is accepted in its nakedness by many and dinned into our ears, as if its acceptance were a necessary part of love for Christ and the acceptance of the religion of Christ. Let us not be misled by words and metaphors. It is one and the same God that is manifested, however He manifests Himself. It is He who is manifested in the most elementary forms of goodness, in nature, and whom we cannot help seeing in His works when once our eyes are opened. It was He who manifested Himself in the pages of the Testament as the historic Christ. If we had not something within us to which it appealed, how could that divine love appeal to us at all? He would that, clearing from our minds the muddled notions, the theories that had been elaborated throughout Christendom since the fourth century, we might think of our own mission, to tell men how the love of God could come direct into our hearts, how the Holy Spirit could come to guide our conduct and beliefs, and to lead us into all truth. Wherever we went we found there were men disgusted with the current orthodoxies, scared away by shallow representations of religion, oppressed by the weight of priestly assumption, tired out with metaphysical discussion, determined that they would have nothing to do with insincerities. Point them to the one thing sufficient—the guidance of Jesus Christ within. Here is our heritage, this is the message that has come down to us through two hundred years. Work is required of us; not simply as Christians, but as Friends, as Christians who had grasped this very vital point that all true religion must begin within, that the blood of Christ that atones is spiritual, that it is His life entering into our lives, purifying us, convincing us, upraising us, and saving us. That was the mission we should continue to have. It was a mission that was only begun, and woe upon us if we did not take our part in carrying it forward. What was wanted by the world to-day was Christ, and Christ within us.

William Tallack, while cordially uniting with all that Sylvanus Thompson had said about the indwelling spirit of Christ in the heart, about the divine nature, and also with his evident deep religious concern, thought he had limited himself unduly to one side of the matter. Inward light, it had been well said, required outward help; and it was necessary that there should be the outward revelation of Christ in the flesh. There were two bodies to whom the principle of the Inward Light appealed strongly, the Unitarian Church, and the "other branch" of our Society in America. The Unitarians held strongly that the seat of authority was not in a creed or a body, but in the Inward Light in the heart, and so far they were right. But that did not prevent them from holding that Jesus Christ was only a superior sort of a man. As to the "other branch" of the Society in America, some of them went much further. Along with the other truth we must bear witness to the preciousness of Christ manifested in the flesh, and of the authority of the Holy Scriptures to explain and interpret the Inward Light. Joseph Elkinton said that of course the inward power of Christ could not be separated from his incarnation, death, resurrection, and ascension, if we felt the power of God's eternal love surging through our hearts, and if we were Friends of Jesus Christ working at all in His name.

Richard Reynolds Fox thought they were much indebted to Silvanus Thompson, especially for putting the consideration of the state of Society on a right level. The prosperity of the Church must depend upon the place we give to Christ, both in our hearts and in our midst, as the Saviour of sinners, the friend of man, and the great and holy High Priest.

Fannie Harris said Christ did dwell in his own

cleansed temple. We had in our midst the Great Minister of our Assembly, and were thus brought into contact with the Light of Life. But do let us separate this from the atoning work of Christ Jesus. Wilfred Brown, as a representative of the rank and file, believed there were hundreds in that meeting and in the country who would thank Silvanus Thompson for what he had said. John Ashworth was glad that Silvanus Thompson had spoken so clearly on the great truth of Friends. J. S. Fry hoped Friends would hold the balance of Christian truth, and not let any part thereof be obscured. While greatly valuing the truth of the indwelling of the Spirit of God in the heart of men, he could but remind them that where it was held too exclusively very serious dangers had arisen to the life of the Church. The faith that seemed most to win men to the Saviour was very largely the declaration of Christ Jesus and him crucified. Those who trusted more to the proclamation of the Inward Light did not seem to have made any great progress in the evangelization of the people around them. Caleb R. Kemp longed that they might accept the Old and New Testament Scriptures, not merely as the record of God's dealings with men, but as an authority over our lives. He did not agree with some that the Scripture as an authority needed a man to go along with it to interpret it.

Howard Nicholson rejoiced that they had got into deep waters that morning. He could have wished that Sylvanus Thompson had said, but perhaps he meant it, that we stood for more than a principle, namely, a Person. He had never found a principle of much help; it was a Person that redeemed him from sin many years ago, and it was as Person that the Holy Ghost had dwelt in his heart ever since.

T. Edmund Harvey felt that the one thought expressed in that meeting that day had been the reality of the living Christ and the desire to testify to him; the Christ of the gospel, the Christ who revealed God in our own lives, a Christ wider than all creeds, who could never be expressed from one point of view, and whose love went deeper than all our experience. It was a witness deeper than that to any doctrine, a witness in our own lives, if it was to awaken a witness in the lives of others.

The clerk thought they would realize that no one speaker had compassed the whole of the message of the meeting to the world, and closed the session with reading a minute embodying the exercise of the meeting.

On Sixth-day afternoon the consideration of the state of Society was continued in separate session. Edward Grubb hoped that the proposal of Lucy Gardner, made in the morning, would not be lost sight of, that of holding a conference to put before the Society and its members their duty regarding social questions and endeavoring to instruct them therein. There was, of course, a great deal of local effort in matters of philanthropic work; but one could not help feeling what a little way we had got in understanding the root of some of the great difficulties to be dealt with. How few there were who had these things strongly at heart, who really understood the principles underlying them, and how they hung together with the religion of Jesus Christ and the spiritual views of the Society. Many Friends took part in the discussion of this proposition. Sebastian W. Meyer did not think Friends were ready, as had been attempted in the morning session, to come to an agreement on the doctrine of the Society; but they were all ready to work in it. He further remarked that taking the average age of the ministers and of those on committees, it would seem as if we had no young men capable of working and thinking for the Society. Of course that was not true, and he believed young men and women would find the time if they were given the responsibility. Any society that was in health must have its young people in the vanguard. William H. F. Alexander suggested that such a change in the yearly meeting arrangements be made as would substitute such a conference for the usual consideration of the state of Society. H. Sefton Jones said they had many educated, polished young men and women, who never seemed to think that they owed anything to the Society at all. They went to meetings if they liked the speakers, but not otherwise, and they took no interest when the collector came around, though they would not think of joining their club without paying a subscription. They need to be taught the necessity of service for the Society.

The decision was to appoint a committee to consider the matter and to report to a later sitting.

The report of the library and printing committee was presented. The report of the South African Relief Committee was taken up, and Friendly work among the Boers and the situation of Friends at Cape Town were discussed.

GREETINGS FROM FRIENDS OF THE "OTHER BRANCH."

The clerk read a letter of greeting he had received, addressed to the London Yearly Meeting from the Illinois Yearly Meeting in America. It was mentioned that the body was that known as the Hicksite, and the membership was understood to be upwards of one thousand.

John Ashworth said that as members of a Christian body we could not but lift up our hearts in thankfulness to God for this epistle.

The clerk read a minute asking the clerk to send a suitable reply.

Sylvanus Thompson concurred and was sure the reply would be received with satisfaction on the other side. This he thought was a sufficient answer to the remark sometimes heard that Friends in America with whom London did not correspond did not want to enter into correspondence. William Littleboy hoped the acknowledgment would be couched in very cordial terms, and there was a large expression of assent. Joseph Elkinton [of Philadelphia Yearly Meeting, held at Arch Street] said there was a strong desire among these Friends to unite in the one mission of our Society in America. He knew many of the young people of these bodies of Friends, and he knew they were seeking the truth and walking in it.

On Seventh-day morning the meeting was again in joint session. Margaret Clark was invited by the clerk to give an account of her recent work in South

Africa, which she did and which brought up much interesting discussion.

The accounts of the Yearly Meeting Fund were submitted. The estimate of the trustees was: Expenditure, £4,041, and receipts, £1,525, leaving £2,516 to be met by contributions. They recommended that the quarterly meetings be asked to raise £2,500, the same amount as last year.

The report of the Friends' Foreign Mission Association was presented, and the report of the Anti-slavery Committee, giving an account of Friends' Industrial Mission in Pemba. Several Friends from Pemba, home on furlough, were present at the session.

A report of the Meeting for Sufferings on the sale of disused meeting houses and burial grounds was presented, with a strong recommendation that meetings should be requested not to sell such without very careful consideration, and reference, in most cases, to the superior body.

The next session was on Second-day morning. It was a joint session and the attendance was very large. The committee appointed to consider the question of a conference on social subjects made a report recommending that the yearly meeting should be asked to devote at least two sittings in 1907 to this subject.

Some regret being expressed at the loss of time by thus postponing the matter for a year, J. Theodore Harris pointed out that the question was not really put off for a year; the Society was given a year, by thought and prayer, to prepare itself. The committee was continued to bring the concern before Friends generally through the quarterly meetings.

(To be concluded next week.)

BOOKS AND READING.

"Walter Pater," by Arthur Christopher Benson, a new volume in English Men of Letters Series (Macmillan), is a fascinating book. The author is a poet, and his book on the Oxford scholar reads like a poem, with its delicate appreciation and its interpretations of a personality of rare and beautiful charm. Those who care for "Marius the Epicurean," and Pater's other golden books, will surely value this new critical biography. In Walter Pater's Quaker-like quietude and home-love, he is compared to Charles Lamb. "He was akin to Charles Lamb in the delicacy of touch, the subtle flavor of language; and still more in virtue of his tender observation, his love of interior domestic life."

There is a charming old-time flavor about Owen Wister's "Lady Baltimore" (Macmillan). It portrays Charleston as "the most lovely, the most wistful town in America," a place of old-fashioned roses and decayed mansions and graceful manners. In contrast to the fading beauty of the old regime, the author alludes with indignation to "our bulging auto mobilists, our unlicked boy cubs, our alcoholic girls who shout to waiters for 'high-balls' on country club porches." There is some vigorous handling of the negro question. As a pleasant story the book is readable; and it rises above many novels of the day by reason of its sarcastic comparison of a vanishing and beautiful civilization with the deluge of vulgarity and commercialism that threatens to overwhelm us.

The power of "Tom Brown at Rugby," and of every other story of school life that has gained a wide and enduring audience, lies in that not only are they books about boys and books for boys; it is because they mirror, for the boys who have become men, the thoughts and emotions and desires of their boyhood. Among such books—rare books, in the truest sense of the word—a high place, a foremost place must be given Mr. Vachell's "The Hill." Since it was first published, it has gone into eight editions in England; and, although distinctively a story of English school life, it is safe to say that it will be read with eager interest by a host of American boys and American men. It has the qualities of idealism and universalism that lift it far above its local setting and invest it with a charm and meaning for the boy and the man the world over. It is no exaggeration to declare that not since "Tom Brown" have we had a school story of such vitality and significance.

The school is Harrow, Harrow-on-the-Hill, whither Mr. Vachell brings John Verney, a shy but courageous youngster, already steeped in Hill traditions, and from the day of his arrival conceiving a violent admiration and stanch friendship for Henry Desmond, handsome, lovable, brilliant, but with obvious defects. Between the friends, however, steps another Harrovian, Scaife, familiarly known as "the Demon," marvelously popular and marvelously capable in both school room and field, but cold, selfish and soulless. Thus it happens that from the first a duel develops between Verney and Scaife for the friendship of Desmond. This is practically all there is in the way of a plot, it being Mr. Vachell's main endeavor to portray the evolution of all three boys under the influence of their varying likes and dislikes, purposes, and points of view, and the reaction between themselves and their environment—the Manor House with its brutal head master, Rutford, and his idealistic successor, Warde, who ultimately makes it the "cock house" of Harrow once more. Incidentally, of course, the reader is made acquainted with the daily life of a great English school and with some of its extraordinary episodes—including the annual cricket match with Eton, Mr. Vachell's description of which is a sporting classic—and is introduced to a number of exceedingly lifelike boys. But the interest and value are chiefly in the delineation of the three lads who dominate the story, and in the deft manipulation whereby sentiment, pathos and virility are commingled to leave an ineffaceable picture of the part played by the schools of England in developing the men of England. ("The Hill: A Romance of Friendship." By Horace A. Vachell. Cloth, 325 pages. Price, $1.50. Dodd, Mead & Co.).—*Literary Digest.*

NATURE.

The babbling brook doth leap when I come by,
Because my feet find measures with its call;
The birds know when the friend they love is nigh,
For I am known to them, both great and small.
The flower that on the lonely hillside grows
Expects me there when spring its bloom has given;
And many a tree and bush my wanderings knows,
And e'en the clouds and silent stars of heaven;
For he who with his Maker walks aright,
Shall be their lord as Adam was before;
His ear shall catch each sound with new delight,
Each object wear the dress that then it wore;
And he, as when erect in soul he stood,
Hear from his Father's lips that all is good.

—*Jones Very.*

BIRTHS.

JONES.—At Lumberton, N. J., Sixth month 7th, 1906, to B. Henry and Elizabeth Stokes Jones, a son, who is named Norman Stokes Jones.

MARRIAGES.

BROWN—ANGELL.—In Philadelphia, Sixth month 13th, 1906, by Friends' ceremony, Homer J. Brown and Caroline B. Angell, daughter of Smith and Catharine M. Angell.

KENT—CROSSETT.—At the home of the bride, at Warsaw, N. Y., on Sixth month 16th, 1906, Arthur Webster Kent, of Swarthmore, Pa., and Juliet Sarah, daughter of John B. and Ella Crossett.

TOWNSEND—HUSBAND.—On Third-day, the 12th of Sixth month, 1906, at 1705 Park Place, under the care of Baltimore Monthly Meeting of Friends, Joseph C. Townsend and Rachel L. Husband.

DEATHS.

BRANSON.—At his home, near Clear Brook, Frederic County, Va., on the 14th of Sixth month, 1906, after a lingering illness of several months, accompanied with severe physical suffering, David W. Branson, in the 76th year of his age; a beloved minister of Hopewell Particular and Monthly Meeting. In the death of this dear Friend our Society has lost a valued member; our little meeting of Hopewell a beloved minister, whose communications, though never lengthy, were always in the life and always acceptable to his friends.

The community in which he lived loses an honest and upright citizen, whose first impulse was the faithful fulfillment of every duty entrusted to his care. He was for many years a successful teacher of both public and private schools. His funeral held on Seventh-day afternoon, Sixth month 16th, gave evidence of the esteem in which he was held, by the large gathering of relatives, neighbors and friends, to pay the last tribute of respect to him. Our esteemed friends, John J. Cornell and Eli M. Lamb, of Baltimore, were in attendance, and the religious service of love and sympathy and consolation by John J. Cornell was truly acceptable. ***

BROWN.—Thomas Brown died at the home of his daughter, Hanna M. Russell, in Henry County, Iowa, Sixth month 1st, 1906, aged nearly 88 years. On the 6th his body was brought back to his native State, and interred by the side of the grave of his wife (who preceded him about twenty months) in the burying ground at Lincoln, Va., near the meeting house where he and Elizabeth Taylor were parties to a double wedding nearly sixty years before. After their marriage they resided for several years in Frederick County, Va., then removed to Illinois, and subsequently to Iowa; then in 1874 they returned to Virginia, where they continued to reside until about five years ago; thereafter spending the time in the homes of their three surviving children, in Florida, Iowa and the vicinity of Philadelphia. Thomas Brown was a man of more than ordinary force, both by physique and character. He belonged to a family of unusual vigor and longevity. Of the eight brothers and sisters, three survive and six were living two years ago, all of whom were over eighty years of age; and of the six, four celebrated their golden anniversaries. He was always an active man, not only in his own business, but in all the industrial and higher social activities of the several communities in which his life was spent; and especially was he a most faithful and devoted member of the Society of Friends. Indeed, it may be truly said in justice to his memory (and as an incentive to the living) that few, perhaps, have better records in this respect. Only circumstances over which he had no control ever prevented his being regularly and promptly in his place at meeting; and he was ever ready to assist visiting Friends and contribute in any other way to the wefare of the Society. Having strong convictions for the right, he espoused every other cause for the intellectual and moral uplift of the community; and for his public spirit as well as his private helpfulness he will be gratefully remembered by many persons outside the family circle, in which he will always be held in high esteem and loving remembrance.

LIPPINCOTT.—On Fifth month 18th, 1906, at the home of her son-in-law, Aaron W. Engle, in Medford, N. J., Mary Ann Lippincott, widow of Levi Lippincott, in her 82d year. She was a member of Chester Monthly Meeting of Friends, always attending until her declining years prevented her from enjoying many of the blessings of this life. Five children survive her, one son and four daughters.

SHERWOOD.—At his home, Tipton, Cedar County, Iowa, on Seventh-day, Sixth month 9th, 1906, Henry Sherwood, in the 83d year of his age, formerly of New York City.

CHARLES FELL WILSON.

In the death of Charles Fell Wilson, Abington Meeting loses an earnest and interested member. Very hospitable, his home was always at the service of Friends; charitable in disposition, many and widespread were his benefactions. "Go and tell no man that this hath been done unto thee" was always his injunction, but the light of a good deed will shine forth, and incident after incident of the generous nature of the man, who tried to hide from one hand the good of the other, comes forward. His place in the meeting and community was so much his own that it will be hard to fill. E.

NOTES AND ANNOUNCEMENTS.

The New Jersey Court of Errors and Appeals has affirmed the decision of Supreme Court Justice Fort against the shooting of live pigeons by the members of the Riverton Gun Club.

The Executive Committee of the Commission on the Jamestown Ter-Centennial Exposition of the Commonwealth of Pennsylvania have appointed Marion Dexter Learned, of the University of Pennsylvania, and Albert Cook Myers, of Kennett Square, Pa., directors of the department of history to prepare and install a Pennsylvania history exhibit for the Exposition to be held near Norfolk, Va., from April 26th to November 30th, 1907.

The general plan of the proposed exhibit has been approved by the commission and indorsed by prominent American historians and learned societies. Under this general plan the exhibit will comprise these general subjects: First, the early settlement and development of Pennsylvania; second, the extension of settlement from Pennsylvania into the great valley and Piedmont region of Virginia, and the influence of Pennsylvania in the making of the South and West, with special reference to Virginia.

The form of the exhibit will consist of the following classes of objects: First, a series of large maps, indicating the movement of population, the location of the radical elements and other data of the social and economic development in the significant periods; second, a collection of classified objects, photographs, drawings and other things so displayed as to illustrate the various phases of this development; third, historical documents and statistical materials, showing the significance and extent of the social and economic development of these areas during the periods in question.—*Public Ledger* (Phila.).

Following is a list of articles deposited in the corner-stone of the Swarthmore College Library, Sixth month 13th, 1906: Newspaper accounts of Andrew Carnegie's gift, as follows: The Philadelphia *Public Ledger*, the Philadelphia *Press*, the Philadelphia *North American*, the Philadelphia *Inquirer*, the Philadelphia *Bulletin*, *The Swarthmorean*, *The Chester Times*, the latest historical sketch of Swarthmore College, an account of the inauguration of President Swain, the Swarthmore bulletins for 1905-1906, copies of *The Swarthmorean*, *The Phœnix*,

and FRIENDS' INTELLIGENCER; photographs of the following persons: Andrew Carnegie, who presented $50,000 for the library building; Joseph Swain, president of Swarthmore College, 1902; Joseph Wharton, chairman of Swarthmore's Board of Managers, who laid the corner-stone; Isaac H. Clothier, A.M., member of Swarthmore's Board of Managers, who presided over the laying of the corner-stone; Morris L. Clothier, '91, who guaranteed the $50,000 Library Maintenance Fund; Charles M. Biddle, treasurer of Swarthmore College; John Russell Hayes, A.B., LL.B., librarian of Swarthmore College, 1906; a copy of Andrew Carnegie's letter of gift, Second month 2d, 1906; a list of contributors to the $50,000 Library Maintenance Fund.

A Friend in New York City has received the following in a personal letter:

"Yes, I was greatly disappointed not to receive the usual contributions at this time. I can only say, as the colored people do, when they are in trouble, and I try to find out what they are going to do: 'I'll have to do de bes' I can, and trus' de Lord.' He has certainly carried us along so far, and I've no reason to believe He will forsake us now. I have been through so many of these discouraging periods in all these years that I think I have learned to take them as they come, and not to let them distress me as they used to do. I hope a reaction in the other direction will come before long.

"ABBY D. MUNRO."

CONFERENCE NOTES.

The program of exercises is now being printed, and from a study of it there can be no doubt that those who attend the conference this year will be edified as well as entertained.

As a rule people get what they are looking for, and therefore it is hoped that all of those who expect to attend the conference will go expecting a blessing. It surely is not too much to hope that a new baptism of divine power may be experienced, and that many of those in attendance may realize a quickening of spiritual life.

Applications for rooms are coming in steadily. About fifty persons have been located through this committee, and nearly three hundred more through other sources. The committee will gladly locate those who do not care to make arrangements for themselves. Several excellent cottages have been reserved for those who apply through this committee. There will be room for all who wish to attend the conference, and while it is wise to apply early, when it is possible to do so, yet there are many who cannot decide to attend until near the time of gathering. Such persons need have no fear as to good accommodations. There will be abundance of room for all.

Many will wish to know as to the number who will be in attendance. At this time it is only possible to make an uncertain estimate, but an unusual interest and enthusiasm is manifested everywhere. From far-away Nebraska, and all through the Middle West, our members are making plans to attend. Ohio Yearly Meeting reports that some thirty of their members will attend. Inquiries are coming in from all parts of Philadelphia Yearly Meeting, which will doubtless send its usual splendid delegations.

Our correspondents in New York Yearly Meeting send word that as many will go as attended at Toronto. Our Canadian Friends will be on hand, while Baltimore, as the host of those attending the conference, will be largely represented. A conservative estimate of those in attendance would be one thousand.

A special committee to arrange and conduct the social features of the conference has been appointed, with Edward Clarkson Wilson as chairman. Address all communications to Benjamin H. Miller, 837 North Eutaw Street, Baltimore, Md.

BYBERRY SCHOOL REUNION.

A movement has been started to hold this summer a reunion of the former pupils of Byberry Friends' School, with the view of forming an "Old Pupils' Association," and in order to properly inform all entitled to receive invitations the committee in charge seek aid through the columns of the INTELLIGENCER. Continuous records have only been found since 1866, and the period previous to this has only been supplied by the records of an occasional teacher, and from the memories of former pupils.

Will Friends connected with the school before 1866, whether as teachers or pupils, kindly send names (past and present) with present address to Miriam Tomlinson, Somerton, Pa., chairman of Invitation Committee?

FRIENDS' ASSOCIATIONS.

CHESTER, PA.—The final meeting of the season of the Chester Friends' Association was held in the meeting house, Third and Market Streets, Sixth month 15th, 1906. The meeting opened with the usual silence. As a confirmation of the report of the Nominating Committee, the following officers were elected for the ensuing year: President, Rachel P. W. Leys; first vice-president, Dora A. Gilbert; second vice-president, Joel H. Phipps; recording secretary, Sarah E. Wood; corresponding secretary, Anna M. Wood; treasurer, Charles Palmer; additional members of Executive Committee, Oscar Stevenson, Laura C. James, Irwin D. Wood, Lillian H. Maris, Katherine M. Stevenson. Following the precedent of other years, the remaining time was given to sociability. The committee had prepared a list of twenty-five charcteristic expressions, concealing somewhat the identity of well-known men and women in history and literature. After an interesting period of guessing, the majority of those present being successful, ice-cream and cake were served. The meeting then adjourned to resume work in the Tenth month.

DORA A. GILBERT, Cor. Sec.

MICKLETON, N. J.—After a brief silence the Young Friends' Association was opened, on the evening of Sixth month 2d, by the president, who read an editorial from THE FRIENDS' INTELLIGENCER on "Newness of Life." The minutes of last meeting were read and approved. The literary program was in charge of Grace L. and Walker M. Bond, and was divided under two heads, "Friends in Verse" and "Friends in Fiction." Grace L. Bond read extracts from the preface by Charles F. Jenkins of "Quaker Poems" and several of its poems: "The Quaker Graveyard," by S. Weir Mitchell, and the response to it, "The Quaker Meeting House," by Henry Hartshorne; "Thee," by Sarah Louisa Oberhalzer, and "The Quakeress Bride," by Elizabeth Kinney. Whittier's "Quaker of the Olden Time" was read by Hannah L. Peaslee; Elwood Roberts's "The Free Quaker" was recited by Milton W. Heritage, and his "At Gwynedd Meeting" was read by Hannah Heritage. Jessie E. Brown read Barnard Barton's "Drab Bonnets," and Laura E. Holmes read "Silent Worship," by Joseph John Gurney. Walker M. Bond then read from Prof. Hayes's "Swarthmore Idylls," "A Portrait of Lucretia Mott," and a selection from Dr. Stein's "Palace of Vision." Rebecca John read "The Heart of All," by Marshall Pancoast. The second part of the program, "Friends in Fiction," was then taken up, introduced by the reading of the chapter on "Books" from the Discipline, by Gideon Peaslee. Two papers had been prepared, the first by Benjamin C. Heritage on the question, "What has been the attitude of Friends in the past toward fiction? What is it now? Have we gained or lost?" the second by Grace L. Bond on the subject, "Friends in Fiction," in which she reviewed several of the leading works of fiction which have been written concerning Friends. Both papers were excellent, containing much information and many useful suggestions. They were followed by general discussion. The roll-call was responded to by sentiments from Whittier, bearing on Quakerism, and a number of new names were added to our list of members. The Association then adjourned.

H. L. P., Secretary.

THE FOUR-LEAF CLOVER.

I know a place where the sun is like gold
And the cherry blooms burst with snow,
And down underneath is the loveliest nook
Where the four-leaf clovers grow.

One leaf is for hope, and one is for faith,
And one is for love, you know,
And God put another in for luck,—
If you search you will find where they grow.

But you must have hope and you must have faith,
You must love and be strong,—and so,—
If you work, if you wait, you will find the place
Where the four-leaf clovers grow.

—*Ella Higginson.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Streets, 3.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

6th mo. 24th (1st-day).—At Langhorne, Bucks County, Pa., in the meeting house, a conference under care of Philanthropic Committee of Yearly and Quarterly Meetings, at 3 p.m. Henry W. Wilbur will speak on "Good Literature."

6th mo. 24th (1st-day).—London Grove Friends' Association, last meeting until fall. Subject, "Art." Paper by Margery Pyle on "What is the Value of the Beautiful?" by Anna T. Chambers, on "Is It Evident that Friends Have Lost Anything by Neglecting Art?" Review of current events of interest to Friends by Mary S. Bartram.

6th mo. 24th (1st-day).—First-day school at Middletown Meeting House, Delaware County, Pa., visited by Mary Travilla, who will speak on "Purity." Trolley via Media to Lima; train to Elwyn, then trolley to Lima; from there a short walk. Meeting at 10 a.m.

6th mo. 24th (1st-day).—Hopewell, Va., Young Friends' Association, at 3 p.m.

6th mo. 24th (1st-day).—Horsham, Pa., Friends' Association, at the meeting house.

6th mo. 25th (2d-day).—Fairhill Friends' Association, at the meeting house, Germantown Avenue and Cambria Street, in the evening.

6th mo. 30th (7th-day).—Scipio Quarterly Meeting, at North Street, New York State; ministers and elders, day before, at 2 p.m.

6th mo. 30th (7th-day).—Mansfield, N. J., Young Friends' Association, at home of J. Herbert Deacon.

7th mo. 1st (1st-day).—At Malvern, Pa., in Charles E. Hires Co. Hall, at 3 o'clock p.m., a circular meeting appointed by a committee of Concord Quarterly Meeting. Trains leave Broad Street, Philadelphia, at 1.45 p.m.; West Chester at 12.57 p.m.; returning at suitable times.

7th mo. 1st (1st-day).—New Garden, Pa., Young Friends' Association, at 2.30 p.m., at home of W. Penn and Arabella S. Hoopes.

7th mo. 1st (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Wm. Moore, 78 Fisher Avenue, at 11 a.m.

7th mo. 1st (1st-day).—Meeting at Valley, Montgomery County, Pa., at 10 a.m., attended by Philadelphia Quarterly Meeting's Committee.

CLIMBING TO REST.

BY LUCY LARCOM.

Still must I climb, if I would rest;
The bird soars upward to his nest;
The young leaf on the tree top high
Cradles itself within the sky.

The streams, that seem to hasten down,
Return in clouds, the hills to crown;
The plant arises from her root
To rock aloft her flower and fruit.

I cannot in the valley stay;
The great horizons stretch away;
The very cliffs that wall me round
Are ladders unto higher ground.

To work—to rest—for each a time;
I toil, but I must also climb;
What soul was ever quite at ease
Shut in by earthly boundaries?

I am not glad till I have known
Life that can lift me from my own;
A loftier level must be won,
A mightier strength to lean upon.

And heaven draws near as I ascend;
The breeze invites, the stars befriend;
All things are beckoning toward the Best;
I climb to Thee, my God, for rest!

FACTS ABOUT FARMING.

Since agriculture is a fundamental and essential occupation, the reasons leading young men of the present day to choose or set aside farming as their life-work, are of vital and far-reaching interest. What these reasons are, in the main, will be the subject of an article in next month's *Century* by L. H. Bailey, director of the College of Agriculture, Cornell University. In gathering his data, Prof. Bailey addressed letters to all students of Cornell University outside the College of Agriculture who, he had reason to believe, were born in the country, asking, among other leading questions, whether the young man intended following other business than farming, and if so, why. His paper will contain a summary of one hundred and fifty-five replies received—a presentation of facts of unusual interest and value.

INSIGHT.

On the river of life, as I float along,
I see with the spirit's sight
That many a nauseous weed of wrong
Has root in a seed of right.
For evil is good that has gone astray,
And sorrow is only blindness,
And the world is always under the sway
Of a changeless law of kindness.

The commonest error a truth can make
Is shouting its sweet voice hoarse,
And sin is only the soul's mistake
In misdirecting its force.
And love, the fairest of all fair things
That ever to man descended,
Grows rank with nettles and poisonous things
Unless it is watched and tended.

There could not be anything better than
And however souls may blunder,
I tell you it all will work out clear,
For good lies over and under.
this
Old world in the way it began,
And though some matters have gone amiss
From the great original plan;
And however dark the skies may appear,

—*Ella Wheeler Wilcox.*

TOWSER'S FAILING.

"The poor dog is tired out," said Mary, as the wagon drove into the yard, and Towser, covered with the dust of the road, dropped lolling and panting upon the grass.

"'Tisn't the journey he had to take that's tired him," laughed the farmer. "He's used himself up by zigzagging from one side of the road to the other and tendin' to everything that didn't concern him. He couldn't pass a gate without runnin' through it to see what was on the other side, nor see a hen anywhere along the road without feeling called on to chase her. Every dog that barked started him to barkin' and everything that moved took him out of his way to find out what it was and where it was goin'. No wonder he's tired! But you'll find plenty of human bein's that are travellin' their lives through in just the same way. They ain't satisfied with the road marked out for them but watch their neighbor's goin's and doin's, and take charge of no end of things that they can't either help or hinder. They're like old Towser; it wears 'em out. If they'd follow straight after the Master and not invent so many extra cares for themselves, the road wouldn't be nigh so long nor hard."

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"The Friend and His Message." A 16-page pamphlet by John William Graham. Desirable to circulate among inquirers, and those only nominally interested in our principles. Price, one cent per copy. Postage, one copy, one cent; ten copies, three cents.

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PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 30, 1906.

Martha J. Warner

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During the summer many of the families into which our paper goes are more or less separated, and all do not get the benefit of it. To accommodate these, and also to introduce the paper to others who are not now acquainted with it, we offer to send the INTELLIGENCER for Seventh, Eighth and Ninth months to any address for twenty-five cents.

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The Rhododendron is coming into bloom, and those friends who like to take a flying visit to the mountains just to see the display, should come now. The display of laurel has been unusually fine this year, and the rhododendron promises as well.

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CONTENTS OF THIS ISSUE.

Good Words.—XXVI 405
The Presence (Verse) 405
Is Modern Society Christian—with Reference to War? 405
Are We Preparing for Peace? 407
Facts and Fancies about Marriage .. 407
Religion in France 409
Labor and Leisure 409
Editorial:
Commencement Season 410
Note and Comment 410
Notes by the Way 411
Michael Davitt's Will 412
Fishing Creek Half Year's Meeting .. 413
Purchase Conference 413
Henry W. Wilbur at Birmingham .. 414
London Yearly Meeting (Continued) 414
The Invitation to English Friends on Behalf of the Five Year's Meeting 416
Statement of "Essential Truths" in the Uniform Discipline 417
Moorestown Friends' School (Illustrations) 418
Queens and the Birds 419
The Need of the Hour (Verse) 419
Births, Marriages, Deaths 419
Notes and Announcements 419
Conference Notes 420
Friends' Associations 420
The Old Home Week (Verse) 420
Calendar of Meetings, etc. iii

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EDUCATIONAL INTERESTS

Philadelphia Yearly Meeting

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Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 N. 15th Street, Philadelphia.

A writer in *The North American Review* asserts that manual training is almost as good a preventive of crime as vaccination is of small-pox. "What per cent. of the prisoners under your care have received any manual training beyond some acquaintance with farming?" a Northern man asked the warden of a Southern penitentiary. "Not one per cent.," replied the warden. "Have you no mechanics in prison?" "Only one mechanic; that is, one man who claims to be a house painter." "Have you any shoemakers?" asked the visitor. "Never had a shoemaker." "Have you any tailor?" "Never had a tailor." "Any printers?" "Any carpenters?" "Never had a man in this prison that could draw a straight line."

"Sea Breeze" is an American seaside hospital for persons crippled by bone tuberculosis. There are said to be 60,000 of these cripples in the United States, 4,500 of whom are in New York City. If taken early they can be saved from a life of pain and uselessness, and 44 little ones are being cured at Sea Breeze. The New York Association for Improving the Condition of the Poor hopes to build a large, permanent seaside hospital, costing $250,000. Of this sum $35,000 is still lacking, and must be raised at once or sums already pledged may be lost. The headquarters of the Association are at 105 East Twenty-second Street, New York City. On the circular which it sends out is a photograph of little Joe, strapped to a board night and day, who is smiling because he is being cured by the out-door, salt air treatment.

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, SIXTH MONTH 30, 1906.

Volume LXIII. Number 26.

GOOD WORDS.—XXVI.

Would that, clearing from our minds the muddled notions, the theories that have been elaborated throughout Christendom since the fourth century, we might think of our own mission, to tell men how the love of God can come direct into our hearts, how the Holy Spirit can come to guide our conduct and our beliefs, and to lead us in to all truth.

SILVANUS P. THOMPSON.

In London Yearly Meeting, 1906.

THE PRESENCE.

Thy face I cannot see,
Thy voice I do not hear,
No form appears to me;
Yet Thou art near.

I feel Thee all around
In love enfolding me;
O mystery profound,
I live in Thee!

And from Thy face there shines
A light upon my way;
While thought of Thee divines
What thou dost say.

Thy words are silences
That tell of perfect peace;
With heavenly calm they bless,
And troubles cease.

As in Thy love I lie,
Yet closer would I be!
Thy will be mine, that I
Be one with Thee.

—*Christian Register.*

IS MODERN SOCIETY CHRISTIAN?—WITH REFERENCE TO WAR.

[Read by Samuel H. Ranck, of the Grand Rapids Public Library, before the Class in Applied Christianity at the Fountain Street Baptist Church, Grand Rapids, Mich., Fifth month 6th, 1906.]

Before proceeding with the discussion of this subject, in order that we may fully understand each other, it will be well to define a few of the terms which will be used.

By "society" I understand a composite of all the people—not any particular class, not the actions or views of a single set of individuals or organizations. For example, we can well say that the attitude of modern society in the countries called Christian is decidedly against human slavery, even though there are a number of individuals who still believe in human slavery and would be glad to put it into force.

On most moral, social and economic questions the attitude of society becomes crystallized sooner or later in the form of law, and to this extent law is an expression of the attitude of society on any question or any given set of questions. I have just referred to moral, social and economic questions. I should be perfectly willing to eliminate everything except the moral question, for in its last analysis every question that has anything to do with the relation of man to man is a moral question, or, if you prefer, a religious question.

The word "Christian" is used by every one every day. In the minds of many it means the members of a particular sect, who have agreed upon a more or less formal dogma about which there is more or less difference of opinion. Others hold the view that Christian means to follow the life and teaching of Jesus Christ, to live a life that is dominated by the example and spirit of Christ. According to this view Christian means vastly more than professing belief in a set of dogmas. To my mind Christian cannot be limited to those who hold certain views as to the methods of baptism, to the doctrines of the Lord's Supper. the doctrine of the Trinity, to the forms of church government, or any of the various things which differentiate the organizations of Christians into churches or denominations.

Many of us think of Christ in connection with organized churches only; but to me his mission on earth was rather to re-organize the hearts of men than to organize a church.

His whole teaching may be summed up in the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," which is the idea included in the phrase, "The Fatherhood of God and the brotherhood of man." In this view it is possible, therefore, for a man to be a Christian who never heard of Christ. The life and teaching of Socrates, for example, may be regarded as essentially Christian. We hear a great deal more of the brotherhood of man than of the Fatherhood of God; nevertheless, the latter is vastly more fundamental and important than the other; for the attitude of man towards his God determines his attitude towards everything else. It is for this reason that I regard the idea of God as the most fundamental idea in all the world. Given that we can understand everything a man does; for his idea of God makes him what he really is.

The Old Testament idea of God and his relation to man is altogether different from that of the New. Anger, passion, revenge—the God with the flaming

sword—is the dominant idea in the Old Testament. And these ideas are the ones that still dominate the nations of the earth. In England it is expressed in the popular Jingo song about licking all creation:

"We've got the ships, we've got the men, we've got the money, too."

In the United States it was expressed in the Civil War in the song, "Hang Jeff Davis on a sour apple tree," and in 1898 in the two phrases heard almost everywhere during the Spanish War: "Remember the Maine" and "To hell with Spain." The spirit of war, hatred or indifference in regard to others and their rights, whether individual or national, is back of such songs and such phrases. Few, perhaps, are wholly dominated by such ideas boldly stated, for all of us are swayed by complex motives often hard to analyze; nevertheless, so long as men have such feelings in their hearts war will continue. Will any one here be willing to say that such feelings are Christian? That such is the spirit of the man who really loves God with all his heart, with all his soul, with all his strength, with all his mind?

But how many of us really live in such a way as to demonstrate that we love God with all our heart, with all our soul, with all our strength, with all our mind? That means that every minute of every day of every year is being given to the service of the Lord. It means that our work is one continuous prayer. It means that we recognize the presence of God in everything that we think and do. We say in our creeds with our lips that we believe that God is all-powerful, everywhere. We say in our creeds with our lips that we believe that God desires only righteousness; that all he requires of us is that we "do justly, love mercy and walk humbly"; love our neighbors as we love ourselves.

If we really feel the presence of God in everything that we think and do, would we think and do the things in secret—in God's sight—which we refuse to do in the sight of man? If we really believe that God sees us would we plan the business or moral destruction of our neighbor, scheme how we can drive him to the wall, "put him out of the game," when we would be ashamed to acknowledge those very thoughts before men? If we really believe that God sees us, how many of our church members would continue to own property that is rented for immoral purposes? Perhaps all of us have some such idea of God—we may never have formulated it—which permits us to do a lot of things out of the sight of our fellows which we would never do in their sight. To the extent that we do such things we fall short of the standard of Christ and his teaching. We lie in our hearts, we perjure our souls, we are false to the good impulses within us—all for selfish ends—and we think that somehow it will all come out right in the end, before God through his mercy and forgiveness, and at the same time that we can keep the respect of men. How many of us would endeavor to reap where we had not sown (taking the fruits of other men's labor) if we had a realizing sense of what we say we believe; that God knows it all, sees it all, is hurt by it all, and that we must sooner or later square with him for it all?

I believe that the individual units of modern society are on the whole more honest, more truthful, when brought before a human judge than they are alone with their God. It is for this reason that I say that the idea of God is the most important idea in all the world. Man acts according to his idea of God, and he cannot act otherwise.

Christ teaches us to love our neighbor as we love ourselves; that there is human brotherhood because there is one God, Father of us all. Does the society that damns the white soul that happens to be in a body wearing a colored skin, be it black, brown, red or yellow, follow Christ's teaching to love our neighbors? Does the society that lives on our fashionable streets and refuses to know the white soul in a white skin, whose owner lives in an alley, follow Christ's teaching to love our neighbors? Does the society that seeks for special privilege through the operation of law or otherwise follow Christ's teaching to love our neighbors? Does the society that destroys childhood and countless little lives in mill, in mine, in store, in factory, in the mad struggle for dividends, follow Christ's teaching to love our neighbors? Does the society that kills its thousands every year because it is cheaper to kill and to maim men for the lack of proper safety appliances on railroad, steamboat or public building, than it is to provide adequate safeguards, follow Christ's teaching to love our neighbors?

The mere asking of all these questions suggests the answer: Modern society falls far short of the teaching of Christ, and to that extent is not wholly Christian when the test is applied to the actions of man to man in our every-day lives.

Nations are groups of individuals which act together in certain particulars as units. The moral law applies to them as it does to individuals. The teaching of Christ applies to them as to individuals. But the character of the nation as a whole is made up and determined by the character of the individual citizens. So long as individuals are ruled by selfishness and fail in the essentials taught by Christ, so long must we expect nations to fail in them. To me there is no greater sense of injustice in seeing one nation oppress another than seeing one individual oppress another. The sin is the same in both cases, except in one instance it is being committed wholesale and in the other retail.

For a good many thousands of years society has realized that there must be some way of determining disputes between man and man other than that of mere brute force. Our courts are the result of this idea. The duel, even in Christian countries, is rapidly passing out of existence. To the extent that the citizens of a community have realized that non-interested parties can render justice better than brute force or fiendish skill, they have demonstrated that they realize something of Christ's teachings relating to neighbors. Until the same idea is put into practice for the settlement of disputes between nations, or even groups within the nation, war will continue with all its attendant horrors, its brutality and its wastefulness.

Modern society, therefore, is not Christian, not

only with respect to war, but with respect to a host of other things; and it will not be Christian until all of us, individually, realize in our hearts and in our lives the full meaning of the fact that God is *our* Father, and that every human being is your brother and mine—the essence of the teaching of Christ. When you fully believe this, when I fully believe it, we shall live our creed, and in living it we shall put forth greater efforts than ever before to have society act upon the basis of such fraternity. When such a spirit of fraternity dominates society wars will be no more, and we shall live in a genuine democracy that includes all men of all nations.

In the meantime we shall continue to spend money and effort to inspire awe and fear among the other nations of the earth, and the other nations to inspire awe and fear among us; we shall continue to foster the idea that more reliance is to be placed in the development of physical force than in the development of intelligence and character; we shall continue to have wars—wars offensive, wars defensive—simply because nations and individuals believe that blood must be shed to satisfy the claims of honor and right. So long as we hold such ideas, or rather so long as such ideas hold, possess us, in my judgment we are failing to grasp the full meaning of the brotherhood of man, the democracy of the teaching of Christ.

War is possible in our country, and indeed in most countries to-day, only because public opinion, the public state of mind, sanctions it. That state of mind is made up of your ideas, my ideas and the ideas held by our neighbors. Each one of us, therefore, has a responsible part in the forming of the public state of mind. Have we done our full duty in this respect with reference to war? And yet society has made much hopeful progress in the centuries in its ideas of justice, of kindness, and to that extent of human brotherhood and Christian democracy. Nevertheless, as rational, practical men and women, it is our duty, if we believe in such a democracy, to do everything in our power to extend it throughout the earth, and first of all by living, practicing it ourselves.

I shall conclude by saying that I believe that such a democracy is worth striving for, because I believe that the day will come when its spirit, which is the Christian spirit, will rule mankind. Then, and not till then, will society be Christian and war unknown, forever.

ARE WE PREPARING FOR PEACE?

There is a great deal of unnecessary distress manifested in regard to the unpreparedness of this country for war. It need not give so great concern. What the large majority of us are interested in is the preparedness of this country for peace—that is to say, do we make the proper use of the limitless opportunities peace affords?

Why should we have the country on a war footing all the time, like Germany and France? We can easily see why Germany should fence herself in with guns. She fears that France will strike for Alsace-Lorraine, and Germany intends to hold both as long as there is a man, a gun or a dollar to defend them. On the other hand, France does not know when Germany may want another cut out of her loin—Franche-Comte or Champagne. Von Moltke reproached Bismarck for not taking them when he was in possession of them in 1871, and hence it behooves France to be an armed camp and prepared for battle on the instant.

As for the United States, we have no powerful neighbor. Canada is a pear ripening for our basket, with the consent and approval of the old lady across the water. Germany cannot get to us with her army, and she has no disposition to get to us with her navy. Our country is full of Germans, who love the Fatherland, and Germany is full of Germans who love America. A war with Germany would be as absurd as it would be wicked. France is our friend, and has been since the time of Jean Paul Lafayette and Benjamin Franklin. A war with us would ruin France. Then whom are we to prepare against? Not England, for England would rather trade with us than fight with us.

Between Portland, Maine, and the north coast of Florida there could be constructed two or three dozens of canals that would immensely benefit our domestic commerce, and for every dollar we put in a navy two dollars should go into these coast-line canals.

If it be not treason to say it, there is more money in it than that ditch down at Panama will ever show the color of.—*Washington Post.*

FACTS AND FANCIES ABOUT MARRIAGE.

A discussion of marriage and divorce, if thoughtful, is valuable, if for no other reason than that it helps to clarify the atmosphere, even though it makes a very limited contribution to the real solution of the problem. That is about the place that ought to be accorded to the book under review.* The author of the book lays down the universally accepted proposition that marriage must be based on love, and that it must be a love existing between two persons of the opposite sex. He then gives us a definition of "marriage love," which seems to be more original than clear. He says: "The love that characterizes marriage must be of that kind which alone is capable of permanently welding together one man and one woman into a single intellectual and moral being." If we understand the terms of the statement, we doubt if marriages of that sort are very common, and are not a bit sure that they are desirable. The definition would seem to replace the old saying that man and wife are one, and the one is the man, by a position something like this: Husband and wife are one, and that one is neither of them.

Free love is repudiated by the book, and yet it is not easy to see how the "love marriage" advocated differs at all points from the affinity marriage of the free lovers. It is admitted by Post that the love

* "Ethical Principles of Marriage and Divorce." By Louis F. Post. The Public Publishing Company, Chicago, Ill.

which has welded, or should weld, two people into a single intellectual and moral being, may cease or die before the couple have shuffled off this mortal coil, and that when the love is dead, no law can revive or continue the marriage. It would thus seem that one or both of the parties to the first welding together may have any number of objects for a love marriage, which so mixes things connubial as to make them very uncertain. Under this arrangement a considerable number of people must be doomed to wander mismated through the maze and haze of things, while the rest are experimenting in the welding process.

It logically follows that if the love basis of marriage is liable to pass away, nothing remains but the legal and religious contract which was entered into to satisfy the demands of society and government. That being so, legal divorce might be as common and commendable as legal marriage. In fact, that is the claim of the book as we understand it, barring the fact that it does acknowledge that there are third parties interested in the arrangement, who have some rights which the "welded" pair who want to be unwelded must consider. We are told, "There is, therefore, nothing of promiscuity in successive marriage relationships, if each is constituted by love abiding in its nature, and each ends before the other begins." Freely translated into the terms of ordinary speech, an abiding marriage love need only abide until another marriage love crowds it out, which is about all the promiscuity which the humming-bird kind of love and marriage really needs.

Our author has this to say about what the parties who have experienced the death of "natural marriage" should do:

"The question is not whether they ought to separate, or ought to secure a divorce, or ought to marry after divorce. Those questions are personal to the parties themselves. They know best whether their natural marriage is dead. They know best the possibilities of its natural restoration. They know best whether it were better for their children that the household be held together though the home be gone."

That sounds plausible if not pretty, but it is the rock of a twisted judgment on which all the weird notions of marriage which have perplexed the world have split. It is assumed that when this peculiar "natural marriage" ceases, both parties will know it, and will together acquiesce in burying the dead thing. But that is an unwarranted inference. Who has not seen cases where one of the parties has been sure of the call incumbent to sever a marriage where love has ceased, while the other party has declared that there was on that side no dying out of the old flame. Experiences of that kind were of common observation thirty years ago, when the "social freedom" mania was running like a prairie fire through certain sections of the country. But suppose both parties are convinced that the natural marriage is dead, does that prove that they, having made a fatal blunder at the first, shall be the infallible judges to determine whether they shall try another experiment in the temporary welding process? We think not. The term "natural marriage" conveys no certain meaning. In the evolution of the individual and society, natural marriage really means the marriage of primitive peoples, and that was based on savage impulse, backed up by strength of arm and fleetness of foot, necessary to capture the desired object, and hold her against all comers. Real marriage, as we have it to-day, is the result of intellectual, social and spiritual culture, just as are all the precious things of our civilization, which contribute to human goodness and social order. As was intimated at the beginning, this book may develop thought on a subject about which too many men and women are thoughtless, and in that its value consists. The case it presents is not clear enough or conclusive enough to warrant its adoption. While the subject is up, however, the temptation is to say something on the general topic of debate.

Space will not permit an examination into the evolution of what we call conjugal love, or the development of its application and operation in human society. Still, it is true, that there are few vital concerns which have been so thoroughly buried beneath the rubbish of maudlin sentiment on the one side and sensual passion on the other, as love. The sentimentalists assume that it is a full-orbed thing, bounding at once from two hearts that beat as one, and whom our author would have welded into "a single intellectual and moral being." But this notion is misleading and mischievous. Conjugal love is a plant that steadily grows from its beginning in the life experiences of morally healthy men and women.

A generation ago, after the free love mania had captured the National Spiritualist Association, and had addled the pates of silly men and women in many parts of the country, the late Prof. J. W. Pike delivered a lecture in Washington on "The Fallacies of the Free Love Theory." In that lecture, which completely routed the whole movement, Professor Pike laid down the following proposition, which is so wise and healthy that it might well be printed on the hearts of all married people.

"The germ of love may be planted at first sight; but the full, complete, perfected love is the growth of years; it is a product, the result of a thousand little endearments, a thousand little sacrifices and tributes from each for the good of the other. If people did but appreciate the joy and peace which real love can give, would they not give more pains and thought to its culture and growth? Would they not carefully nourish the tender plant?"

False standards of compatibility, and impossible expectations on the part of married people, lie at the basis of the increasing domestic infelicity in the world. When this is supplemented by false theories and real superstitions, the sorry effect is increased. Let the notion get abroad that if marriage is not one continuous turtle dove experience, the love on which it is based is dead; let it be considered that some marvelous experience of welding of two people into a single being must come, or the marriage is a failure; let the thought once enter the head of either party that every misunderstanding, or giving away to the temper that doth so easily beset us, is ground for es-

trangement and separation, and business will be multiplied for the divorce courts far beyond their ability to meet.

Men and women must grow in the marriage relation just as they grow in all of the graces of character and life. Individuality ought not to be sunk, and where it is there is no growth. The real things which cement the marriage relation into the holiest and most enduring of all our social arrangements are developed out of the common struggle, not for uniformity, but simply for understanding. Two people, who during the long years have had a daily experience of common resistance of temptation, of mutual schooling in forbearance, of united labor in home building, find that love so grows with its growth and so strengthens with its strength, that the wasted cheek becomes beautiful, the bent form lovely and the cares of life enjoyable.

We need no new fads to make marriage understandable or ethical. The simple purpose of one man and one woman, who love each other, to try and behave themselves in all things; to develop the spirit of tenderness and toleration; to live above the petty vanities and vexations of life; to expect no more of each other than may be meet; will drive the dividing infelicities out of the life, and eliminate bitterness from the heart. We do not now need to exploit new or old philosophies of marriage, but to get the right spirit. It will then be the experience of married people that love will ripen with age, and when one of them goes into the great beyond the one left behind may say as Bryant did of his wife in the poem, "The Future Life":

"Will not thy own meek heart demand me there?
That heart whose fondest throbs to me were given—
My name on earth was ever in thy prayer,
And wilt thou never utter it in heaven?

"The love that lived through all the stormy past,
And meekly with my harsher nature bore,
And deeper grew, and tender to the last,
Shall it expire with life and be no more?

"Shalt thou not teach me in that calmer home,
The wisdom that I learned so ill in this—
The wisdom which is love—till I become
Thy fit companion in that land of bliss."

H. W. W.

RELIGION IN FRANCE.

[Editorial note in *British Friend* for Sixth month.]

M. Paul Sabatier, in presenting us with a copy of the second edition of his book, "La Séparation des Eglises et de l'Etat," writes us a letter in which he points to the recent election as proving his assertion that the new law is the expression of the will of the French people. The troubles that in February last arose about the inventories of church property were, he says, loud and clamorous, but insincere and confined to a few. In the preface to the second edition he says that the immense correspondence, which his book has brought upon him, has given him an insight into the deep movement that is going on among the French clergy. He believes that the younger clergy are being carried irresistibly into the scientific spirit, and that it is in this spirit they will approach philosophy, history and the Bible. But he does not believe that they will either become less religious, or join the Protestant churches. He thinks that France is travailing in birth with a new manifestation of the religious spirit, which will clothe itself in a form adapted to the general movement of thought.

LABOR AND LEISURE.

The human race for ages upon ages has been enslaved by ignorance and by interested persons whose object it has been to confine the minds of men, thereby doing more injury than if with infected hands they purposely imposed disease on the heads of the people. Almost worse than these, and at the present day as injurious, are those persons incessantly declaring, teaching and impressing upon all that to work is man's highest condition.

This our earth produces not only a sufficiency and a superabundance, but in one year pours a cornucopia of good things forth, enough to fill us all for many years in succession. The only reason we do not enjoy it is the want of rational organization. I know, of course, and all who think know, that some labor or supervision will be always necessary, since the plough must travel the furrow and the seed must be sown: but I maintain that a tenth—nay, a hundredth—part of the labor and slavery now gone through will be sufficient, and that in the course of time, as organization perfects itself and discoveries advance, even that part will diminish.

Is ideal man, then, to be idle? I answer that, if so, I see no wrong, but a great good. I deny altogether that idleness is an evil, or that it produces evil, and I am well aware why the interested are so bitter against idleness—namely, because it gives time for thought, and if men had time to think their reign would come to an end. Idleness—that is, the absence of the necessity to work for subsistence—is a great good.

I hope succeeding generations will be able to be idle. I hope that nine-tenths of their time will be leisure time; that they may enjoy their days, and the earth, and the beauty of this wonderful world; that they may rest by the sea and dream; that they may dance and sing, and eat and drink. I will work towards that end with all my heart. If employment they must have—and the restlessness of the mind will ensure that some will be followed—then they will find scope enough in the perfection of their physical frames, in the expansion of the mind, in the enlargement of the soul. They shall not work for bread, but for their souls.—*Richard Jeffries, in "The Story of My Heart."*

Religion may decay more and more, while the forms of religion take on greater and greater magnificence. The growth of ceremony and holy days must be watched to see that they grow out of the life of religion, and are not parasites sucking its spirit and robbing it of its life.—*The Independent.*

FRIENDS' INTELLIGENCER.

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COMMENCEMENT SEASON.

The past few weeks have witnessed the graduation from schools and colleges of an army of trained young men and women, ready to take up their share of the world's work. The closing of school or college life is usually marked by somewhat elaborate formal ceremonies. The graduates, in addition to their diplomas receive a large store of good advice, and are usually not behind hand in dealing out the same commodity through the medium of their orations.

Perhaps there is a tendency to emphasize graduating exercises too much, and to introduce unnecessary formalism, but there is a certain healthful stimulus in such occasions upon which we wish briefly to comment.

The survey of a large number of themes chosen by present-year graduates shows a strong tendency away from the presentation of strictly historic matter, and the results of abstract scholarship and toward a consideration of the things which vitally effect our lives to-day, and the conditions which the present generations of men have to meet. The philosophy of history is, of course, not ignored in the treatment of present-day topics, but is applied so as to give dynamic force to its stored-up truths. The present-day graduate indicates in his commencement oration that his study has prepared him primarily for usefulness, and made research the handmaiden of this purpose, not an end in itself. Very many of the student orations are teeming with real interest to the listeners. Instead of being filled with platitudes, they have frequently taken on the spirit of living interest, so that listeners were more conscious of the thought than the oratory of the youthful speakers.

Moreover, the moral and ethical conclusions reached by the speakers always point to the same high mark. The ideals of life, character, and citizenship portrayed by student moralists and venerable and worldly-wise orators on the commencement platforms are all essentially elevating. Wrong-doing in high places is never condoned; the voice of every speaker rings clearly the note of truth, justice, purity and responsibility for men and nations. And when all over the country during the graduating season, so many thousand speakers on such a variety of themes, and subject to varied environment, all sound the same note as to the real essentials of manhood and citizenship, we may believe that the great heart of humanity beats true, that, in spite of corruption and dishonesty and specious reasoning and the dominion of the greed for gain, the men and women who are being trained for the future hold honor and truth no less dear than the founders of the Church, and cherish no lower ideals of civic righteousness and freedom than the patriots who gave us a nation.

The advice freely offered to graduates and listened to by thronged audiences is an oft-told story, but the best things are the ones that abide with us, and it is a help and inspiration to us all to turn aside from the routine of business and listen to a restatement of the essential truths which help to make human life what God meant it to be. Commencement season is therefore not only of importance to the graduates who receive at this time the tangible evidence of their efforts toward scholarship, but is a time of real value to the multitude of attenders of school and college exercises who need the message to the graduates as a reminder and renewed inspiration to living close to their own highest ideals.

Of the recent session of London Yearly Meeting the *British Friend* says, editorially:

"This year the manifestation of love and unity, beneath and above differences of expression, was very striking. The discussion on 'The State of the Society' carried us to the root of the questions that have divided Friends from one another for the last century, if not longer. The powerful and stimulating address by Dr. S. P. Thompson, on the need for a clearer understanding and a stronger grasp of our central message of the Light Within, raised the discussion to a high level. Those Friends who have fed their souls on the evangelical form of Quakerism which we have come to associate with the name of Joseph John Gurney, found the address one-sided; but we believe it is in line with the best thought and life of the Society of Friends to-day. We are convinced that T. Edmund Harvey was right in claiming that there is nothing in such a presentation which is inconsistent with the most thorough-going loyalty to Jesus Christ. It is not a verbal creed, or the saying 'Lord, Lord,' that He requires of us; but a deep heart-surrender to his will, and the opening of our souls to the light of His Spirit within us."

Judge Benjamin Lindsay, of the Denver Juvenile Court, has pledged himself to refuse the $5,000,000 offered him by John D. Rockefeller with which to finance a national juvenile improvement association. When he was in St. Paul at the biennial meeting of women's clubs, Jane Addams told him that the other workers, herself included, could not federate with any association that was to be financed by John D. Rockefeller. If these charity workers could not accept this money without feeling that it would restrict their independence of action, they did right to refuse the money. The growing public sentiment that it is better not to have money than to obtain it by questionable methods is cause for encouragement. But

those who have acquired large fortunes must do something with their money. It is not in their power to give back what may have been wrongfully acquired to those who are rightfully entitled to it. There are thousands of men who have made fortunes by means that would not bear close scrutiny. Is it not better that they should expend this money in ways that will benefit the public rather than hand down more than is needed to their children and grandchildren? Will not our students of sociology suggest some way by which great fortunes may be distributed without in any way hampering the freedom of speech and action of those who use it.

If Friends are to make their testimony for peace effective, they should be ready to protest against every extension of increase of preparations for war. Between the sessions of the yearly meetings the Representative Committees might well take action along this line. The House of Representatives has just passed a bill doubling the appropriation of one million dollars for the use of the National Guard. Whenever a bill of this character comes up for discussion would it not be well for every monthly or quarterly meeting held while it is pending to send an expression of its feeling in the matter to the representatives in Congress of the district and State in which the meeting is situated?

The Congress of the United States has promptly expressed its sympathy for the Russian Jews, as it ought to have done long ago for the sufferers in the Congo State. The following resolution was adopted by both Senate and House without dissent:

"That the people of the United States are horrified by the reports of the massacre of Hebrews in Russia on account of their race and religion, and that those bereaved thereby have the hearty sympathy of the people of this country."

There is one thing more that our government can do for these persecuted people, and that is to place as few restrictions as possible upon their immigration to America. If ever any people needed a harbor of refuge, they do, and those who have already come to us make peaceful and industrious citizens.

One of the most effective means of reducing tuberculosis, says *Charities and the Commons*, is the traveling tuberculosis exhibition. An exhibit was first prepared for the National Association held in Chicago last winter. It has since gone to seven cities and has been seen by 216,000 persons. Similar, but smaller, exhibits are now being given in different parts of New York city. The traveling tuberculosis exhibit in Milwaukee for two weeks in Fifth month registered an attendance of 54,000. In a large first-floor store on a busy down-town street fifteen set lectures, with thirty half-hour talks with stereopticon, were given in the same room with the exhibits. The cost was defrayed by the City Council, and among the results are separate pavilions for tubercular patients at the county hospital and insane asylums, enforcement of the anti-spitting ordinance, a new building code, a new pure food law, city meat inspection, a largely-increased reporting by physicians of tubercular cases, a requirement that all herds furnishing milk to the city be certified as having passed the tuberculin test, a semi-charitable sanatorium for private treatment, and the voluntary organization of all sanitary police to promote efficiency.

The Public, Chicago, has again and again called attention to the autocratic power wielded by the Postmaster-General over what is known as "second class matter," and other newspapers are awakening to the dangers of the situation. Periodical publishers are allowed to mail their publications in bulk at the rate of one cent a pound. This is said to involve an annual loss to the government of $30,000,000. The Post-office Department claims that periodical publications thus are "subsidized" by Congress, and exercises the right to say to what publications the subsidy may be extended. The Postmaster-General may and does deny second-class privileges to any publication which in his opinion is immoral, or published mainly for advertising purposes, or to promote a swindling business enterprise, or which does not contain a large enough proportion of original matter. If the publisher of a paper is informed that more original matter must be inserted, and respectfully asks how much more, he is informed that "it is not within the province of this office to advise publishers as to the changes necessary to be made in their publications in order to make them conform to the requirements of 'mailable matter of the second class.'" We have no reason to doubt that the Post-office Department is using its power in the direction of morality and economy, but that it should be allowed to render decisions against which there is no appeal is not in accord with our ideals of democratic government.

NOTES BY THE WAY.

The afternoon of Sixth month 9th we became the guests of Charles Major and family at Norristown, and the next day attended the interesting meeting at that place. In the afternoon a wagon ride took us to the "ancient" meeting house at Upper Providence, where there has been no regular gathering of Friends for many years, but on this occasion a large company filled its old-fashioned seats. Alvan Haines and Elwood Roberts had a share in the service of the meeting. With more than ordinary concern and sacrifice, Mary Livezey and other Friends at Norristown have been conducting a First-day School at Upper Providence for some months, with a most encouraging interest on the part of the residents in the neighborhood. It is a missionary effort which has much promise in it, and is worthy of general encouragement and imitation.

* * *

Sixth month 17th found us in West Chester, where one of the large meetings of our "branch" of Friends is held in the midst of a life and interest, a

standing testimony to the concerned and capable leadership which exists there. In the afternoon a trip was made to Old Birmingham, about five miles from West Chester, where a philanthropic meeting was held, and the subject of "The Death Penalty and Other Penalties" was considered. Richard Darlington and Dr. Palmer, of West Chester, took part in the discussion.

* * *

Third-day afternoon our steps were turned towards Millville, Pa. With David Masters for traveling companion a most pleasant journey was made to Berwick, by way of the coal regions, from Pottsville over the mountains. We reached Millville Fourth-day morning, and attended the monthly meeting. The Half-Yearly Meeting the next day, and the "Youths' Meeting" on Sixth-day were largely attended, and to the visitors were helpful occasions. On Sixth-day evening an address was delivered in the meeting house, on "Present-day Quakerism." The attendance was encouraging. The three days spent with the Friends at Millville will linger long in memory among life's pleasant experiences.

* * *

Millville is a thoroughly homogeneous Friendly community. Two families in the early days of the settlement laid the Friendly foundations broad and deep, and these families still are the mainstays of the meeting. They are the Eves and the Kesters. When an Eves did not marry a Kester, a Kester married an Eves, so that a bond of natural as well as spiritual relationship characterizes the community. These families are also much in evidence in the material and business affairs of the town, as well as in the meeting matters. Manifest integrity and the things that are rightfully substantial are in evidence in this Friendly community. A seminary of learning under the care of Friends has long been an important educational institution in the community. Here William Burgess and Henry Russell in times past taught and left behind them a shining influence for good. Edith Eves is their successor now, and is worthily filling the place of her predecessors.

* * *

Seventh-day morning, the 23d instant, we were homeward bound, by way of Bloomsburg, called "Bloom" for short in the local vernacular. The trip was made in John Eves's automobile, and with so safe a manipulator of the machine the trip was made without incident or accident. William Masters and George Eves, the latter an Ann Arbor student, were companions on this most pleasant ride. It is a region of inspiring scenery, and surely the beauty, if not the strength of the hills, was ours on this trip. The sprinkling of pine and hemlock in the wooded spaces gave all the varied tints of green to the landscape, and made an almost perpetual panorama of natural loveliness as the "auto" speeded on its way.

* * *

We were glad while in Millville to meet the members of the Reading Circle, which has been holding sessions all winter, but is now taking a well-earned vacation. The work of the circle will be renewed in the fall. The members report much interest in the course, and not a little profit derived from perusing the books.

* * *

Last First-day the meeting at Langhorne was attended, and in the afternoon an address on "Good Literature" was given at a philanthropic meeting held under the care of the Bucks Quarterly Meeting's Committee. In the evening we visited the Home in Germantown, and attended the meeting which is held every evening by the dwellers in that favored institution. Surely it was little less than an inspiration which prompted the establishment of this Home, where so many Friends find their lot cast in pleasant places.

H. W. W.

MICHAEL DAVITT'S WILL.

Michael Davitt was twice imprisoned for political offences. When released it was each time on a "ticket of leave." Two of these "tickets," framed, hung on the walls of his room. He showed them to his friends with pride. He spoke of them as "patents of political nobility."

But Davitt wrote for himself a greater patent of a higher nobility. He wrote a will in which the three chief legacies were: To his friends, "kind thoughts"; to his enemies, "the fullest possible forgiveness"; and to Ireland, "my undying prayer for her absolute freedom and independence, which it was my life's ambition to try to obtain for her."

The author of these generous lines was never one of the fortunate, happy and successful. All his life long Davitt met with little but misfortune, disappointment and failure. In childhood he saw his parents driven not only from their farm, but from Ireland itself. At ten years of age he worked in a cotton mill till his arm was caught in the machinery and wrenched away. At thirteen, maimed, he was a printer. His views on Irish government early led to his prosecution and conviction, and he spent the eight best years of his manhood, from twenty-four to thirty-two, in the cells. His health was always bad, his means always straitened. A few years ago he was a bankrupt. He has left his family poor.

This is the gloomy story of a man who wrote in his will a golden message. It is something new in wills, where smaller men have often shown how spite may sting from the grave or a last shaft of hate be shot from the tomb. Never was anything turned to nobler use than when from suffering, poverty and injustice Davitt learned love, forgiveness and hope.—*The New York World.*

How many an angel lies enthralled within rough human souls, needing only an angel to set him free. The first step in the art is faith in goodness; the second, love of goodness; the third, employment of the heavenly weapons—kindness and influence and prayer.—*Knox Little.*

FISHING CREEK HALF YEAR'S MEETING.

Friends gathered as usual at Millville, Pa., to hold the sessions comprising the Half Year's Meeting on the 20th, 21st and 22d of Sixth month. Our friend Henry W. Wilbur was with us the whole time, and ministering on all these occasions, his service was highly appreciated. On Fourth-day he dwelt upon guarding our hearts so as to keep out of our minds those things that weaken, disturb and destroy, especially those worries and frets which in everyday affairs often cause us so much disquietude. It is folly to allow ourselves to be continually troubled either about what has happened or about what is yet to happen.

Fifth-day.—In his discourse Henry Wilbur took a view of the early condition of the earth's crust, its alternations of elevation above and submergence beneath the waters, until it became established as dry land, and fitted for higher forms of animated existence. In this way the Creator was forming and changing our planet with a definite and comprehensive end to be reached, exercising his power and energy, which has never ceased its action. Briefly tracing the course of material development to the age of man, he showed that it is his province in the sphere of activity allotted him to co-operate with the Creator in forming, reforming and beautifying this, his temporal home; that he is granted the use of power to harness the destructive agencies of nature, and utilize them for his own benefit, and that he can direct his thought and effort to reclaim the miasmatic swamp and turn it into the fruitful field, removing a source of danger and death, and replacing it by what may yield him profit and advantage. Rising still higher, as he, with divine help, carries the work into his heart and brings about changes there in the line of improvement, he transforms all that is hurtful to himself into beneficent instrumentalities for bettering his condition, and becomes able to drive out hate, envy, and passion by inculcating the sentiments of love and peace. And he comes to recognize the fact that no man's work is to be overlooked, no matter how insignificant it may appear, for all are parts of a stupendous whole, and each occupies a place that no other person can fill, and has a work to do that no one else can perform. Human individuality and action bring out that wonderful thing called influence, aptly represented in casting a pebble into the sea, where the little undulations ever widen their circles until they reach the farthest shores.

Sixth Day.—Henry W. Wilbur treated on worship in its broadest sense, discussing its various features. He went on to speak of moral delinquents, with whom it is necessary for the meeting to deal, comparing them to those afflicted with sores or wounds, subject to treatment. In outward surgery the knife is not to be applied without first using the anæsthetic, and after the operation the antiseptic, with its healing effect. In moral and spiritual surgery the anæsthetic is sympathy, and the antiseptic is love. Avoiding all anger or harshness, the man in this situation is more likely to be reached and his restoration effected, an object of the greatest concern. The speaker also brought in very appropriately some lines of Coleridge in the course of this day's ministration, at the close of which he offered a beautiful prayer.

William U. John arose, saying: "The letter killeth, but the spirit giveth life." When "England became the people of a book, and that book was the Bible," a literal interpretation led to a perversion of the benefit derived from the Scriptures by the Puritans, as may be seen in their holding up for imitation such an example as Samuel hewing Agag in pieces, and lauding the deed as a just and righteous act. It was no wonder that Cromwell and his men, though they spent evenings in prayer, and were clear of profanity and drunkenness, marched into battle singing Psalms, and deviated widely from the Christian ideal in the notion that they were commissioned to destroy "the Lord's enemies."

It was the regret of the writer that he could not be present at a lecture on "Present-day Quakerism," to be delivered at the meeting house of Friends in Millville on Sixth-day evening by H. W. Wilbur.

The recurrence of meetings, the occasions of coming together, the mingling of Friends in a religious and social capacity, among those concerned, induces spiritual growth as well as tends to forge the links that unite us in the chains of friendship and brotherly regard. It is of importance that all who bear the name of Friends, as well as others, be brought to attend these stated meetings, where the good that flows toward all from an unseen source, may affect those assembled with a secret sense of their own fallibility and the need of spiritual sustenance, and may reach the careless and indifferent, even through the silence; and when this is reinforced by the spoken word, it may impress them seriously, and open to their mental vision clearer views of the Truth.

After meetings are concluded, opportunity is afforded to carry home something of the soul satisfying feeling experienced, which should stimulate us to move forward in the attainment of those graces that adorn the true Christian. G. J.

Elysburg, Pa.

PURCHASE CONFERENCE.

A very interesting week-end conference was held Sixth month 9th, 1906, at the old meeting house at Purchase, N. Y. It was attended not only by our own Friends, but use was made of the fellowship thought that is among the young Friends, and the meeting was addressed by several of "the other branch," two of whom were upon the program. Invitations to ministers and members of the churches of the neighborhood were accepted, and remarks made by them in the open discussions indicated interest and sympathy with the aims and aspirations of our Society. The part taken by them was notable for not being that of useless laudation, though many appreciative words were said; but there was also kindly advice and suggestion. The main addresses were by William W. Birdsall, on "Keeping the Faith"; Alfred Busselle, on "Motives in Study of Quakerism"; LaVergne Gardner, on "The Indwelling Spirit";

"Peace," by Bertha Ufford; "Reverence," by Martha G. Haviland; "Brotherhood," by Ellis W. Bacon, and "The New Emphasis of Religion," by Edward A. Pennock. Among the thoughts suggested by the addresses were that we have a faith to keep and to testify to in the world; that we have a message, but must prepare ourselves to deliver it. A study of Quakerism will show how men have comported themselves when they have felt that they were moved by the Inner Light, and we shall thereby learn better to comprehend the spiritual reason of our Friendly institutions, and learn to fit them to our present needs. "It is for us so to develop and present the religion of the spirit that even ears that are dull shall hear." Through all the conference seemed to run the thought of a brotherhood among men which needs realization, so that there shall be peace and co-operation for mutual helpfulness between individuals, between the religious denominations, and among the nations, resulting from a personal, individual experience of that inner peace which shall do away with the causes of wars and misunderstandings.

The First-day morning meeting for worship was helped by the attendance of many Friends who remained over from the conference. H. M. H.

HENRY W. WILBUR AT BIRMINGHAM.

The philanthropic meeting under the care of Concord Quarterly Meeting, held at Birmingham meeting house, Sixth month 17th, was not so well attended as usual, owing to the threatening, gusty weather, and to another philanthropic meeting at the same time in the Western Quarter, at New Garden. The topic for consideration was "Capital Punishment." Henry W. Wilbur demonstrated the utter inefficiency of the present law, to bring about the conviction and punishment of murderers. There was something startling in the statistics presented, of the small percentage of those tried for murder who were convicted, and the delay and enormous expense of their trials. From conversation with some who were present, it is plain that a new interest has been awakened in the subject of the death penalty. S.

LONDON YEARLY MEETING.

(Continued.)

[Condensed for FRIENDS' INTELLIGENCER from reports in *The Friend* (London) for Sixth month 1st and Sixth month 8th.]

On Second-day morning, in joint session, when the proposed conference on social matters had been disposed of by deciding to devote at least two sessions of the yearly meeting of 1907 to it, the question of the Wider Fellowship was entered upon, being introduced with the reading of the minute made by the yearly meeting of last year, as follows:

Our attention has been drawn to the power that Adult Schools are exercising in creating among their members a desire for close religious fellowship with organized religious bodies. While we do not regret that some of these persons should be finding this desire met by joining other denominations, and while we have no wish to destroy the unsectarian character of these schools, we have had brought home to us the greatness of our opportunity and privilege at this time, in giving the right hand of fellowship, officially as well as individually, to so many earnest men and women. We earnestly desire that our members generally, whether themselves connected with the Adult School movement or not, may see in these rapidly widening opportunities for sharing the blessings of our spiritual communion and fellowship with very large numbers outside our own small membership the call of God to enter into a larger and more far-reaching service for humanity.

It is suggested that our present rules and organization may be found sufficient to meet these needs so far as it is possible at the moment. In this connection we remind our members of the altered rules for Preparative Meetings adopted in 1899. The following proposals have been made at this meeting, viz.: the setting apart by our Monthly and Preparative Meetings, in connection with each congregation or group of congregations, of Extension or Pastoral Committees with large powers given to them, with the object of fostering the ministry in any meetings which are held largely for Adult School members, the building up of these congregations, and the forming of simple Fellowships of those who have become connected with us through our Adult School and other agencies. We also draw the attention of meetings for discipline to the plan already adopted in some of our meetings of opening up some of their sittings for the attendance of others than our own members. In considering this great question, we are deeply concerned that none of our traditions may stand in the way of a large-hearted spirit of adaptability, and that the views on liberty under the Holy Spirit, for which our Society has stood for two and a half centuries, should be interpreted by our members in the light of the facts and the needs of to-day.

In the discussion William C. Braithwaite said the central thought in the minute was the danger of becoming stereotyped in our methods, and that we should build "not a museum, but a church; and not a church, but a fellowship." Quakerism, perhaps, had devoted itself too much to producing beautiful specimens of Christianity that could be laid away in a museum, and too little to the producing of a spiritual faith vitally in touch with the needs of men. The great value of the discussion would not be as it resulted in any little peddling alterations to our organization, but in showing to our members that our fellowship and our discipleship were much bigger than our organization, to which some Friends seemed to be inclined to bow down, but which should be a plastic thing that could be moulded in accordance with the Divine Spirit from day to day. He believed that the Society would take a great step forward when it threw a larger amount of responsibility on the congregations. If an Adult School were started in a building put up at the cost of Friends and with Friends associated with it, it was a most natural thing that they should want a meeting of a very simple kind, and it would be hurtful to attempt to force on them a precise, formal meeting for worship that might be well suited to a different kind of congregation. We need to trust the spiritual life of our members.

W. E. Turner preferred the term "associate fellowship" to that of "associate membership." Alfred H. Brown, as an old adult school teacher, and knowing something of the men who come to our schools, said that Friends were meeting a very real need of the workingmen in holding out to them our meetings for worship, where the teaching of God could come direct to the human heart, without any human interference.

John William Graham spoke of the book, "Religions of Authority and the Religion of the Spirit," by the late Auguste Sabatier, in which he wrote of the

religion of the spirit founded by our Lord himself, and obscured through many centuries by the weaknesses of men. In the reply to this by a Catholic priest there was the assumption that the religion of the spirit had never been a practical working religion. But it had been such in our own little Society for two centuries and a half. If we had hold of this religion of the spirit aright there would not be this balancing in our speeches and thought between what we should say about Christ and what we should say about the Inward Light. He believed if we lived more vividly, more efficiently, in the life of Jesus Christ in the Church, we should not fail to attract. He did not find our meetings for worship and our principles dry, or the dear Friends who held them anything like specimens in a museum. Let us not be discouraged by the little meetings, but remember that the world was waiting for the religion of the Spirit at our hands and at those of others.

W. H. F. Alexander said that what was needed was the spirit of friendship shown practically to those who came into our meetings. If we would realize that many of these were hungering a little to be with us, if we really tried to put ourselves alongside of them, to know something of their home life, to give them a welcome, and to see as much of them in our homes as of those who were our own members, we should very soon solve this question. William Hobson had had intercourse with a great many young Friends, and he believed there was a great receptivity for our principles. But the need on his mind was that our principles and our practices should harmonize—that we should show that we were a real brotherhood. Love always sacrificed, always devised. But we were often cold to strangers because they had not been properly introduced. We needed to have our cowardice melted away and God himself ruling in our church work. Walter Robson: When bishops and others flattered us, he wondered why they did not join themselves to us if they thought so much of us. But what were the meetings that we wanted people to come to? Let each look at his own meeting. Did we feel that people who came to them were very likely to feel tempted to make their home there? Had we a ministry likely to impress thoughtful people? And it was thoughtful people who were most likely to join Friends, those who "felt deep." It was not by showing people how little difference there was between us and other denominations, but by showing them the tremendous difference, that we were likely to win them. We needed so to travail in spirit for our meetings that those who were attracted to them should be led to make them their spiritual home.

Joseph Elkinton mentioned three tests of true Quakerism: there must be simplicity and spiritual life, then there would be the rising of the divine light in their souls, and they would be ready to be gathered in.

Joshua Rowntree said that no legislative change of any moment had been suggested, and probably in that the meeting would be right. Would it not be well to have the larger view of this question, in our various localities, brought at certain times clearly before us? Reports showed that the yearly meeting had 18,500 members, 7,500 attenders, and adult schools containing a membership of about 71,000. Surely these statistics help to increase our sense of responsibility.

The session closed with the adoption of a minute commending the spiritual aspect of the matter to the earnest consideration of the subordinate meetings.

MEETINGS OF MINISTRY AND OVERSIGHT.

At the afternoon session on Second-day, in joint session, there was again a large attendance. The report of the special committee appointed last year on the subject of the constitution of the meetings on ministry and oversight was presented. It contained the following paragraph:

> While we recognize that there are wide divergencies of view with respect to the subject on which we are instructed to report, our consideration has satisfied us that the time has come for allowing other arrangements in substitution for the existing organization of Meetings on Ministry and Oversight to be introduced where desired. Many Friends believe that *ad hoc* committees directly responsible to and reporting to the Monthly or Quarterly Meeting, and concerned with special executive work, such as the help of the ministry, pastoral oversight, and extension and evangelistic work, would provide a more efficient arrangement than the present somewhat rigid organization with its very general duties and its stated meetings of official members. In 1904 the Yearly Meeting approved the establishment of *ad hoc* committees for fostering helpful ministry, and committees for extension work are being constituted in some districts, but the formation of these *ad hoc* committees is difficult while the duplicate organization of the regular Monthly and Quarterly Meetings on Ministry and Oversight has to be maintained.

Edward Grubb, who had been asked to speak for the committee, gave an outline of the main features of the report. Twenty monthly meetings, mostly large and active, reported that the work supposed to be done by the monthly meeting on ministry and oversight was spread over other bodies, such as quarterly, monthly and preparative meetings at large. About half the meetings were satisfied, and the other half rather strongly dissatisfied with the present arrangements. The committee proposed that monthly and quarterly meetings should be given the option of continuing the present arrangements, calling the ministry and oversight meetings committees, and receiving reports from them at the monthly meeting; or laying down the present organization for one more adapted to local needs. If the present rigid arrangements were laid down, the logical sequence seemed to be that we must lay down the yearly meeting on ministry and oversight, substituting sittings of the yearly meeting itself. Respecting the general nature of the proposals, there had been criticisms which seemed to him, and he spoke on behalf of the committee, hardly relevant. It was not suggested by the committee that there should be any abandonment of any duties now done, but that they should be done better. Not only did no one suggest that, but he might fairly say no one on the committee in the faintest degree supposed a change of machinery would produce fresh spiritual life. That must come from the one source; but faulty machinery might check the flow of that life and render it less effective. He felt the greater efficiency of a definite committee, appointed for a definite work, over one not appointed by

the monthly meeting or definitely responsible to it, as is the case with the present meeting of ministry and oversight.

Thomas Pumphrey firmly believed the monthly and quarterly meetings would assume a more spiritual character because more spiritual work was entrusted to them. W. E. Turner, looking back upon the past, recalled the venerable and select meetings of ministers and elders, how their doors were opened to overseers; and later, how monthly meetings were encouraged to add to their ministry and oversight meetings well-concerned Friends. He desired that in still further throwing open the doors for the more spiritual work of the church, the young people should not feel that they were being given a special privilege, but that they should feel the responsibility of being called upon by virtue of their membership to enter into all the present service of the ministry and oversight meeting. He hoped the monthly meetings as a whole would take in hand the whole business of the spiritual deliberation on the affairs of the neighborhood, thus imparting additional thought and earnestness into the deliberations. Edward Worsdell spoke of the present seeming chaos, and thought the way out, as proposed, by a principle of local option, would carry all that was wanted.

Richard Reynolds Fox thought the yearly meeting on ministry and oversight was often the best part of the yearly meeting. He hoped they would pause before taking such a step as this. It was true there was at times a difficulty in finding subjects for the quarterly meetings on ministry and oversight, but in his own quarterly meeting some of their very best concerns had arisen in that meeting. Frank Dymond thought if the yearly meeting on ministry and oversight were really the best part of the yearly meeting, it ought to be thrown open for all to share in. He believed a large amount of time was now wasted by the duplication of work. John Ashworth agreed with R. R. Fox. William Littleboy felt the undesirability that the discussion of some of the yearly meeting business should be so anticipated in the meeting on ministry and oversight as to deprive it of its strength and power. He thought the peculiar virtue of the report was that it did not force upon one locality the consideration of questions arising out of the condition of another. He did not regard the proposals as drastic, but believed they would add much strength to our meetings.

The minute finally adopted stood as follows:

That Monthly and Quarterly Meetings are empowered, as they may think best, either to continue their Meetings on Ministry and Oversight under the name of Ministry and Oversight Committees (reporting to and responsible to their Monthly or Quarterly Meeting), or to lay them down in order to replace them by such other arrangements in each locality as will ensure the efficient discharge of the duties hitherto committed to Meetings on Ministry and Oversight.

That in cases where it is concluded to lay down the Meeting on Ministry and Oversight, each Monthly or Quarterly Meeting (as the case may be) is requested to provide for the special consideration in the Monthly or Quarterly Meeting itself from time to time of the deeper subjects which have hitherto engaged the care of Meetings on Ministry and Oversight; and—

To consider the propriety of appointing, with adequate executive powers, one or more standing committees for fostering helpful ministry, for pastoral work, and for extension and evangelistic work, these committees consisting of such members as may be thought most suitable, whether ministers, elders, or overseers, or others.

All Quarterly Meetings are directed to report to the Yearly Meeting of 1907 for themselves and their constituent Monthly Meetings what action has been taken pursuant to these recommendations.

The place of the Yearly Meeting on Ministry and Oversight shall be taken by sittings of the Yearly Meeting, for the consideration of proposals for service abroad and other subjects of a spiritual rather than of a routine character, which would not be suitably dealt with in the consideration of the state of the Society.

Committees under appointment of the Yearly Meeting on Ministry and Oversight are to be retained as Committees of the Yearly Meeting.

The Meeting for Sufferings is requested to arrange, so far as possible, for the consideration early in the Yearly Meeting of the subjects referred to in the preceding paragraph.

We refer to the Meeting for Sufferings the question of reporting what consequential changes in the practice of the Society are rendered advisable owing to the acceptance of these recommendations, including any changes that may be required in the preliminary steps to be taken in acknowledging ministers, and what revision of the portion of the Book of Christian Discipline relating to Meetings on Ministry and Oversight should be made. Subject to this, it will be clearly understood that nothing in this minute affects the present regulations with respect to the recording of ministers and the appointment and duties of elders and overseers.

The Meeting for Sufferings is empowered to make such fresh arrangements as to the date of the opening of our next Yearly Meeting as may seem best in view of this decision. It is also requested to prepare a summary of the report asked for in Clause 3. It is understood that the Yearly Meeting on Ministry and Oversight will hold its concluding sitting this year as usual.

The report of the Committee on Betting and Gambling was submitted and an earnest consideration of the subject followed. The committee was continued.

(To be concluded next week.)

THE INVITATION TO ENGLISH FRIENDS ON BEHALF OF THE FIVE YEARS' MEETING.

[Editorial in the *American Friend* for Sixth month 21st.]

The Committee of Arrangements of the Five Years' Meeting sent a letter inviting London Yearly Meeting to appoint fraternal delegates to its next meeting. The yearly meeting referred the subject to the meeting for sufferings, reserving final action until next year. We print in another column the discussion over the invitation, as reported in the London *Friend*.

This discussion seems to us rather an unfortunate one. It was, we think, a mistake at present to send the invitation. But on that point there is ground for honest difference. The invitation was sent, and it called out a great variety of opinion. The discussion reveals a large amount of ignorance of the actual facts. The statement was twice made that the Five Years' Meeting excludes twenty-two yearly meetings. There are in America fourteen "Orthodox" yearly meetings, seven "Hicksite" yearly meetings and seven "Wilburite" yearly meetings—twenty-eight in all. Eleven of the fourteen compose the Five Years' Meeting, and three of the others are invited to send delegates.* The total membership of the "Wilbur-

* Philadelphia declines affiliation and correspondence with all yearly meetings of every type. Ohio and Canada have not yet adopted it. In these three yearly meetings there are about 11,000 members.

ites" is under 4,300. The "Hicksite" membership is 21,356. The membership of the yearly meetings composing the Five Years' Meeting is 81,125, out of a total of 118,181 American Friends of every kind. This shows how erroneous was the statement that the invitation came from a "minority" of American Friends. It is also an error to say that the Uniform Discipline has changed the name from "Society of Friends" to "Friends' Church." The Uniform Discipline nowhere recognizes the name "Friends' Church," nor does the Five Years' Meeting do so.

It is implied throughout this discussion by certain speakers that the Friends who compose the Five Years' Meeting have adopted a creed and are "narrow" in their attitude toward other Friends. This is an error. The Richmond Declaration is not an organic part of the Uniform Discipline, and is put in only by those yearly meetings which choose to incorporate it. The members of the Five Years' Meeting are as varied in their attitude of breadth and narrowness as the members of London Yearly Meeting itself are. They do their own thinking and are free spiritual beings. The Five Years' Meeting is organized solely with a view to service and practical endeavor, and with no aim at the formulation of a system.

So much seemed needed to correct false impressions. But there is another serious matter involved in this discussion. It is the recurrence of the old idea—a fundamentally false idea—that Christian fellowship carries with it endorsement of doctrine and practices. One Friend thought that there was danger that London Yearly Meeting would "lose its own independence" if it joined in fraternal fellowship with these eighty thousand American Friends! Another felt that it was "a great risk"! That is the ancient idea, which has made separations, and fostered exclusion and isolation. It lives on the supposition that religion is tied up to a particular set of views and practices. It misses the gospel type of Christianity.

The time has come for Friends to realize that all our Quakerism, East and West, English and American, is imperfect and partial and in the making. We all need each other, and the way toward fulfillment and realization is fraternal co-operation and helpful fellowship. Each yearly meeting is responsible for its own standards, its own ideals and its own practices. But it cannot quite stop there. It has an obligation laid upon it to share its life and its ideals with the larger brotherhood of Friends throughout the world. If there is difference of attitude and variety of view, so much the more is fellowship and co-operation needed, and the time ought to be past forever when it would be supposed that a religious body can fellowship only with bodies precisely like itself in all respects.

We have no desire to raise the question as to the essential purity and power of the Quakerism represented by the eighty thousand Friends who compose the Five Years' Meeting. It is a fact, however, that these Friends are very sincere men and women, eager for the truth and for the light, zealous to do the Master's work in the world, and quite ready for fuller revelations of truth as they come; and some of these speakers who spoke in ignorance would at least say, "let us help them all we can," if they knew all the facts.

STATEMENT OF "ESSENTIAL TRUTHS" IN THE UNIFORM DISCIPLINE.

[Printed in the *American Friend* of Sixth month 21st, with the following editorial note: "In a letter to the London *Friend* of Sixth month 1st, Silvanus Thompson gives some reasons why London Yearly Meeting should not send fraternal delegates to the Five Years' Meeting. There are in the letter some serious errors in matters of fact. Among other points he urges that the Uniform Discipline, representing a 'narow section' sic), lays 'a theological yoke upon Friends—a yoke which neither our fathers nor we were able to bear.' To show how little foundation there is for such a statement we print from the Uniform Discipline the section on 'Essential Truths.'"]

The vital principal of the Christian faith is the truth that man's salvation and higher life are personal matters between the individual soul and God.

Salvation is the deliverance from sin and the possession of spiritual life. This comes through a personal faith in Jesus Christ as the Saviour, who, through his love and sacrifice, draws us to him.

Conviction for sin is awakened by the operation of the Holy Spirit, causing the soul to feel its need of reconciliation with God. When Christ is seen as the only hope of salvation, and a man yields to him, he is brought into newness of life, and realizes that his sonship to God has become an actual reality. This transformation is wrought without the necessary agency of any human priest, or ordinance, or ceremony whatever. A changed nature and life bear witness to this new relation to him.

The whole spiritual life grows out of the soul's relation to God and its co-operation with him, not from any outward or traditional observances.

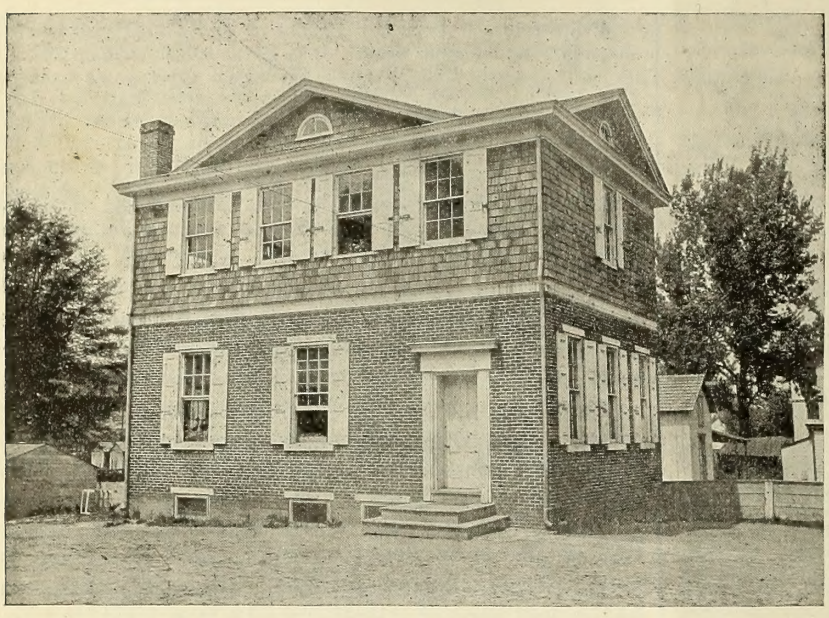
Christ himself baptizes the surrendered soul with the Holy Spirit, enduing it with power, bestowing gifts for service. This is an efficient baptism, a direct incoming of divine power for the transformation and control of the whole man. Christ himself is the spiritual bread which nourishes the soul, and he thus enters into and becomes a part of the being of those who partake of him. This participation with Christ and apprehension of him become the goal of life for the Christian. Those who thus enter into oneness with him become also joined in living union with each other as members of one body.

Both worship and Christian fellowship spring out of this immediate relation of believing souls with their God.

The Holy Scriptures were given by inspiration of God, and are the divinely authorized record of the doctrines which Christians are bound to accept, and of the moral principles which are to regulate their lives and actions. In them, as interpreted and unfolded by the Holy Spirit, is an ever fresh and unfailing source of spiritual truth for the proper guidance of life and practice.

The doctrines of the apostolic days are held by the Friends as essentials of Christianity. The Fatherhood of God; the Deity and humanity of the Son; the

gift of the Holy Spirit; the atonement through Jesus Christ by which men are reconciled to God; the Resurrection; the Highpriesthood of Christ, and the individual priesthood of believers, are all most precious truths to be held, not as traditional dogmas, but as vital, life-giving realities.



KINDERGARTEN BUILDING, MOORESTOWN FRIENDS' SCHOOL.

The sinful condition of man and his proneness to yield to temptation, the world's absolute need of a Saviour, and the cleansing from sin in forgiveness and sanctification through the blood of Jesus Christ, are the unceasing incentives to all who believe to become laborers together with God in extending his kingdom. By this calling the Friends are pledged to the proclamation of the truth wherever the Spirit leads, both in home and foreign fields.

The indwelling Spirit guides and controls the surrendered life, and the Christian's constant and supreme business is obedience to him. But, while the importance of individual guidance and obedience is thus emphasized, this fact gives no ground for license; the sanctified conclusions of the Church are above the judgment of a single individual.

The Friends find no scriptural evidence or authority for any form or degree of sacerdotalism in the Christian Church, or for the establishment of any ordinance or ceremonial rite for perpetual observance. The teachings of Jesus Christ concerning the spiritual nature of religion, the impossibilities of promoting the spiritual life by the ceremonial application of material things, the fact that faith in Jesus Christ himself is all-sufficient, the purpose of his life, death, resurrection and ascension, and his presence in the believer's heart, virtually destroy every ceremonial system and point the soul to the only satisfying source of spiritual life and power.

With faith in the wisdom of Almighty God, the Father, the Son and the Holy Spirit, and believing that it is his purpose to make his Church on earth a power for righteousness and truth, the Friends labor for the alleviation of human suffering, for the intellectual, moral and spiritual elevation of mankind, and for purified and exalted citizenship. The Friends believe war to be incompatible with Christianity, and seek to promote peaceful methods for the settlement of all differences between nations and between men.

It is an essential part of faith that a man should be in truth what he professes in word, and the underlying principle of life and action for individuals, and also for society, is transformation through the power of God and implicit obedience to his revealed will.

MOORESTOWN FRIENDS' SCHOOL.

[From the Moorestown, N. J., *Chronicle* for Sixth month 21.]

The steady growth of the Friends' High School during the past few years has been very gratifying to its friends.

The progressive committee have for some time realized the advantages that would come from an increased plant. Taking the motto of the school literary society "Facere non Dicere," they have gone to work



HIGH SCHOOL BUILDING, MOORESTOWN FRIENDS' SCHOOL.

in earnest to provide the school with an equipment excellent in every respect.

Bids are now being asked on the plans submitted by Architect William G. Leoney, which call for a new building between the High School and Kindergarten Building. This hall will be of substantial brick in the same plain, dignified architectural style of the present buildings. It will be joined to the High School Building and be connected by a covered way to the Kindergarten Building. Lockers, dressing rooms, toilet rooms, and shower baths will be provided for both boys and girls. The first floor will contain a gymnasium fifty feet by thirty feet by sixteen feet high, well lighted, ventilated and equipped with modern apparatus. An office and class room will occupy the remaining space of this floor. The second floor will be occupied entirely by the assembly room, designed to seat 300 people, independently of the large platform.

It is intended to hold not only the morning exercises in this building, but all school lectures, declamation contests, reunions, commencements, etc. Even a kitchen has been provided in the basement for occasions that minister to the inner man.

QUEENS AND THE BIRDS.

We are very glad to notice that the Queen has given to the Royal Society for the Protection of Birds full permission to use her name in any way that may conduce to the object in view. The letter, addressed to the Duchess of Portland, states that the Queen never wears "osprey feathers" herself, and will do all she can to discourage the cruelty practiced on these beautiful birds. It has long been a sore puzzle to us to see women (even members of the Society of Friends) who in the ordinary concerns of life appear to be tender-hearted, continuing to wear these plumes in the face of clear intimations as to the horrible cruelties they involve, and authoritative information that most, if not all, of the so-called "imitations" are really genuine.—*British Friend.*

THE NEED OF THE HOUR.

Fling forth the triple-colored flag to dare
The bright, untraveled highways of the air.
Blow the undaunted bugles, blow, and yet
Let not the boast betray us to forget.
Lo, there are high adventures for this hour—
Tourneys to test the sinews of our power.
For we must parry—as the years increase—
The hazards of success, the risks of peace!

What do we need to keep the nation whole,
To guard the pillars of the state? We need
The fine audacities of honest deed;
The homely old integrities of soul;
The swift temerities that take the part
Of outcast right—the wisdom of the heart;
Brave hopes that Mammon never can detain,
Nor sully with his gainless clutch for gain.

—*Edwin Markham.*

BIRTHS.

CONROW.—At their home, near Moorestown, N. J., Sixth month 11th, 1906, to Herman and Emma Hutchinson Conrow, a son, who is named Jonathan Hutchinson Conrow.

ROGERS.—At Moorestown, N. J., Sixth month 16th, 1906, to Albert D. and Elizabeth G. Rogers, a daughter, who is named Elizabeth MacAnaugh Rogers.

MARRIAGES.

GARRETT—RHOADS.—At the home of the bride, Powelton Avenue, Philadelphia, by Friends' ceremony, on Sixth month 20th, 1906, William P. Garrett, son of the late Worrall and Mary L. Garrett, of West Chester, Pa., and Lillie P. Rhoads, daughter of the late John and Elizabeth P. Rhoads, of Philadelphia, Pa.

KNIGHT—VAIL.—In Friends' Meeting House, at Plainfield, N. J., on Sixth month 13th, 1906, Frank Corman Knight and Edith Gertrude Vail, daughter of Adelbert and Gertrude E. Vail, all of Plainfield, N. J.

DEATHS.

WETHERILL.—At the residence of his son-in-law, Sharpless Walter, Kennett Square, Pa., on Sixth month 17th, 1906, Isaac Wetherill, in his 88th year. He was an esteemed member of Chester Monthly Meeting, Pennsylvania.

NOTES AND ANNOUNCEMENTS.

At Swarthmore Monthly Meeting, held Sixth month 19th, 1906, after the regular business was transacted, there was introduced the concern of Henry W. Fry, of London, England. This is that Friends in America and elsewhere become more active in spreading the doctrine of the Inward Light. He has a pamphlet which portrays this truth in great simplicity, and the meeting appointed a committee to aid him in its circulation, as all were agreed the world is ready for a revival of this fundamental doctrine of Quakerism.

A subscriber who does business in San Francisco, thinking he was behind in his payment, sent us a money order paying almost a year in advance, and along with it a letter from which we quote the following: "Although I live in Berkeley, I was in the city exery day except one, during the days of that terrible fire. From the windows of our home we could see the fire raging at night, creeping along farther and farther, and the blowing up of buildings to check the flames made it something that can never be forgotten. On the second day of the fire I passed some people who were sitting along the street with what little furniture they had saved, and I asked them how they had managed to save it when everything was burned for blocks all around. They said, 'Oh, we just moved it backward and forward from one side of the street to the other.' Our store was the first to go, and now we are doing business in a warehouse under great difficulties. I admire the pluck and energy of the people. 'The man with a smile is the man worth the while.'"

A Boston paper recently contained the statement that a Philadelphian had bought the flag carried by John G. Whittier in a political procession in Amesbury, in 1856, during the Fremont campaign. Edwin A. Brown, of the Public Library, Amesbury, Mass., writes to the Philadelphia *Ledger* that the oldest inhabitants of Amesbury are agreed that Whittier never appeared in any public procession. Possibly there may be some among our readers who can throw more light upon this matter.

The *British Friend* has the following in regard to the "greetings from the 'other branch'" to London Yearly Meeting: "A minute of Illinois Yearly Meeting of the branch known as 'Hicksite,' held near McNabb, Illinois, in September last, had been sent to the meeting, and was read by the clerk. It was signed by Clarence Mills, and stated that during the sittings of the yearly meeting a concern had arisen in regard to the advancement and promulgation of the vital testimonies and principles which had always been held by the Society of Friends; and that in the bonds of love and Christian fellowship

they desired to extend to us a fraternal greeting, accompanied with the hope that, although living under different flags and widely separated, the labors of both bodies might be as one in the work of reformation and elevation of mankind. John Ashworth, Edward Grubb and many other Friends cordially welcomed the message, and expressed much thankfulness for it. The clerk suggested that the recording clerk should be requested to send a suitable and cordial reply, and this course was adopted. William Littleboy expressed a wish that the reply could have gone from the meeting itself."

CONFERENCE NOTES.

BOARDING COTTAGES AND RATES.

In order that every one may understand how to obtain a place to stay at Mountain Lake Park, during the conference, it is thought best to publish again the following corrected list of cottages and hotels:

Name.	Distance from Auditorium	No. of Guests.
Indiana Cottage		20
E. E. Friend Cottage	4	12
J. L. Echard Cottage	4	12
Hawthorne Cottage	5	20
Milton Echard Cottage	3	25
The Dixie Cottage	2	25
The Chautauqua Cottage	2	18
The Sperry Cottage	7	20
Miss Swann's Cottage		20
Mrs. Lish's Cottage		10
De Berry Cottage	5	25
The Schrock Cottage	6	15
Mountain Lake Hotel	3	150
Assembly House	3	60
Weimar Cottage	2	20
Haydenhurst Cottage	2	20
Allenhurst Cottage	4	30
Elveron Cottage		25
Mrs. C. Hopkins' Cottage		20
Heartsease Cottage	3	20
Ohio Cottage	3	30
Arnold Cottage	3	20
Walton House	4	15
Hicks House	9	40
Rosemont Cottage	3	15
Faith Home	5	75
Inwood Cottage		15
Oak Lawn Cottage		25
Pennsylvania Cottage		12

It will be observed that no statement is made, in a few instances of the distance from the auditorium. In reference to these, it should be said that very few cottages are located more than five squares from the places of meeting.

Those expecting to attend the Conference should write to the proprietor of any one of these and secure rooms.

The rates are one dollar a day each, when two persons occupy one room, for room and board, and from $8.00 to $15.00 a week in the hotels. Single rooms, with board, in the cottages will be $10 a week, and rather higher in the hotels.

This committee offers to locate those who do not wish to make their own arrangements.

BENJ. H. MILLER, Chairman of Com. of Arrangements,
837 N. Eutaw Street, Baltimore, Md.

FRIENDS' ASSOCIATIONS.

BYBERRY, PA.—The Friends' Association was opened Sixth month 3d by Edward Comly reading a portion of the 37th Psalm. The annual report of the Press Association of Baltimore Yearly Meeting was read, and it was decided that the secretary acknowledge it, and express the sympathy of the association for the work they are doing.

Sallie Ivins recited a poem entitled, "No Time Like the Old Time," after which Rachel Johnson read an original paper on "Ideals." To her each human being is a contractor, and is held responsible for the best work he can accomplish with what he has. The soul is a spark of the divine spirit placed in man, to be kept burning during his life, and when he is through with it, it will return to the great All-Father.

Harry S. Bonner gave an interesting talk on the past, present and future of San Francisco, which he had recently visited. He spoke of the mild climate they usually have, and also of the city—its buildings, its social life and the lack of similarity between it and other cities.

John H. Wood, Mary Tomlinson and Edward Comly expressed their appreciation of the program just given. The meeting then adjourned to meet Seventh month 1st.

HOPEWELL, VA.—A regular meeting of the Hopewell Young Friends' Association was held in the meeting house on Sixth month 25th. The vice-president, D. Arthur Robinson, opened the meeting by reading the 8th chapter of Corinthians, after which the roll was called. A good attendance of members and several visitors were present.

The report of the nominating committee was given and accepted. By this was shown the officers for the next term were as follows: President, Jonah L. Rees; secretary, Carrie D. Lupton; vice-president, Daniel W. Lupton; treasurer, Charles W. Robinson; corresponding secretary, Cassandra Pidgeon; executive committee, William E. Branson, Hattie C. Huyette and Lydia W. Irish.

The literary program for the day was opened by Lydia W. Irish, reading a poem, entitled "Old Shoes." An original paper, entitled "Human Life," was read by Grace E. Clevenger. This paper was much enjoyed by the Association. Current topics were given by Laura A. Robinson. Jonah L. Rees gave an excellent talk on "The Fundamental Principles of Friends." A discussion followed in which several took part.

After a period of silence the meeting adjourned until Seventh month 22d, 1906. BERTHA B. CLEVENGER, Secretary.

Stephenson, Va., 6th mo. 25th, 1906.

HORSHAM, PA.—The Young Friends' Association met in Horsham meeting house, Sixth month 24th, 1906. Sue J. Williams opened the meeting with a Bible reading. "Current Topics" were discussed by Anna T. Jarrett and Elizabeth Comly. Alice M. Wood gave an illustrated lesson, entitled "From the Cradle to the Grave," in which she pointed out the beauties of babyhood, childhood, youth, marriage, motherhood and old age. Prof. Francis H. Green, of West Chester, delightfully entertained, as well as instructed, the meeting by giving an address on "The Literature of the Eighteenth Century."

The report of the executive committee was then read. The new officers appointed were as follows: President, Alfred K. Williams; vice-president, Isaac Warner; secretary, Elizabeth R. Wood; executive committee, Bertha M. Tomlinson, Tacy L. Paxson, Alice M. Wood, William Satterthwaite, Jr., Jacob Comly. After sentiments the meting adjourned to meet Ninth month 30th, 1906.

J. PAUL SATTERTHWAITE, President.
BERTHA M. TOMLINSON, Secretary.

THE OLD HOME.

[These lines relate to the old home in Burlington County, N. J., which has for many generations belonged to the Harvey family, and where Peter E. Harvey died Twelfth month 23d, 1905.]

As the stubble tells only of harvests now passed,
And the orchards and meadows of golden fruit massed—
So the home tells its story, of lives that have been,
But are now, with the treasured ones, all gathered in.

The suns and the summers have come and have sped,
The winds of the winters have whistled and fled,
And the lives that have lived in the sunshine of love
Are now making brighter those bright homes above.

But the memories tender that sweep o'er the heart,
Thrilling deep with emotion the innermost part,
As we think of the scenes, which our childhood held dear,
With the fond word of welcome, the smile of good cheer.

The walls and the rafters will fall and decay,
And ere long stranger hands sweep the land mark away.
But the pines sing a requiem sweet to the last—
They have all gone away from this home of the past.

They have all gone away, and for us never more
Will swing open and wide, the hospitable door—
Ruthless hands tear it down, beam and rafter are bent,
Like the dear ones it sheltered, its day is now spent

ELIZABETH B. CONROW.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Streets, 3.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City.—

1811 I Street, Northwest, 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

6th mo. 30th (7th-day).—Mansfield, N. J., Young Friends' Association, at home of J. Herbert Deacon.

7th mo. 1st (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen St., Philadelphia, at 3 p.m.

7th mo. 1st. (1st-day).—Byberry, Pa., Friends' Association.

7th mo. 1st (1st-day).—At Malvern, Pa., in Charles E. Hires Co. Hall, at 3 o'clock p.m., a circular meeting appointed by a committee of Concord Quarterly Meeting. Trains leave Broad Street, Philadelphia, at 1.45 p.m.; West Chester at 12.57 p.m.; returning at suitable times.

7th mo. 1st (1st-day).—New Garden, Pa., Young Friends' Association, at 2.30 p.m., at home of W. Penn and Arabella S. Hoopes.

7th mo. 1st (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Wm. Moore, 78 Fisher Avenue, at 11 a.m.

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BEFRIENDED.

In sunshine and in rainfall,
For steadfast company,
There are the far-off, friendly hills,
All unaware of me.

And when the spring is over,
And when the grass forgets,
There are the little shadows left
As blue as violets.

The stars make shelter of the sky
With many a window-light:
The dreams that hide them all the day
Sing star-like all the night.

The winds come by from east to west
With pleasant passing words:
I warm my hands in sunset,
And share my bread with birds.

—*Josephine Peabody, in Unity.*

Professor Edgar L. Larkin, of the Lowe Observatory, Echo Mountain, furnishes to *The Open Court* a report of the recent earthquake from an unusual point of view. He gives diagrams illustrating the position of monuments which have fallen in the cemeteries or have shifted their position on their bases, and also illustrates the direction of the convulsions of the earth at that time by tracing the path of a stream of oil which dropped from a cup in a machine shop, and by seismographs of the beginning and end of the earthquake. The article is further illustrated by a few photographs of the disaster and is given a very human atmosphere by the poetical and sympathetic spirit of the writer.

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7th mo. 1st (1st-day).—Meeting at Valley, Montgomery County, Pa., at 10 a.m., attended by Philadelphia Quarterly Meeting's Committee.

7th mo. 8th (1st-day).—Meeting at Reading, Pa., 11 a.m., attended by Philadelphia Quarterly Meeting's Committee.

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This month's *McClure's* contains a thrilling story of the San Francisco earthquake entitled "My Sixty Sleepless Hours," by Henry Anderson Lafler. The following is one of his experiences, as told three days after: "The wires were, of course, at once out of service; among the people there was no means of communication. At 10 or 11 o'clock Wednesday, a Salvation Army lieutenant told me that she had heard that Los Angeles had been totally destroyed; that Portland and Seattle had been wiped out by a tidal wave; that Chicago 'was under water.' I know now that these things are not true. Yet thousands upon thousands still do not know that they are but rumors. Not ten minutes ago a man in uniform approached me where I sit writing and asked me about the safety of Los Angeles. Not a person with whom I have spoken during the past three days who had not heard that 'Chicago was under water.'"

The unarmed peace of our [Canadian] border is, indeed, a symbol and promise of the complete peace which arbitration and a closer union are to bring to the English-speaking peoples; and a symbol and promise of the peace to come between all the civilized nations of the earth.—*Editorial in The Century.*

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What a "boom! boom!"
Sounds among the honey-suckles!
Saying "Room! Room!—
Hold your breath and mind your knuckles!"
And a fairy birdling bright
Flits like a living dart of light,
With his tiny whirlwind wings
Flies and rests and sings!
All his soul one flash, one quiver,
Down each cup
He thrusts his long beak with a shiver,
Drinks the sweetness up;
Takes the best of earth and goes—
Daring sprite!—
Back to his heaven no mortal knows,
A heaven as sweet as the heart of a rose
Shut at night!

—*Harriet Monroe, in St. Nicholas.*

MAIL BOXES AS NESTS.

Since free delivery of mail in rural districts has been established I have been pleased to discover two or three pairs of bluebirds nesting undisturbed in mail boxes by the roadside. It is gratifying to know that the birds allowed themselves to be disturbed two or three times a day and yet not abandon their nests. But the thing that gives the bird lover the greatest delight is the fact that no one robbed the nests. I am sure the bluebird will in time learn to appreciate this kindness, and the day is not far distant when it will be a common occurrence to find some kind of bird's nest in every home-made box that holds a letter.—*St. Nicholas.*

The author of the children's hymn, "I think when I read the sweet story of old," was Jemima Luke, wife of a Congregational minister. Early in the present year she passed away at the age of 92, and on a set day her well-known hymn was sung in every Noncomformist chapel and Sunday School in the Isle of Wight, where she lived.—*Australian Friend.*

Scribner's for Seventh month contains an account of the workings of municipal ownership in Glasgow, by Frederic C. Howe, a well-known lawyer of Cleveland. He tells of the marvels of management which the people of Glasgow have achieved—a price for gas that makes our 80 cents seem extravagant, and street car fares far below the standard of Tom Johnson.

In an article on the injurious effects of the use of tobacco, the sentence read: "It is a fertile cause of neuralgia, vertigo and indigestion." But the printer set it up: "It is a fertile cause of neuralgia, vertigo, and indignation." And both were correct.—*Christian Guardian.*

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 7, 1906.

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CONTENTS OF THIS ISSUE.

Good Words.—XXVII. 421
The True Saint (Verse) 421
A Trip to Mountain Lake Park 421
Blue River Meeting 422
Whitman and the Inner Light 423
English Friends' Schools 424
The Little Home Farm 425
When a Paid Ministry is Unnecessary 425
Dogma and the Religion of the Spirit 425
The Literature of the Bible.—X. ... 427
Editorial:
Spiritual Birth and Growth 428
Note and Comment 428
Partisanship 429
Notes by the Way 429
Commencement at Abington 430
London Yearly Meeting (Concluded) 430
Cost of Peace 433
Locust Valley Commencement 433
Books and Reading 434
Song of the Retreating Russian Armies (Verse) 435
Deaths 435
Notes and Announcements 435
Railroad Arrangements for the General Conference 436
Friends' Associations 436
Friends' Historical Society 436
Andrew R. Byerly (Verse) 436
Calendar of Meetings, Etc. iii

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DRY FARMING.

These principles [of dry farming] are two in number. First, to keep the surface of the land under cultivation loose and finely pulverized. This forms a soil mulch that permits the rains and melting snows to percolate readily through to the compacted soil beneath; and that at the same time prevents the moisture stored in the ground from being brought to the surface by capillary attraction, to be absorbed by the hot, dry air. The second is to keep the sub-soil finely pulverized and firmly compacted, increasing its water-holding capacity and its capillary attraction, and placing it in the best possible physical condition for the germination of seed and the development of plant roots. The "dry farmer" thus stores water not in dams and artificial reservoirs, but right where it can be reached by the roots of growing crops. Through these principles, a rainfall of twelve inches can be conserved so effectually that it will produce better results than are usually expected of an annual precipitation of twenty-four inches in humid America.—*John L. Cowan, in The Century.*

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PHILADELPHIA, SEVENTH MONTH 7, 1906.

Volume LXIII. Number 27.

GOOD WORDS.—XXVII.

It is not by showing people how little difference there is between us and other denominations, but by showing them the tremendous difference, that we are likely to win them. WALTER ROBSON.

In London Yearly Meeting, 1906.

Our advance must be not by attacking our religious neighbors, but by presenting all the truth they have, and a great deal more, too. RUFUS M. JONES.

THE TRUE SAINT.

True to all truth the world denies,
Not tongue-tied for its gilded sin;
Not always right in all men's eyes,
But faithful to the light within.

Who makes another's grief his own,
Whose smile lends joy a double cheer;
Where lives the saint, if such be known?
Speak softly—such an one is here!

—*Oliver Wendell Holmes.*

A TRIP TO MOUNTAIN LAKE PARK.

A smoothly-gliding train took a small party of us westward from Baltimore, stopping briefly at Washington, then winding among the hills of Maryland into the mountains about Harper's Ferry, speeding across the broad Shenandoah Valley and climbing the slopes of the Alleghanies until the broad plateau on the crest of the mountains was reached, where lies Mountain Lake Park. The trip occupied about seven hours, in accordance with our leisurely Southern way of doing things.

At our destination we were met by the new superintendent of the Park, W. W. Davis, who conducted us to a hotel, where we had a comfortable's night's rest, waking early in the morning to a full-throated concert by the birds.

Mountain Lake Park is a charming spot at all times, but it seemed especially attractive that morning, with the rising sun throwing long shadows among the trees, the cool breezes rustling in the treetops and the peace of the woodland over all.

One of the chief charms of the place is the great number of forest trees, among which the cottages nestle. There is no crowding of houses, and yet all are convenient to the public halls.

The auditorium is a remarkable edifice, erected five years ago, with a conical roof that is a marvel of architecture and requiring 180,000 shingles to cover it. Its acoustic properties are fine; even our most gentle-voiced speakers may be heard. The building closely resembles the great auditorium at Chautauqua, but its seating capacity is less, being four thousand.

There are several other halls, varying in size, all centrally located among the trees and comfortably furnished with seats. On First-day morning of the Conference it would be feasible to hold four separate meetings at the same hour if desired.

Surrounding the old auditorium, which is on level ground, is a beautiful grove, and here, it was thought, would be a delightful place for social gatherings. At night the building, which has open sides, is well-lighted; and numerous electric bulbs, pendant among the trees, illuminate the surrounding grove.

We inspected quite a number of cottages and hotels and were favorably impressed with their appearance of comfort, and with the personality of those in charge of them. The rooms are of good size, with comfortable beds, and nearly all of the rooms in the cottages are on either the first or second floor. The dining arrangements are good, and there will be no necessity for a second table, as each cottage will receive no more guests than may be accommodated in the dining room at one time. We were assured that our people would be well cared for in every way during the conference, and that every care would be taken all during the summer to keep the Park in excellent sanitary condition.

The drinking water comes from a mountain spring some distance away, and the drainage is through an underground system. The plumbing is modern.

There will be ten tennis courts for the amusement of our young folks, the use of which, and also that of the boats on the lake, may be secured for a nominal sum.

In the afternoon the superintendent took us in a carriage to Deer Park, four miles away, a beautiful mountain resort, where we took a train for our homes.

The impression made upon us by our visit to Mountain Lake Park is that the Central Committee was favored in its selection of a meeting place for the Conference, and that as far as delightful surroundings go and material comfort assists, the Conference of 1906 will be a success.

As to the spiritual influence and uplift that we hope for, that will depend upon other conditions. The superintendent told us that our program is the best he had ever seen. O. EDWARD JANNEY.

I have seldom known any one who deserted truth in trifles that could be trusted in matters of importance.—*Pope.*

BLUE RIVER MEETING.

[From the Salem, Ind., *Democrat*, for Sixth month 13th, 1906.]

Having lately read a historical and biographical sketch of the life and works of Edward Brooks, who was born in the city of Philadelphia in the year 1758, and who served in the American Revolution, rising while yet a boy from the ranks to a lieutenant's commission, and after the war went into the ministry and became one of the most eminent Friends of the early years of Quakerism. His travels in the ministry embraced nearly every meeting of Friends at that period of America.

I write of this zealous preacher because there are those in our county allied to him by blood, and also because he once thought it worth while to spend weeks of travel over the very worst of roads to reach Blue River Meeting of Friends, then the most Western meeting of the kind in America. He says in his biography: he left Wilmington, Delaware, in Ninth month, 1816, going south through Maryland and Virginia, down into North Carolina, thence west across the State into central Tennessee, holding meetings everywhere where there were Friends. From Tennessee he came up through Kentucky and Indiana to Salem and to William Lindley's, where he says he was kindly entertained, it being the 25th of Twelfth month, Christmas Day, 1816. The next day was First-day, and he says he attended a large and precious meeting at Blue River.

The William Lindley spoken of, I think must have been a great uncle of the present Lindleys.

Edward Brooks went from here to Orange County, there turned towards Ohio. Blue River was the only Friends' meeting in the county at this time, and was very large and growing fast by emigration. Poplar Grove and Mount Pleasant meetings had not yet been thought of, and the peaceful Society of Friends was not expected to become so unpeaceful as to split in twain eleven years later.

The case of Edwin Brooks brings to mind the names of several other noted ministers of the gospel that traveled this way from the South and East, and whose names are found recorded on our books. A few of them will be mentioned here, for the message they brought to this new meeting in the West was felt to be a Godsend to the people. Elihue Hoag, from Vermont, spoke at Blue River in 1817; Hannah Thompson, from Orange County, N. C., 1819; William Williams, from Wayne County, Ind., 1819; Hugh Judge, from Quaker City, 1821; Stephen Grellet, from Burlington, N. J., 1820; Dougan Clark, from Salem, N. C., 1822; Elizabeth Robison, from Liverpool, England, with a letter of greeting from London Yearly Meeting of Friends in 1824.

Blue River had no monthly or business meeting until about 1815, and no quarterly meeting until three years later, then it was a joint quarter between Blue River and Lick Creek in Orange County, though bearing the name of Blue River. The parent meeting of Blue was West Branch in Ohio, and a committee from that place attended the opening here. It was after a monthly meeting had been established here, and the quarter had not, that the name of Priscilla Hunt (whose maiden name had been Coffin), was sent from here to West Branch, as one worthy to be recommended to the ministry, and it was favorably acted on 6th mo. 10th, 1817. No woman perhaps at that day traveled so extensively as did this young preacher and prophetess, drawing crowded houses wherever she spoke. Before the division in the Society, Aunt Mary Overman, the widowed sister of Nathan Trueblood, Sr., was often her traveling companion to other meetings than their own. After this unhappy affair she was often accompanied by Rachel Johnson, of Orange County, as a woman companion on her religious tours. She had likely passed her prime when the writer was old enough to know and feel her power, and by a second marriage her name had become Cadwallader, but he well remembers her as she stood in the gallery, both at old Blue River and at Highland, with one hand often resting on a table, or the railing in front of her for support, her magnetism turned all eyes towards her, and she seemed to have the full undivided attention of the audience. Her implicit belief in the divinity of Jesus Christ and her teaching to follow where he leads was good Quaker doctrine, and a corner-stone as it were, on which the Society built.

Although Blue River Meeting was one of the youngest of Friends' meetings, and situated in a border settlement, its growth and work was almost a marvel, and I feel like making a record of some of its work. The meetings of Mount Pleasant, a few miles northwest of Salem, and Poplar Grove, about the same distance northeast, were meetings in this county that were early applied for and granted and seemed almost like an overflow from Blue River, as that meeting had grown to be very large.

Friends' meetings, scattered as they generally were through country districts, were given the name of some river or creek or some other natural surroundings, thus Honey Creek, in Vigo County, and Driftwood, in Jackson County. One on White River, called Union, and one west of the Wabash, called Wabash. Others were White Lick, Berch Grove, Newberry, Vermillion, Fairfield, Leatherwood, Sugar Grove, Fairland, Bloomfield, and perhaps some others, that Blue River Quarter had the care and oversight of setting up as meetings, and all this work was done before the unhappy separation in 1827. The writer feels this separation would not have occurred in this day of more religious tolerance. Who can tell what became of all these meetings? Some may yet have an existence with another body of Friends; some of them may have risen up like bubbles on the water and were gone almost as quick; all of them may have filled a good purpose in their time.

While these meetings have nearly all been lost to Blue River, a younger generation of Friends have seen, and yet see, a bright sky for the Society. Blue River Meeting, since it has been held at Highland, some sixty years, has been a highly favored one. There has not been a time in these many years but the meeting was blessed with a large number of the best, and most cultivated of young persons; they have been

a power to the meeting and neighborhood that God alone can weigh. What of the ministry at Highland Friends' Meeting? The Discipline of this meeting asks the question: "Do ministers in the exercise of their gifts give evidence of divine qualification?"

There never has been any mistake about this, and the short word "yes" was a full answer to it. Who that knew Elizabeth S. Brooks, and know Thomas and Elwood Trueblood could answer it except in the affirmative? E. S. Brooks was of Pennsylvania birth, and with her husband and children came to Washington County in 1844, and she as well as her husband, commenced right away to take an active part in the affairs of the meeting, and traveled on several occasions into the interior of Illinois, and up to the great city to help establish other meetings. Elizabeth had a gift in the ministry, that enabled her to do much good for the Society, both abroad and at her own meeting. Thomas Trueblood is now our oldest minister in the service of the Master, has passed his fourscore years, and for half that length of time he has been a preacher of the Gospel of Jesus Christ. Elwood Trueblood, his brother, "Uncle Elwood" (as he is familiarly called by a host of young people), is a clear speaker in the gallery or on the platform, and has laid up in his mind a fund of valuable knowledge to draw from when speaking to the people. He has had many pressing calls to far distant meetings, some of which he has been unable to fill. The last calls were this month (Fifth month) to attend the yearly meetings of Friends in Philadelphia and New York, but sickness and his failing eyesight would not permit of this. Elwood Trueblood, in his younger days, taught many schools, and it was in the school room, no less than on the platform before a religious congregation, that he has made his life a most successful one.

The question may come up by those that do not know, What kind of a house or houses have the Friends at Highland worshiped in these sixty or more years? The first one built was of round logs, and I think must have served its purpose twenty-five years; the second one was a two-room frame building, and had shutters to hoist and lower between the rooms; one of these rooms was used a number of years for private school purposes and a very high grade of school was taught here, as those yet living who were scholars there can attest. Like the log house, this frame one passed away, in 1893, and the present plain, commodious house went up, and was built for comfort more than show. Its seating capacity is about five hundred, and it is heated by a hot-air furnace from the cellar. All these houses have been built on the same lot, and in the midst of a beautiful oak grove.

This historical account of Blue River and Blue River people seems not completed without leaving on record some of the names of the latter-day ministers who have traveled from far off to this gathering of Friends in Washington County, Ind. I have no record of dates at hand, but the names of many and where they were from can be given, I think, nearly correct. They have all spoken in Washington County one or more times, and no doubt left an impression that has done some good among us. There were Elizabeth Pearts and Jane Price from Maryland, here about 1840; Nicholas Brown and wife, from Canada early in the forties; Ann Weaver, from Philadelphia, about 1850; Rachel Hicks, from Rhode Island, a year or so later; Joseph Thorn came next; he was an Ohioan then, but later of New York; Eliza Chandles, from New Jersey; Lydia Garrett, from Pennsylvania; Rebecca Price, from Maryland; Lydia Price, from Westchester, Pa.; Prof. Benjamin Hollowell, of Sandy Springs, Md., a man noted as a teacher, preacher and mathematician, was here just after the civil war; Prof. Edward H. Magill, then president of Swarthmore College, Pa., was here much later; and since him Elizabeth Lloyd, one of the editors of the INTELLIGENCER, a Friends' paper printed in Philadelphia; after her visit John J. Cornell, preacher, teacher and author, of Baltimore, Md., and after him Joel Borton, of New Jersey, and Henry W. Wilbur, of New York. These are not all, but let it suffice, except to name one, of Blue River Quarterly Meeting, who lives three hundred miles away; Edward Coale, of Illinois, who has traveled this distance more than a dozen times to attend the meeting held at Highland; a farmer by occupation, yet a minister of unusual ability. E. H. TRUEBLOOD.

WHITMAN AND THE INNER LIGHT.

[Address at the Walt Whitman dinner, Philadelphia, by David Henry Wright. Published in *The Conservator* (Philadelphia).]

In "Specimen Days," Whitman himself asserts his maternal and Quaker ancestry to be largely formative of his character; from his mother and his two Quaker grandmothers we can largely trace his broad calmness of disposition, the willingness to sit still and observe. There is a Quaker story, told in connection with the meeting at Moorestown, and which seems apropos of Walt Whitman and "Leaves of Grass" and of the peculiar effect the book has had upon so many minds. One quiet First-day morning, as the Friends and villagers were assembled in their sedate way in the meeting house for worship, one of the ministers in the gallery arose, and, knocking loudly on the floor with his cane three times, he said, "Get thee behind me, Satan," three times and then sat down in silence. After the meeting was over, several of the Friends came up to him and inquired why he had preached so strange a sermon. The answer was: "I spoke the words and message just as they were given to me."

About one year later, after the meeting was over, a young man came up to the Quaker preacher and said, "I want to thank you for saving my life." "How is that?" inquired the Friend. The young man said: "One year ago, I was on my way to the woods near by to commit suicide. I had a rope concealed beneath my coat, and on walking up the street I became interested in the calm faces of the Quakers, and so followed them into the meeting house, to sit and rest awhile, when you arose and spoke those words directly for me, so that I withdrew, returned

the rope, went on about my business affairs, which I have straightened out, and am now a new man, thanks to your sermon."

So after one year the odd sermon was explained. This story seems much the same as that which John Addington Symonds tells of himself—that after reading "Leaves of Grass," from being a misanthropic student, and shrinking from the world of men, he became closely interested in the study of his fellowman and his own manhood was renewed.

To those who remember the portrait of Whitman's mother, in its little round frame in the old house on Mickle Street, Camden, there is no need to recall the poet's love for his mother's memory. At Christmas a sprig of holly, in the spring a spray of some fresh greens or a bunch of lilacs, would breathe their incense to the portrait.

Professor Powys, from Cambridge University, England, who lectured here last winter, said that Whitman was the colossal intellect of the last century, and that when we understand the secrets of his book, and of this strange old man, we will understand the secrets of the universe. So with the Inner Light of Quakerism: "The light that never was on land or sea." Yet the more we study the "Leaves," or ponder over the very title itself, the more we become imbued with its strange mystic power for deepening, enriching and enlarging our lives and mental outlook. I take it that Walt did not believe in polish, but he spoke the word, and wrote the book, and that, brothers, is the work for us—to say the word, to do the deed, to write the book, as the great Creator puts it in our power to do it, and leave the rest to God.

ENGLISH FRIENDS' SCHOOLS.

In 1667 George Fox writes in his Journal that he "advised the setting up of a school for the teaching of boys (at Waltham); and also a girls' school at Shacklewell for instructing them in whatsoever things were civil and useful in the creation." Of the Society's schools of to-day, Saffron Walden was founded thirty-five years after Fox wrote the above words. The Stramongate School at Kendal, which is the property of Bryan Lancaster's Trustees (and not, therefore, exactly a Society School), dates its commencement from 1698.

The desire to establish schools for the children of Friends seems to have been felt very strongly during the last twenty years of the eighteenth century, and during the second quarter of the last century. Ackworth's 1779 antedates the foundation of Mountmellick by seven years; in 1788 the London and Middlesex Quarterly Meeting school—now at Walden—was transferred from Clerkenwell to Islington, and, it may be remarked, "ancient Friends" occupied the same buildings for a time as did the children. The Ulster Provincial School is officially stated to have begun in 1794, though the headmaster has furnished me with historical information which suggests that a date five years previous to Ackworth's foundation is more correct. Sidcot (1808) and Wigton (1815) come between this first period of activity and the second. Newtown School, Waterford, dates from 1798. In 1825, "Saffron Walden" changed situation once more, and was moved to Croydon, where it remained till 1879. Bootham (1829), The Mount (1831), Rawdon (1832) and Penketh (1834), followed in quick succession, and, with short interval Ayton in 1841, and Sibford a year later. Leighton Park, established in 1890, is the youngest of the schools.

As the property of London Yearly Meeting, Ackworth may claim to be considered the national Friends' School.

Quarterly meetings are owners of eleven educational establishments, Yorkshire leading the way with her Bootham, Mount and Rawdon; it may be pointed out that Ayton, though actually situated in the broad-acred shire belongs to Durham Quarterly Meeting. As a fact, therefore, five Friends' schools are situated in Yorkshire. Penketh is held by Hardshaw East and West Monthly Meetings, and Leighton Park belongs to the Friends' Public School Company.

Ten schools accommodate both sexes; the Mount and Mountmellick are for girls, and Bootham and Leighton Park for boys. At Ackworth and at Walden the teaching of the children goes on in separate "wings"; co-education is carried out with more or less entirety at seven schools, most fully, perhaps, at Sidcot and Sibford, which are the only ones, I fancy, where boys and girls sit together at meal times.

The number of boys surpasses that of the girls at every school save Rawdon and Wigton; at the former the boys include 48 per cent. of the total, and at the latter the total of each sex is the same. In the other cases the percentage of boys varies from 66 (at Lisburn) to 54 (at Penketh), so that there is not an overwhelming balance in any case.

TOTALS OF SCHOLARS.

For the spring term of this year the total number of pupils being educated in schools owned by the Society of Friends is 1,240, of whom 732 are boys and 508 girls, as follows: Ackworth—boys, 178; girls, 122; total, 300. (Five-days scholars omitted.) Ayton—boys, 59; girls, 45; total, 104; Leighton Park—boys, 47; total, 47; Lisburn—boys, 61; girls, 31; total, 92; Penketh—boys, 34; girls, 29; total, 63; Rawdon—boys, 39; girls, 42; total, 81; Saffron Walden—boys, 72; girls, 57; total, 129; Sibford—boys, 21; girls, 16; total, 37; Sidcot—boys, 79; girls, 64; total, 143; Waterford—boys, 27; total, 27; Wigton—boys, 30; girls, 30; total, 60. York, Bootham—boys, 85; total, 85; Mount—girls, 72, total, 72. (Junior School, 33; day pupils omitted.) The figures for Stramongate are—boys, 68; girls, 55; total, 123, the bulk day scholars.

A rough estimate shows that somewhere about forty thousand children have passed through Friends' schools, though it should be stated that the figures at Mountmellick have only been kept for thirty years, and at Walden since 1811. So far as the totals are actually known, the aggregate amounts to nearly 32,000. Ackworth naturally heads the list with 11,787, Sidcot and Saffron Walden have over 3,000

apiece (latter has no record for the first century of its existence), Ayton just reaches 2,000, and Leighton Park has 150 during its fifteen years. The remainder lie between 1,400 and 1,800 each.

During the spring term of 1906 the percentage of actual Friends, so far as the figures furnished indicate, was almost exactly forty-two. The records for the various schools are appended: Ackworth, 59 per cent.; Ayton, 8; Leighton Park, 51; Lisburn, 20; Penketh, 37; Rawdon, 10; Saffron Walden, 54; Sibford, 19; Sidcot, 78; Waterford, 66; Wigton, 28; York—Mount, 74. At Kendal, 24 per cent. of the pupils were Friends. The only information obtainable for Bootham was that 30 per cent. of the boys were in no way connected with Friends.—*Albert G. Linney, in The Friend (London).*

THE LITTLE HOME FARM.

"Homecroft" and "Homecrofter" are two words which are being brought to the front in Maxwell's "Talisman." The words seem to fill "a felt want," certainly to indicate a real movement in sociology. "Croft" is a Scotch word, defined in the dictionary as "a very small farm; applied especially to the small farms on the western coast and the islands of Scotland." So a "croft" may be considered as something larger than a garden and smaller than a farm. The Homecroft movement is a movement towards small land-holdings, little farmers who, planting themselves on ten, five or fewer acres, apply themselves to intensive cultivation and to such co-operative industries as may fit into such life. The passion for big farms among farmers, we trust, is on the wane. The condemnation of large landowners is the clear verdict of sociology. The present labor famine in Kansas, which threatens to bring about a loss of millions of bushels of grain for want of adequate human labor to harvest it, is a significant symptom of the times. The old farm "hand" is growing more and more scarce. There is little hope that the supply of "hired help" can keep pace with the mechanical contrivances and the intensive methods of farming, and the sooner the big farmer realizes that his prosperity as well as his comfort lies in cutting up his farm, multiplying his neighbors, the more effectually will he advance his own financial interests as well as his peace of mind and the prosperity of the community. Let the "Homecrofters" be multiplied.—*Unity (Chicago).*

Any movement toward Christian union which results merely in the increase of the size of religious bodies may be as disastrous as the trusts which are now falling into ruin.—*Christian Register.*

We hear men often enough speak of seeing God in the stars and flowers, but they will never be truly religious till they learn to behold him in each other also, where he is most easily, yet most rarely, discovered.—*J. R. Lowell.*

WHEN A PAID MINISTRY IS UNNECESSARY.

A Welsh quarterly magazine, known as *Y Geninen*, contains a somewhat extravagant attack on the Welsh ministry. It is by an anonymous writer who considers that the Welsh revival came about in spite of, and not because of, the ministers. "If thousands of souls were saved in a few months through the instrumentality of a 'prentice preacher, how many have been lost during forty years through the sluggishness of a countryful of preachers? Why had we not a revival sooner?" This is hardly fair, for the old proverb still applies, "Like people, like priest." To us the chief interest of the article is that the writer proceeds logically to his conclusion—the abolition of the paid ministry. "Neither a place of worship nor a preacher was required in the days of the Patriarchs. Every hearth was a temple, and every head of a family a priest; and if the Gospel is to prosper it will be so again, and then paid ministers will be unnecessary."—*British Friend.*

DOGMA AND THE RELIGION OF THE SPIRIT.

Dr. Charles A. Briggs, whose imputed heresy a few years ago caused him to transfer his membership from the Presbyterian communion and the Westminster Confession to the Protestant Episcopal Church and the Thirty-nine Articles, lately contributed a paper to the *North American Review*, on "Criticism and Dogma." A considerable part of the article relates to the dogma of the Virgin Birth, and to an admission that the dogma is outside the realm of historical fact, and beyond the jurisdiction of historical criticism. A large part of the interest in the article, however, for ordinary lay readers, clusters around the admission made that a general acceptance of the miraculous birth of Jesus is no longer a Christian essential.

It is admitted by Dr. Briggs that the Virgin Birth cannot be scientifically demonstrated, and if that is so, it manifestly cannot take its place among the established facts of human history. Dr. Briggs tells us that while this event is "outside the limits of historical criticism," "general history, if it cannot verify the fact of the Virgin Birth, verifies the dogma as appearing in the most primitive Christian creed." We are also told that if science cannot prove the Virgin Birth, it cannot disprove it. Taken as a whole this would seem to be simply another way of saying that the event which the dogma affirms is outside the pale of ordinary evidence. But the dogma itself is not in any such an uncertain category. We know about when it appeared in the world, but that is not saying that as we possess it now the dogma is subject to the same interpretation and understanding which was in the minds of those who formulated the "most primitive Christian creed." It may be accepted as true, that a dogma may be considered a fact,

though it may be founded on fiction. The existence of a story may be accepted as true, though its constituent parts are admittedly false. That statement would apply to Æsop's Fables and Grimm's Fairy Tales.

What thoughtful and concerned men and women want to know regarding the matters which relate to our religious life, and to the soul's growth and destiny, is not simply the fact of the dogma's existence, which nobody doubts, but whether the postulates and claims of the dogma are true, and whether they are vital as regards our pressing spiritual needs.

While admitting that the dogma of the Virgin Birth now belongs to the domain of the supernatural, Dr. Briggs seems to intimate that a time may come when the mists will be cleared away, and this event take its place with the other facts of history, for he says: "Many things are now done every day, in accordance with laws not known, which in ancient times would have been regarded as miracles." That is as true as an axiom, but it has to be admitted that as soon as this condition existed the things in question were immediately removed from the realm of the mythical. If the Virgin Birth ever takes its place among the events which can be accounted for by the known laws of the universe, it will cease to be a dogma, and lose all of its value as the chief corner-stone in the temple of speculative theology.

The most suggestive part of Dr. Briggs's article is the following paragraph:

"When it is said that the doctrine of the virgin birth is essential, it is meant that it is essential to the system of doctrine and the faith of the Christian Church. The Church can no more dispense with that doctrine than it can dispense with the incarnation of Christ Himself. It is not, however, essential to the faith or Christian life of individuals. The doctrine may for various reasons be so difficult to them that they cannot honestly accept it. They may content themselves with the doctrine of the incarnation and refuse to accept any doctrine as to its mode. They may even go so far as to deny the virgin birth, and hold to the theory of ordinary generation without accepting the legitimate consequences of that doctrine. Theologians are not always consequential. Men are responsible for what believe and teach, not for what others think that they ought logically to believe and teach. The Church may, and in the present situation and circumstances of Christian theology ought to, tolerate opinions which it cannot indorse."

As this statement appears to the ordinary understanding, the following conclusions are warranted. The dogma of the Virgin Birth being no longer "essential to the faith or Christian life of individuals," it is a matter no longer vital to Christian living in this world, or to personal salvation in any world. If this dogma is "essential to the system of doctrine and faith of the Christian Church," but is not essential to the faith and life of the individual members of the Church, then the dogma has no practical value, and the Church has a being and attributes entirely separate from the men and women who make up its body. With this view of the case it is easy to understand why the Church has such a hard time interesting and inspiring men and women. Life is too strenuous, and men and women too busy, to wrangle over points of doctrine and systems of dogma, about which only graceless theological zealots may profitably fight.

When all is said and done, has not Dr. Briggs, in the vernacular of the theologian, clarified the atmosphere for us, and pointed out the dividing line between the religion of dogma and authority, and the religion of the spirit? The former rests its validity upon the dogmas and doctrines delivered to or formulated by the founders of the system. The religion of the spirit rests upon the truth, not simply once delivered to the saints, but daily revealed to the soul, and verified by a common experience. The truth involved in the theory of the circulation of the blood does not rest on the discovery of Harvey, but upon the physiological facts, observations and experiences of men and women to-day. The physical fact that detached bodies in our atmosphere have an inevitable attraction towards the center of the earth, does not get its validity from the observations, the deductions and the formulated law of Isaac Newton, but from the evident and inherent truth made certain by hourly observation. Harvey and Newton explained the way and the how of certain phenomena, but the facts of the phenomena are revealed in human experience.

The religion of the spirit has the same rational groundwork as do the ordinary facts of life, or the daily operations of nature. George Fox apprehended this fact, whether he understood its deep philosophical setting, when he announced that the spirit which brought forth the Scriptures is more important than the Scriptures; from which the other truth like unto it in importance may be formulated, that the life of the spirit is a present experience, and not a past tradition. But that does not mean that the life of the spirit is a miracle; a daily recurrence of signs and wonders. In fact, this religion teaches us that every gift of God is a call to use it, and every conscious opportunity is God's call to service, then and there. To wait for the extraordinary experience, and for the arbitrary outside call, is to miss the vital daily visitation, and to demonstrate that those who will not believe except they see signs and wonders, will not even then accept the truths of the spirit and transform them into life.

Dr. Briggs also gives warrant for not being worried over the dogmatic assertions which have been supposed to deal with the soul's destiny. Let the theologians and the experts contend about things which simply relate to that ecclesiastical corporation called the church, while men and women maintain their chief concern regarding those things which are essential to their present and far-reaching life.

The religion of dogma makes salvation a future need based on acceptance of the doctrine which the dogma embodies. The religion of the spirit makes salvation a present process and possession, a progressive acquisition equal to the sins and temptations of the recurring days—whose supply is sufficient to accumulating human need. The religion of dogma, with its speculation and disputation, makes room for a special priesthood, and for a domineering and dominating priestcraft, to deal with the unessential mysteries upon which dogma is based, and the interpretation of which becomes the monopoly of the few. The

religion of the spirit consecrates the common priesthood of humanity, helpfully and reciprocally seeking the eternal verities, as God inspires them to assist each other to secure that food which sustains as they grow in the graces and share in the delights of a spiritual fellowship.

Whether the dogma of the Virgin Birth be absolutely true or not, its acceptance cannot possibly be a qualification for the real Christian fellowship, whose light is the life. We may be grateful to Dr. Briggs for showing us that this dogma is not essential to the growth or the salvation of the soul; for he who takes away the theological terrors which have enslaved and dwarfed the human spirit, is a benefactor of the race. X.

THE LITERATURE OF THE BIBLE.—X.

The Psalter was the hymn book which took shape in connection with the reorganization of worship after the return from Babylon. But this does not prove that the whole collection was written during the late period. Many things show that the Psalter must have been a growth; that is, that it could not have been produced at the time that it was put into its present form.

In the first place, the very power of many of the Psalms prove that they were the *spontaneous* expression of longings and experiences. Many of them seem to be connected with individual circumstances which it is difficult to identify exactly now. Nevertheless they seem so *real*, that it is tempting to try to connect them with some historical person and situation. It is probable that most of the superscriptions have been produced in some such way—i.e., some editor has attempted to place them historically. One proof of this is the difference between the superscriptions in the Greek and those in the Hebrew. Sometimes the Septuagint version ascribes Psalms to David that are anonymous in the Hebrew. This is the case with Psalms 33, 43, 67, 91 and others, while in Psalms 123, 124 and others the Septuagint omits the title which is found in the Hebrew. In the Syriac versions the titles differ from both the Greek and the Hebrew. But, while facts of the kind make it almost impossible to settle anything definite about the authorship or even the period of many of the Psalms, they do show that the prayers and songs of the Psalter are real, that they have come from life experiences. It was because of these vital qualities that they were taken up by the nation as a whole. Thus the Psalter must have begun before any one had thought of a Psalter; that is, before there was any idea of making a collection for public use. It was only after individual Psalms had taken hold of the life of the people that it was possible for them to be used to express the aspirations of the worshiping congregation.

Another proof that the Psalter grew gradually, and may therefore contain Psalms from various periods of Hebrew history, is the fact that it now bears traces of having been made up from smaller books. It falls naturally into five books if one divides it according to the doxologies which occur at the end of Psalms 41, 72, 89 and 106. The Revised Version separates these five books.

But there is also evidence that this five-fold division was late and artificial, probably made to correspond to the five books of the Pentateuch. Books four and five contain exactly the same number of Psalms; they both use the name Yahweh; their contents are much alike in many other ways; the division between them is unnatural, for Psalms 106 and 107 are of the same character. For reasons of this kind it seems probable that books four and five were once one book, and also books two and three. The older division of the Psalter would then be as follows:

Book I—Psalms 1 to 41.
Book II—Psalms 42 to 89.
Book III—Psalms 89 to 150.

There are also many evidences that these three books were made by putting together smaller collections which can easily be distinguished, such as the Songs of Ascents, the Hallelujah Psalms, etc. Thus "the great hymn book of the Hebrew Church gradually grew out of smaller hymn books, and these again ultimately rest on individual Psalms."*

This general view of the constructon of the Psalter makes it possible more intelligently to approach the question, Do any of the Psalms belong to the first period of Hebrew poetry? Are there any Davidic Psalms? One would naturally expect to find these in the oldest division of the Psalter—Book I. Here one finds that all the Psalms except the first and second, and the tenth, which was probably once a part of the ninth, are ascribed to David. We have seen that these titles cannot be depended on for actual information. Another difficulty is the translation of the Hebrew phrase generally rendered, "Psalm of David." The Hebrew preposition *le* may be translated either "of" or "for" or "to." In the title of Psalm 4 it is translated in two different ways, "*For* the chief musician" and "A Psalm *of* David." In Psalms 42 to 49 it is used in connection with a guild of temple singers, "A Psalm of the Sons of Korah." Does this mean that they wrote it or that they prepared the music for it or that they re-edited, or what? No one can say. Hence it is quite impossible to say what the phrase, "A Psalm of David," may mean. Probably it does not indicate authorship at all.

The only way, then, to discover whether there are Davidic Psalms or not is to study each Psalm. One must ask about each one, Where does it come in the Psalter, in the earlier or later collection? What historical notes does it contain? Are its ideas fitting to the time and character of David? Do its literary qualities indicate that it belongs among the earlier and ruder or later and more finished periods of poetry?

Now Psalms 3 and 4 are probably two of the oldest Psalms in the Psalter. They may have been the first two Psalms in the first hymn book collection. These will be studied in the next lesson.

* McFayden, "The Messages of the Psalmists," p. 19.

FRIENDS' INTELLIGENCER.

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SPIRITUAL BIRTH AND GROWTH.

WHAT did Jesus mean when he said, "Except a man be born anew (or, from above) he cannot enter into the kingdom of God?" Is this birth from above experienced by all persons or only by a few? Is the spiritual birth governed by law, as is the material birth, or does it come to different people in different ways, and is it supernatural rather than natural? Or are not all the manifestations that we generally speak of as natural, simply the evidence of God's presence and power, and can there be anything supernatural; that is, can there be anything greater and higher than God manifesting himself through his creations, except God himself?

If a miracle is merely something that we do not understand, then the world is full of miracles, and the birth of the body is one of them. We know that plants and animals bring forth after their kind in accordance with certain laws, but whence they obtain the life which it is in their power to transmit, the wisest scientist cannot tell us. We are agreed that there must be a first source of life, and this source we call God.

Just at what stage of development the child or the savage comes into possession of the moral sense which differentiates the human animal from other animals we do not know; but when either recognizes that some things are right and other things are wrong, and chooses to do the right instead of the wrong, spiritual growth has begun. Jesus understood the process of this growth when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Any one who distinguishes between right and wrong soon makes the discovery that doing the wrong thing—that is, the thing which he feels to be wrong—invariably causes him to feel uncomfortable and unhappy, while doing the right thing is just as invariably followed by peace of mind. Having made this discovery, if he generally chooses to do the right thing, the moral sense, or spiritual nature, will grow gradually stronger; if he generally chooses to do the wrong thing he may eventually reach a stage of moral paralysis in which he no longer feels spiritual pain as a consequence of wrong doing.

But in addition to this moral sense which is possessed in greater or less degree by all human beings who are neither idiots nor imbeciles, there are thousands of men and women who claim that at a certain definite time in their lives they were "born of the spirit," and that henceforth life had a new meaning for them. Others who are recognized as having a rich spiritual development testify that they have undergone no such experience and yet feel sure that God is ever present with them. Still others who are admitted by their neighbors to be good people say that their only idea of religion is to do as near right as they know.

Is it not clear that it is the spirit of God within a man which leads him to try to do right, and that any one who desires to do right, though only occasionally (and what human being does not) has been born spiritually? His spiritual growth will depend upon the persistence with which he chooses to do the right thing. It frequently happens that a great joy, a great sorrow, a time of religious excitement, or the manifestation of unusual spiritual power in another, will arouse the spiritual nature and stir it to sudden growth; and this sudden growth has been mistaken for birth.

Why are some people so much more conscious of God's presence than others? Is it not because they have desired it and rejoiced in it? When two persons are walking through a forest one of them may rejoice in the singing of the birds while the other is unconscious that the birds are there. Or as they come out into the open, one of them may rejoice in the glory of the clouds that veil the setting sun, while the other, absorbed in thought about something else, is oblivious of the sunset sky. It is possible to be so busy doing things that there is no time for quiet waiting to find out how God wants things to be done. Those who would grow into the higher spiritual life must desire the consciousness of God's presence, must listen to his voice when he speaks to them. When this desire and this listening attitude become habitual, there will be a realizing sense that God is, and that he is the rewarder of them that diligently seek him.

A writer in the Philadelphia *Public Ledger*, reviewing President Sharpless' "Quakerism and Politics," says: "Some words of the author are worth quoting at the present moment: 'Some of Penn's principles, as civil and religious liberty, we have built into our political edifice, and we cease to question their places there. To some we do the homage of asserting their applicability to the purer conditions of the future, too timid to do what we know to be right, and set them to work now with confidence in their inherent vitality. We forget that truth makes its own way if given a chance, and that out of our own failures often come the successes of the future. These successes will never be produced by waiting for better circumstances, but they are brought on by holy experiments, where with faith and courage right principles are set to work in the midst of a scoffing and perverse generation.' It would be well to take this passage to heart."

PARTISANSHIP.

I believe the Society of Friends have been greatly hindered from consistently holding up our time-honored testimony for peace and justice to the world by an unreasoning political partisanship. I therefore desire our strongly partisan Friends to consider it in this light. Suppose a Democratic administration had been in office and control in 1898, that they had inaugurated the Spanish War, and afterward sent our naval fleet to Manila and destroyed the Spanish warships. Suppose the Democrats had first advocated imperialism, the conquest of weaker foreign people, and holding them in subjection against their earnest protest, and had sent a great army and navy to keep them in subjection. Suppose Theodore Roosevelt, with his great popularity, had opposed all this, as William J. Bryan did. O what a different conviction and feeling would have come into your hearts! How earnestly and perseveringly Philadelphia Yearly Meeting would have protested from the very beginning and continued year by year to petition and send delegations to Washington to plead for the freedom of the oppressed. But it makes such a vast difference who or which party does the wrong. If it is our party —" why, we have sent these very able and partriotic men to Congress, they have studied the whole subject more deeply and with more light and knowledge than we have; we can safely leave it all to them." " Besides, this is a political question, and we had better keep politics out of our yearly meeting."

301 West St., Wilmington, Del. D. Ferris.

NOTES BY THE WAY.

On Seventh-day afternoon we had a very practical illustration of the fact that with all the bustle and hurry of our modern life, the American people are phenomenally patient and good natured. The rush of pleasure seekers to the sea had demoralized the West Jersey and Seashore Railroad, so that hundreds of people waited weary hours in the Camden depot and its approaches for trains that ought to have moved and did not. Yet the sweltering crowd in the main accepted the situation with philosophical good grace, and kept each other in very good nature by making themselves socially and personally agreeable to their fellow sufferers. We were bound to Mickleton, and the train which should have landed us in the home of our friends at a little before seven did not permit us to complete our journey until 10 o'clock at night. It is possibly a good thing to occasionally be forced into a condition in which patience may have her perfect work.

* * *

On First-day the meeting at Mickleton was attended. The meeting house at this point is pleasantly located, is light and airy, and most comfortable seats receive the sometimes tired bodies of the worshipers. In the evening a philanthropic meeting was held, at which an address was delivered on " Two Factors of the Drink Problem." The attendance was encouragingly large. The Mickleton Friends are a concerned body of people, with a hopeful sprinkling of young folks to help in the work.

* * *

In the afternoon our friend Edwin Holmes enabled us to make a pilgrimage to the birthplace of Isaac T. Hopper, in Deptford Township, two or three miles from Woodbury. On the old Hopper homestead is the large oak tree, whose enormous bulk makes it the largest tree of its kind in the State. Many naturalists from far and near have paid it their homage, and admired its splendid staying qualities. When Columbus discovered America it was undoubtedly more than a sapling, and when Isaac played under its shade more than a century and a quarter ago, it was in its prime. The trunk of the tree at the base measures forty feet in circumference, and its giant limbs measure 116 feet from tip to tip. The old tree is a sure reminder of other days, and lives to help confirm the statement of the " Autocrat of the Breakfast Table," that " there is nothing so old as a tree and truth."

* * *

Whatever the other changes that have taken place in the course of years, this tree had undoubtedly close association with this most forceful Friendly moral reformer. It was at a spot near this " big white oak " that Isaac's father removed his father's hen house, and in which he and his wife began housekeeping. In this primitive abode Isaac was born, and in it had his home for the first year and a half of his life, when the family removed to the new log house, with its spacious " three rooms on a floor." The present brick structure on the premises, while venerable in appearance, may or may not have sheltered the Quaker philanthropist. The tide-water creek, on which Isaac played so many of his pranks in giving vent to his animal spirits, still ebbs and flows as in days of yore. We cannot absolutely locate Turkey Causeway, or Squirrel Grove, or Panther Ridge, all of them hallowed by the feet of Isaac, and dear in his memory when his long life of service shaded away towards the " morning land." We walked these places with reverent heart, for they were once the home environment of this man, whose life as it was read in early boyhood made an impression upon heart and conscience which time can never efface. If we were hunting for an American Quaker Mecca, no spot could be more appropriately selected than the birthplace of Isaac T. Hopper. He maintained the Friendly testimonies with a heroism which can never be dimmed, and with a consistency which even halting prejudice now acknowledges. It was pleasant to know that the Young' Friends' Association of Mickleton has been reading and studying the life of this inspiring and forceful Friend. To get a measure of his spirit is to improve the texture of the present-day Quaker faith. H. W. W.

The abandonment of external authority is the inevitable result of any deepening of man's religious life.—*Nathaniel Schmidt, in "The Prophet of Nazareth."*

COMMENCEMENT AT ABINGTON.

Abington Friends' School held its sixteenth commencement and class day exercises on Fourth-day, Sixth month 20th, at 10 o'clock.

The class motto on the wall over the platform was "Respice Finem." The exercises were begun with the reading of a part of the eighth chapter of Proverbs by the principal, Louis B. Ambler. A piano solo, "Spindler's Woodland Rivulet," was given by Bessie Bew. The speaker for the day, Dr. James T. Young, director of the Wharton School of the University of Pennsylvania, used as his chief theme the advantages obtained from the activities of school and college outside the class room. The ability to lead and to influence one's acquaintances, and the power to get along with others and to co-operate with them, is chiefly learned by one's associations outside of the regular school and college work.

A piano duett, G. Meyerbeer's "Coronation March," was given by Henrietta L. Dickensheets and Bessie Bew.

Diplomas were presented to the graduates, Mary Linton Hallowell, Esther Lippincott Potts, Henrietta Louise Dickensheets and J. Frank Gaskill.

The announcement was made by the principal that the I. V. Williamson honor scholarship to Swarthmore College had been awarded to J. Frank Gaskill. Two members of the class will enter college in the autumn; one will enter a normal school to prepare for the work of a teacher, and the remaining member will pursue higher musical study at a Philadelphia conservatory. Of the four graduates three are Friends.

The commencement exercises closed with a school chorus, "A Hunting We Will Go."

The class day exercises, which followed after a brief intermission, furnished much interest and amusement to the audience, and showed much careful preparation. The musical parts of the program were especially marked by excellence in rendering.

The audience filled the assembly room of the school to its limit and showed keen appreciation of the exercises. At the close of the exercises all present were invited to a luncheon in the dining room of the school.

During the afternoon the annual match game of baseball between the alumni and the school team was played on the athletic field. In the evening the Alumni Association held its annual banquet in the gymnasium. The room was tastefully decorated, and the work of the caterers, combined with the toasts, music and general feeling of good fellowship due to the reunion of old friends, made the occasion an enjoyable one. The association numbers one hundred and five, and the attendance at the meeting numbered over fifty, being the best attended and most enthusiastic meeting for many years. The association is sixteen years old, the first class having graduated in 1890.

The school year has been a successful one and the good feeling prevalent, as well as the long list of entries already for the coming school term being very encouraging to the management.

LONDON YEARLY MEETING.

(Concluded.)

[Condensed for *Friends' Intelligencer* from reports in *The Friend* (London) for Sixth month 1st and Sixth month 15th, and *The British Friend* for Sixth month.]

The session on Second-day evening, which was held jointly, was in the women's meeting house, in view of a public meeting of the Friends' Foreign Mission Association at the time in the large meeting house. Alma G. Dale, of Canada Yearly Meeting, was announced as present, and she spoke briefly, bringing greetings from the frontier parts of Canada.

The report was received from the Committee on Revision of the Advices Respecting Gambling and the Use of Intoxicating Liquor. It was proposed to omit from the general advices the present one on these subjects, which reads: "Whatever be your position in life, avoid such sports and places of diversion as are frivolous or demoralizing; all kinds of gaming; the needless frequenting of taverns and other public houses, and the unnecessary use of intoxicating liquors," and to insert in its place the following two paragraphs:

"In the pursuit of lawful recreation, and in commercial life, avoid and discourage every kind of betting and gambling.

"Have no part, either directly or as shareholder, in the manufacture or sale of intoxicating drinks; and prayerfully consider whether it is in harmony with your duty to God and love to your neighbor to use them yourselves or to offer them to others."

Joshua Rowntree and other Friends thought the word "lawful," in the first paragraph, ought to be omitted. The individual conscience and experience was a much safer ground of appeal. Harold Morland believed that the advice as regarding speculation in commercial life should be expressed much more plainly. Thomas Pumphrey said that one of the most insidious forms of gambling was commercial speculation, though he admitted that it was very difficult to draw the line between buying in the best market and indulgence in the spirit of speculation. Edward Grubb recognized that it was impossible to buy anything for sale at a future time without taking a chance. He proposed that the advice should read: "Avoid and discourage every kind of betting and gambling, and such speculation in commercial life as partakes of a gambling character." This amended form was adopted by the meeting.

The proposed new advice in regard to intoxicating liquors was then taken up. J. B. Hodgkin stated that the proposed new wording was adopted after a long and careful thought and free criticism. It had been objected by some that the new paragraph was not strong enough. But he would suggest to some that the day was past when the church prescribed for us on every detail of life. He thought it was far better to make an appeal to the conscience than to tell people just what they should do. But then it was asked, Why deal differently with the question of the manufacture and sale of intoxicants? If it might be right

to consume it, was it not right to manufacture and sell? That was logical, but the English people were more of a practical than a logical people. It was impossible to conduct the sale or manufacture of intoxicants profitably, except by forcing it on the attention of people and directly promoting excessive drinking. From that point of view we might discriminate and look at it from the practical point of view. Again some thought the advice was being made too strong. He heartily sympathized with those who might have such fears, for he was himself kept back for years from being a total abstainer because of the unwise way in which he was appealed to, and in which he heard his friends like himself spoken of. As an ardent teetotaler now, he still urged that others who were not should be spoken to in the language of persuasion. But he would ask those who did not go all the way to recognize what was due to the evident conscience of the Society of Friends now. In view of the way in which strong drink was sapping the life of the nation, he believed we were all coming to see that the social customs encouraged by Christian men and women were the stronghold appealed to by those under the power of temptation. And therefore we might well ask Friends to consider whether their fundamental Christian duty to avoid putting a stumbling-block in the way of the little ones for whom Christ died would not lead them to go along with us in this matter.

Walter Robson hoped the proposed advice would not be accepted. It did not even contain an expression of opinion. Why should Friends be so specially tender on the burning subject of the day? It seemed to him that this advice would lower our standpoint out of sight. The Society had a decided testimony in regard to the consumption of intoxicating liquor. He did not think it wise to put anything into an advice that was confessedly illogical. He thought they might advise all Friends to abstain from intoxicants as well as to have no part in the manufacture and sale.

William Noble feared the proposed advice as the thin end of the wedge toward the adoption of the American plan of refusing to admit a non-abstainer to membership with Friends.

H. Sefton Jones hoped the view would not be taken that these advices were not binding. Though couched in gentle language, they were in the nature of a creed or command. As a teetotaler he could not accept any form of words which implied that a man who did not see eye to eye with him could not be a consistent Friend. He believed the advice as proposed would bring the matter very closely home to non-abstainers; if it did not, no command would have any effect. Arthur Dann much preferred the form brought in by one of the quarterly meetings last year, "Let the whole weight of your influence and example be unflinchingly directed against the manufacture, sale and use of intoxicating beverages."

William C. Braithwaite thought the advice as to prayerful consideration should apply to both parts of the advice, and proposed that it should read, "In view of the manifold evils arising from the use of intoxicating liquors, prayerfully consider whether your duty to God and your neighbor does not require you to abstain from them yourselves or offering them to others, and from having any share in their manufacture or sale." Mary G. Phillips thought this much weaker than the minute expressing the concern of the meeting five or six years ago. Moving about among other denominations, and having only such an advice as this on our books to show, was a grievous and humiliating position. The advice was adopted in the form last proposed.

On Third-day afternoon the yearly meeting was again in joint session, with a good attendance. The session was devoted to educational subjects.

The evening session was also held jointly, in the women's meeting house. Peace, reduction of armaments, military service in Natal, position of Friends respecting the opium trade, were the subjects under consideration.

Fourth-day morning, in separate session, was devoted to the revision of Book III of the London Book of Discipline, the changes being chiefly in the way of reducing it to more compendious form.

At the close of this consideration, in answer to a question, the clerk said he believed the adoption of the new rules did not require the concurrence of the women's yearly meeting. Considerable discussion arose on this latter point. J. B. Hodgkin, Thomas Pumphrey and others thought that such matters should be submitted to the judgment of the whole yearly meeting. On the suggestion of H. B. Priestman, it was agreed that the minute should be read at the opening of the next joint sitting. In reply to J. B. Hodgkin, who thought it would be a retrograde step to lay down that women Friends had not full right with men Friends respecting such changes, the clerk pointed out that women Friends were fully represented on the committee on arrangements, which decided which sessions should be joint and which separate.

The report of the Doukhobortsi committee was presented. Henry Tuke Mennell said the committee had expected and intended to close its work with this report to the yearly meeting; but a considerable sum had been repaid by the Doukhobors in respect to the demurrage of one of the vessels that took them to America, and the committee might have some further service in the matter. The remarkable progress of these people was referred to as "one of the sociological wonders of modern times." Jos. Allen Baker had visited them with John Burns, who observed that he had never met with communities of people who impressed him more, with regard to their high character, their thriftiness, and everything that went to show real prosperity combined with high ideals of character, and simple Christian living. Their thrashing machines and all other machinery were kept in a condition observed in no other community; their horses were excellently kept; and the harmony that prevailed between the different districts was most striking. Their prosperity was evident; they had

paid for their farms and improvements, and had considerable sums in reserve in the banks. He was glad that Friends had been able to take the part they had in sending these people to that country. The Canadians who knew them best spoke of them as the best and most satisfactory citizens. The few eccentric ones were but a very small proportion of the whole number. They had taken sub-contracts for the construction of sections of the new railway, and he saw them at work on these; and the testimony as to the way in which they did their work was most gratifying. Henry Tuke Mennell spoke of the shrewdness and capacity of the leader—Peter Verigin.

The report of Friends' Temperance Union was received and an abstract read.

The minute of the meeting for sufferings with regard to the Rowntree Village Trust was submitted, and a minute was adopted accepting the responsibility of appointing trustees. This was commented upon as a beautiful testimony of the appreciation in which the yearly meeting was held that a Friend when appointing a trust for the benefit of his friends and neighbors, desired to have that meeting with him; it also witnessed to the belief in the permanency of the body.

The report from the Friends' Christian Fellowship Union was read.

The summary of the proceedings of the meeting for sufferings was submitted.

The Australian report and the report of the Continental committee [which has care over any groups of Friends or other Friendly interests in places on the continent; this had included the care of Friendly interests in Australia until the setting up of the Australian General Meeting] were considered.

Draft of an epistle to Dublin Yearly Meeting and of one " to the yearly meetings on the American continent " were read and passed. A special message was included in the epistle to Canada, and arrangements were made that will result in a cable message being sent to Pickering College pledging £1,000 from English Friends toward the rebuilding of the burned buildings of the college, there being about £7,000 needed in all.

A brief Epistle, addressed to Philadelphia Yearly Meeting [the one held at Arch Street] was also adopted, Albert J. Crosfield explaining that though there was no instruction to the committee for this, it was felt that such a brief greeting would be acceptable, and that the presence of Joseph and Sarah Elkinton opened the way for it, as well as the circumstance of the decease of J. B. Braithwaite. Whether it were read or not in Philadelphia Yearly Meeting it would, he thought, be acceptable to many Friends there.

The yearly meeting met for its final sitting in joint session, with a fairly good attendance. The first part of the sitting was devoted to prayer on behalf of the anti-opium resolution in the House of Commons to be moved that night.

The General Epistle was read and adopted.

There was a large offering of heartfelt and impressive vocal prayer from many, both men and women, present. The clerk read the concluding minute, and after another brief pause, the meeting separated.

WOMEN'S YEARLY MEETING.

Women Friends this year as last held two separate sessions, on Sixth-day afternoon and on Fourth-day morning. At the former the consideration of the state of society was the chief business; at the latter the special subject, which has now for many years been an important feature of the woman's meetings. The special subject this year was " Cultivation of the Spiritual Faculties."

Toward the close of the last separate session Mary Jane Godlee brought forward the question of separate women's sittings, and asked whether the time had not come to do away with them. Things had changed very much since 1784, when the women's yearly meeting was first instituted. Monthly and quarterly meetings for women Friends are being very generally discontinued. In 1896 it was laid down that women Friends equally with men have a share in carrying on the affairs of the Church, but that when separate sessions were held the minutes of the men's meeting constituted the decisions of the yearly meeting. In the olden times women's meetings were times of much preaching, and Friends were reminded that they did not constitute a legislative body. Gradually the need was felt for more definite subjects to discuss, and the consideration of the special subject was introduced. We should all agree that these discussions were very useful and interesting, but should they take place while the yearly meeting is sitting? Last year a query was altered without consulting women Friends; this year a concern introduced by a woman was considered in a separate men's meeting. She did not ask that action should be taken this year, but that the question should be seriously considered next year.

Jane E. Brayshaw felt that the proposal was a very serious one, and that it should come before women Friends generally for consideration before anything was done. She felt the separate sittings to be very helpful, and did not see how they could be held at any other time. Messages could be delivered in the smaller gatherings which were not suited to a larger one, and much takes place to help the spiritual life of our members. Isabel Barrow pointed out that the first meeting for discipline was composed of an equal number of men and women. Afterwards separate women's meetings were constituted, chiefly for the care of prisoners, and later they became times for much preaching.

There was some expression of opinion on either side, and a committee was appointed to bring the subject before women Friends and gather their views before next year.

EVENING AND OTHER GATHERINGS.

The business meeting of Friends' Temperance Union was held on the 22d, at 2 p.m., for the adoption of the annual report and the election of officers.

The annual public meeting of the Union was held on the evening of the 23d, William Harvey, presiding.

Later the same evening, the 23d, a meeting under the care of Friends' Social Union was held. George Cadbury, Jr., presided. John W. Wilson, M.P., spoke on the subject, "Your Time Calls for You." Dr. George Newman also spoke.

A meeting arranged by the Socialist Quaker Society was held, also on the 23d, a paper being read on "Wages and the Unemployed," by Percy Wallis.

The Friends' Repeal Association, of which William S. Clark is president, held its annual meeting on the 24th. Special mention was made of the great work of Josephine Butler and a message of sympathy in her ill health was sent her. The speaker was William Alexander Coote, secretary of the movement against the white slave traffic. The meeting closed with a time of prayer and praise to God for his guiding power.

A meeting for younger Friends was held on the 25th, at 7.30 p.m., the invitation "to consider some of the deeper aspects of Christian life and service" having been signed by Edward and Emma M. Grubb, Joseph S. Baker, Fred. W. Evens, T. Edmund Harvey, Marion M. Mennell and Amy E. Sturge. Most of these had some share in the vocal service, which was held in much freedom, a large number of young people taking part.

A second meeting for young Friends was arranged by the Friends' Christian Fellowship Union, and was held on the 31st. The meeting was held on a "basis of silence and in full liberty." Speakers were Alfred H. Brown, H. Vigurs Harris.

The annual public meeting of the Friends' Foreign Mission Association was held on the 28th, the large meeting house being crowded.

The Friends' Home Mission Committee held its annual meeting on the 29th, which was well attended. William Charles Braithwaite, the chairman opened the discussion on Friendly extension work.

COST OF PEACE.

[From the *Messenger of Peace* (Richmond, Ind.)].

That the work of peace progresses slowly is not so much a marvel as that it lives and moves at all on so small a means of subsistence as that appropriated to the spreading of information and the advocacy of peace principles. "If the peace of the world is to be achieved," said Mrs. Lucia Ames Mead, at the thirteenth Peace Congress, "it must be by education, and education costs something." It might be instructive to glance at the contributions which are either annually or occasionally made for the furtherance of the various lines of Christian Endeavor—charitable, philanthropic, evangelistic, or in any way reformatory—and note how small a sum is devoted to the promotion of peace. It is rather curious, too, to observe our estimates of values and of expenditures, both as to time and money, in connection with some of these things. "It is a most worthy cause," one will remark, "and I should like to do something for it, but I really cannot afford it"; and forthwith she pays a twenty-five cents (the price of the *Messenger of Peace* for one year) for a yard of bright ribbon for Nellie's hair (by nature so beautiful that it needs no adorning), another for a ticket to a concert ("which I really hardly care to hear"), and another for a bit of embroidery ("which took my fancy"), and so in a hundred ways goes the cost of a paper whose monthly visits in the home might have kept the family in intelligent touch with one of the stirring questions of the day, and proved, in its modest sphere, a real influence for good. "Please stop the *Messenger*," writes another; "we have so many papers, and not time to read them." But day after day he spends hours droning over the patent medicine advertisements, or the "Society" and "Amusements" columns, and kens nothing of the history of the Nobel Prizes, nor of the significance of the Lake Mohonk Conference. Fortunately there is a brighter side. Greetings in this kindly fashion are not infrequent: "We like the *Messenger of Peace* very much." "Let me know when my subscription expires, for I do not wish to miss one number." "That one number was worth the price of the paper." The *Messenger of Peace* is always read with appreciation and profit." And occasionally these helpful words are accompanied by generous and substantial evidence of interest in the success of the paper and the continued work of the Peace Association. All this is needed; and is ever cheering to those who are endeavoring to accomplish the utmost possible with the far too limited means.

LOCUST VALLEY COMMENCEMENT.

The annual commencement of Friends' Academy, Locust Valley, Long Island, N. Y., was held Sixth-day afternoon, Sixth month 15th, at 1.30 o'clock. The assembly room was crowded with friends of the graduates and patrons of the school. Frederick W. Seaman, of Glen Cove, N. Y., and James P. Terry, of Riverhead, N. Y., were graduated. The former will enter Swarthmore and the latter Cornell. Mary Travilla, of West Chester, Pa., addressed the graduates and the school with very appropriate remarks, which were much enjoyed.

The exercises opened with Scripture reading. There followed music, recitations and orations by the graduates. James P. Terry spoke on "Progress in Russia"; Frederick W. Seaman on "The Panama Canal." Recitations were by M. Claire Rouse, Helen Nelson, Harold Chapman and Gertrude L. Turner. Bessie Lancaster had an essay on "The Birds of Locust Valley." Music was by Helen Nelson, Marguer-

ite Lorenz, Claire Rouse, Elizabeth Turner, Rose Lorenz, George Waymouth, Gertrude Turner, Martha A. Horsey.

The school year just ended has been an exceptionally satisfactory one at Friends' Academy. The pupils have been uniformly industrious, have made good progress, and have taken unusual interest in their work and various activities of the school. No serious case of discipline has arisen. This condition has been due to the exceptionally good class of boys and girls admitted and the close association and sympathy between the pupils and teachers.

A remarkable health record has been established. There has been but one visit of a physician at the school during the last eight months, and but six visits during the entire school year. This is for a household of seventy persons.

The faculty engaged for the year 1906-1907 are: A. Davis Jackson, B.S., principal, mathematics; M. Elizabeth Lamb, B. L., assistant principal, French and German; Ralph W. Sands, M.E., A.B., history and literature; Charles B. Bazzoni, A.B., B.Pd., science and mathematics; Anna C. Jones (Oneonta Normal), English branches; F. Rebecca Shove, M.E., Latin and English; Alice Darnell (Trenton Normal), lower intermediate; Edna B. Downing, vocal and instrumental music.

Only experienced teachers are employed. The new teachers for next year are:

Ralph W. Sands, a graduate of Bloomsburg Normal School, with six years' experience, four of which were in the normal school. He graduated from Haverford College with Phi Beta Kappa honors.

Charles B. Bazzoni, a graduate of Central High School of Philadelphia and of Albany Normal College, where he had two years' experience teaching in the practice school and one year's experience in teaching high school science.

F. Rebecca Shove, a graduate of Wellsboro High School, of Mansfield Normal School, with four years' experience in High School work, and who completed her college course in Bucknell University this year.

BOOKS AND READING.

Congo is not the only open sore of the world. Right beside it, if the author of this book [" The Modern Slavery." By Henry W. Nevinson. New York: Harper & Brothers. $2 net] can be trusted, is an African country where the slave-trade is carried on as successfully and profitably as at any time in the dark history of the past. That we may have from San Thomé and Principe our chocolate and breakfast cocoa, thousands of African men, women and children are sacrificed. There is a pretence of charity in the transaction which is disgusting. Portuguese traders ransom the captives (taken for the purpose) and others who have in any way fallen into the hands of their enemies, oppressors, or those whose parents and chiefs are cruel enough to enslave them, and then, with a pretence of philanthropy, these unhappy creatures are sent under contract, to work for wages, on the islands where their labor is immensely profitable and the conditions deadly. The contracts run five years, and the slave-owners are bound by law to send these people to their homes at the expiration of their term. But, if Mr. Nevinson can be trusted, this is the bourne from which no African traveler ever returns. He could find no instance of any contract laborer having been " repatriated." Commonly at the end of five years none remain to seek their homes. Some of them have run away and been shot in the forests, some have died of homesickness and sorrow, and the rest have yielded to fatigue and a deadly climate. If our author is to be trusted (and the story depends entirely upon his trustworthiness), he has traveled over the slave routes, seen hundreds of wooden shackles thrown aside when no longer needed, because escape was impossible, has talked with the victims, and has learned what missionaries and others could tell him, or dared to tell him. He says the missionaries do not report these atrocities to their government because, if they did, they would either be poisoned or sent out of the country. They meekly submit, doing what good they can by the way and hoping that better days will dawn.—*Christian Register.*

Swarthmore has produced at least one novelist, Miss Hildegard Brooks [graduate in the class of 1895]. Her " Master of Caxton," a story portraying the charm of Southern life, has recently been read and reviewed by nearly a hundred of the [Swarthmore] students of Composition I. A new book of hers is a piece of pleasant humor, " The Larky Furnace and Other Adventures of Sue-Betty " (New York: Holt & Co.). The opening story tells how the servant announces that the furnace has gone out, to which Sue-Betty's father replies, enjoining the maid to leave the area gate unlocked, so that the furnace can come in again. Her father's joke does not appeal to Sue-Betty, and in her dreams she follows the furnace on his nocturnal wanderings, she witnesses his larks and merry-makings with four neighboring furnaces out for a jamboree, and finally she puts an end to their fun by turning on them the water of a lake and quenching their too exuberant fires. " One of Plutarch's Lives " tells of one of the lives of Sue-Betty's big grey cat Plutarch.

With amiable fooling and delightful pleasantry Miss Brooks takes us through a number of odd adventures. The book shows its author as a lover of " Alice in Wonder Land," with a gift for punning and for whimsical humor. While we hope for more of the serious and beautiful writing for which she has shown capacity in her novels, we may amuse a lighter hour with the present book and be glad to find the author capable of laughter as well as of tenderness and pathos.—*The Swarthmorean.*

[With reference to Upton Sinclair's " Jungle "] the New York *Evening Post* remarked: " It is not an uncommon thing to dramatize a novel, but this is the

first instance on record, possibly, where one has been enacted into law." The *Post's* remark is a little too sweeping. Two of Charles Reade's novels—"It is Never Too Late to Mend" and "Hard Cash"—were enacted into law in the same sense that Mr. Sinclair's novel is likely to be enacted. The Squeers chapters of "Nicholas Nickleby" did not make law, but they led to its enforcement; and the satire on Chancery proceedings in "Bleak House" did something to cut the meshes of red tape in the world of British officialdom. Yet we do believe that never has any book produced a concrete result of this sort so rapidly as did "The Jungle." Mr. Sinclair deserves all the credit that he is getting.—*The Bookman (New York)*.

THE SONG OF THE RETREATING RUSSIAN ARMIES.

We're marching on to freedom, in the dark before the dawning;
The shells are bursting round us and the scrapnel shriek on high.
We're marching on to freedom, through the black and bloody morning;
A crimson thread is in the east and creeps across the sky.

We're hopelessly defeated; let the joyous news be shouted;
Our armies are in full retreat and soon we shall be free;
Outfought and outmanœuvered, outflanked and raked and routed,
Three hundred thousand beaten men are singing like the sea.

Our forces fill the valleys full; the plain is overflowing;
Our bayonets clothe the trampled earth like fields of sloping corn.
Above the distant mountain tops the light is slowly growing;
A scarlet cord is in the east and soon it will be morn.

O grave, where is thy victory? O death, where is thy stinging?
We die that Russia may be free; we lose that she may gain.
There's blood upon the road we take; but still we take it singing;
Our triumph is in our defeat, our glory in our pain.

We're marching on to freedom through the blood-red light of morning;
The cannon roar behind us and the dead are falling fast.
You can see our patient faces in the crimson of the dawning;
We've suffered through the weary night but day has come at last.

For we're beaten—beaten—beaten! Let the joyous news be shouted;
We've lost the tyrant's battle now and soon we shall be free.
Wronged, robbed, oppressed, tormented, imprisoned, exiled, knouted,
A hundred million Russian Slavs are rising like the sea.

—*Bertrand Shadwell, in Boston Transcript.*
September 9th, 1904.

DEATHS.

BORTON.—Near Mullica Hill, N. J., Sixth month 21st, 1906, Sarah S., wife of Aaron W. Borton, aged 59 years. She was a member of Pilesgrove Monthly Meeting. A loving husband and daughter were untiring in their efforts to relieve the intense suffering which she bore for many weeks with patience and resignation.

HIPPLE.—At her home, in Marple, after two months of illness, Sixth month 9th, 1906, Rachel Roberts Hipple, widow of the late Henry Hipple, in her 92d year; a lifelong member of Friends.

Her character was adorned with the Christian virtues of benevolence, charity and patience. Retiring in disposition, she was most faithful in her true love of home. In her last illness, when those about her trying to make her more comfortable, the last intelligent words were, "Never mind, the angels shall rock me to sleep."

"My mother, or how sadly falls that fond endearing name.
Thou art not here and none to me is linked by that sweet claim.
Thy sweet and thoughtful brow—
Thy heart was an exhaustless spring whence love came gushing free;
And every form of suffering found a swift response from thee.
An ardent zeal for holy right in thy pure bosom grew,
And quickly, clearly thou discerned the beautiful and true.
And then thy paths had radiant tints from thine own spirit thrown,
And common things would seem to make a world of joy thine own.
And oh, the deep, deep tenderness thy gentle spirit knew,
So sacrificing in its strength, so watchful and so true.
We miss thee from our gathering band at daylight shadowy close.
We talk of all thy loveliness before we seek repose
Until thy presence almost seems again to bless us here."

A. R. H.

REESE.—At her home in Baltimore, Sixth month 30th, 1906, Mary A. Reese, widow of the late Edward Reese, and daughter of Samuel and Rachel G. Gilpin, after an illness of nearly eleven months, during which long period she gave lessons in patience to all those about her. Her life will be a sweet memory to all who knew her. She was a member of Baltimore Monthly Meeting of Friends.

TAYLOR.—At her home in Minneapolis, Minn., on Sixth month 22d, 1906, Hannah M. Taylor, widow of Benjamin Taylor, in the 71st year of her age. She was the only daughter of John J. and Mary Harlan Monaghan, of Chester County, Pa., and removed with her husband (who was the son of Loundes and Rachel Taylor, near West Chester) to Minneapolis in 1867. A warm-hearted, intelligent and sweetly attractive woman, she rose grandly to the many vicissitudes of a changeful life, keeping love and happiness in her heart. A devoted wife and mother, "her children rise up and call her blessed;" and her many friends, to whom she was deeply attached, will remember her with gratitude that she was their friend, and may feel of her as did Whittier when he so beautifully expressed his feelings when his beloved sister Elizabeth passed onward:

"I cannot feel that thou art far
Since near at hand the angels are;
And when the sunset gates unbar,
Shall I not see thee waiting stand,
And white against the evening star,
The welcome of thy beckoning hand."

L. H. H.

NOTES AND ANNOUNCEMENTS.

Edwin D. Starbuck, professor of education in Earlham College, Richmond, Ind., has been elected to the professorship of philosophy in the State University of Iowa.—*American Friend.*

If any readers of [THE FRIENDS' INTELLIGENCER] can send to Abby Mary Hall, Secretary of the Alumni Association [Swarthmore, Pa.] the addresses of the following members of the Alumni, it will be a service greatly appreciated, for letters have been returned from the only addresses the secretary has for them: Edith B. Blachwill, '82; Benjamin A. Thomas, '99; Esther C. Garwood, '05; Hiram D. Campbell, '98; Frederic K. Lane, '87; Herbert L. Noxon, '97; Wm. B. Chapin, '96; Harry L. McDonald, '91; Gertrude F. Gilbert, '01.—*The Swarthmorean.*

Elizabeth Hall, Lucretia Mott Fellow for 1905-06, has just received the degree of A.M. at Columbia University. Miss Hall studied in the Department of Modern Languages, with French as major subject.

Nebraska Friends [other Branch] are definitely moving to have a new yearly meeting established. At the annual meeting of the Nebraska Association of Friends, recently held at Central City, Neb., it was reported that all the monthly meetings in Nebraska are in favor of the establishment of a new yearly meeting. The subject will come before Iowa Yearly Meeting this autumn.—*American Friend.*

RAILROAD ARRANGEMENTS FOR THE GENERAL CONFERENCE.

In addition to the rates previously announced, the Western Passenger Association have granted a rate of one and one-third fare for the round trip on the certificate plan. Their jurisdiction extends west of the Central Passenger territory, viz., Chicago, and a line drawn southwest via Peoria to Keokuk, and the Mississippi to St. Louis, and includes Iowa, Kansas, Nebraska, Colorado. The one fare rate plus one dollar applies to all territory east of above points, including Chicago and St. Louis. This rate should be available on all roads and not exclusively on the Baltimore & Ohio and connections, but other roads are not likely to have tickets on sale unless requested, and some will show but little interest, especially if they have but a short haul; therefore it is important for Friends to make early application to their local agents, and to notify the chairman or other member of the committee if there is any difficulty.

Those living on the line of other roads than the Baltimore & Ohio are requested to inform the chairman of the name of the railroad, the station and the nearest connecting point with the Baltimore & Ohio. Tickets will be sold at Mt. Lake Park from Indianapolis, Pendleton and Richmond, Ind., via Cincinnati only. Friends in the several yearly meetings and neighborhoods who expect to attend are requested to consult with the following Friends or members of the committee in their respective neighborhoods:

James H. Atkinson, 421 Chestnut Street, Philadelphia; Joseph J. Janney, Eutaw and Madison Streets, Baltimore, Md.; Samuel P. Zavitz, Coldstream, Ont.; Wm. G. Brown, Toronto, Ont.; Anna B. Walker, Mt. Pleasant, O.; Joseph Ratliff, Richmond, Ind.; John L. Thomas, Pendleton, Ind.; Wilson S. Doane, Law Building, Indianapolis, Ind.; Clarence C. Mills, 355 East Main Street, Decatur, Ill.; John Wm. Hutchinson, chairman, Hempstead, L. I.

FRIENDS' ASSOCIATIONS.

London Grove, Pa.—The London Grove Friends' Association met Sixth month 24th, 1906, at the home of Charles and Emma Brosius. The Nominating Committee proposed the following persons for officers for the ensuing year, all of whom were approved by the meeting: President, Arthur P. Yeatman; secretary, Anna L. Pusey; treasurer, Ellen Pyle; additional members of the Executive Committee, Sarah A. Pennock and P. Allen Cloud.

In the review of current events, Mary S. Bartram gave a very interesting summary of the proceedings of London Yearly Meeting.

The subject for the day was "Art." Margery Pyle read a paper on "What is the Value of the Beautiful?" She said the value of the beautiful was threefold: First, it is a part of our nature, a normal state which nature perpetually strives to attain. Second, a cultivated taste is a source of enjoyment and of power, and that not for self alone. Third, beauty belongs to our spiritual side. The love of the beautiful with the good and the true awakens in us a new motive to do and a stronger impulse to be.

Anna T. Chambers read a paper on the subject, "Is it evident that Friends have lost anything by neglecting art?" She said that a poem, a piece of music, or a storied canvas has power to uplift, and that artists are prophets of God, through whom he declares himself to the children of men. But we cannot say how much Friends have really lost. The advance of the past ten or fifteen years is making good some of the deficiencies that were more evident before that.

An interesting discussion followed, participated in by Jane P. Rushmore, Mahlon G. Brosius and others. The association adjourned to meet Ninth month 23d, 1906, at the home of Oscar and Mary Passmore.

Sarah A. Pennock, Secretary pro tem.

FRIENDS' HISTORICAL SOCIETY.

The following item may be of interest to readers of Friends' Intelligencer:

Th third annual meeting of the Friends' Historical Society was held at Devonshire House, London, on the 24th ult., about one hundred Friends being present, including Joseph Elkinton and his wife, of Philadelphia. Wm. Charles Braithwaite, B.A., LL.B., the retiring president, was in the chair. Francis C. Clayton, J.P., of Birmingham, was elected president for the year, and George Vaux, of Philadelphia, vice-president. The Executive Committee was re-elected, except that Frederick G. Cash took the place of Anne Warner March, who wished to resign her position; also Wm. Braithwaite was added. Some account of the year's work was given by Norman Penney, and various suggestions for future publications were discussed. An added interest was given to the occasion by the exhibition of the MS. Journal of George Fox, which had just arrived at Devonshire House on loan from Robert Spance, the owner. The American consultative members of the Executive Committee are: George Vaux, 1715 Arch Street, Philadelphia, U. S. A.; Allen C. Thomas, Haverford College, Pa.; Albert Cook Myers, M.L., Kennett Square, Pa.; Rufus M. Jones, A.M., D.Litt., Haverford College, Pa.; Wm. L. Pearson, Ph.D., Penn College, Oskaloosa, Pa. Herman Newman, American Agent.

1010 Arch Street, Philadelphia.

ANDREW R. BYERLY.

Written for the fortieth anniversary of the Class of 1866, at the State Normal School, Millersville, Pa.

We greet to-day
A teacher tried and true;
And though his hair is gray,
And furrowed the smooth face we knew,
Those eyes so keen and bright
Still gleam with light.

In days gone by,
When proudly reared their towers in air
The castles we were building fair,
In which we yet would dwell,
He cast upon our thoughts a spell
Which holds us still in thrall,
And nothing false or mean or base
Within those castles might have place.

A man of strength,
And sternness oft relieved by fun,
Whate'er he asked of us was done.
We knew him to be just
And fair, well worthy of our trust,
And tender, too, at times,
And so we bring him our hearts' gold,
To fill life's purse as he grows old.

A Christian he
Whose face is shining with the light
Of Christ within; and so he leads
The soul with human needs,
By more than spoken ministry,
Out of the bondage of the night
Into Christ's liberty.

He is a man
Growing upon God's plan,
Ripened and mellowed by the passing years,
Strengthened by grief, with faith o'ercoming fears,
And we, his girls and boys,
Count him among our joys,
Thank him for all the good that he has wrought,
Bless him for what he taught,
And pray that with true peace his life and ours be fraught.

June 27th, 1906. Elizabeth Lloyd.

Love shall tread out the baleful fire of anger
And in its ashes plant the tree of Peace.

—*Whittier.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.

Frankford, 10.30 a.m.; First-day School, 9.15 a.m.

Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m.; First-day School, 11 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City—

1811 I Street, Northwest, 11 a.m.

Chicago—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m.. Adult class at 10.30 a.m.

7th mo. 8th (1st-day).—Meeting at Reading, Pa., 11 a.m., attended by Philadelphia Quarterly Meeting's Committee.

7th mo. 8th (1st-day).—A circular meeting at Kennett, Pa., at 3 p.m., under the care of a committee of the Western Quarterly Meeting.

7th mo. 14th (7th-day).—New York Monthly Meeting, at Fifteenth and Rutherfurd Place, New York City.

7th mo. 22d (1st-day).—Schuylkill Meeting (near Phœnixville, Chester Co.), attended by Philadelphia Quarterly Meeting's Visiting Committee, at 10.30 a.m. Among those expecting to attend are Mary A. Gilby, Anna K. Way, Frank M. Bartram, Charles S. French, Sarah T. Linvill, Aquila J. Linvill. Train from Reading Terminal at 9 a.m., and from Columbia Avenue, at 9.08.

8th mo. 5th (1st-day).—Merion Meeting, Montgomery County, Pa., attended by Philadelphia Quarterly Meeting's Visiting Committee, at 10.30 a.m. Train to Narberth from Broad Street, at 9.45 a.m. D. Henry Wright, Beulah K. Pearson, Arthur C. Jackson, James Hampersonian, R. Barclay and Margaret J. Spicer expect to attend.

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TAKING THE GLITTER OUT OF WAR.

War is fast losing its glitter. Khaki displaces blue or scarlet. Flags are unknown in battle. The French army has just banished the drum, and now there is talk of abolishing the saber. Meanwhile war songs grow rarer and rarer. Most modern wars are too short to generate songs. All this grieves and scandalizes the painters, the poets and the playwrights, but causes the peace people to rejoice with huge joy. Channing, were he still alive, would have their exultation, for he used to declare that the love of warfare sprang partly, even largely, from the impression made upon small boys by gorgeous uniforms, gay banners, flashing sabers, the throb of the drum and the contagious fervor of war songs. Romance cast its glamour over that dirtiest of jobs, the job of killing. It hadn't the right to. As Charles Dudley Warner put it, ye who despised killing in plain clothes honored killing in fancy dress.—*Boston Transcript.*

Morgan Bunting. Arthur Shrigley.
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THY MONUMENT.

If so men's memories not thy monument be,
Thou shalt have none. Warm hearts, and not cold stone,
Must mark thy grave, or thou shalt lie unknown.
Marbles keep not themselves; how then keep thee?

—*John Vance Cheney, in the Century.*

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"The Friend and His Message." A 16-page pamphlet by John William Graham. Desirable to circulate among inquirers, and those only nominally interested in our principles. Price, one cent per copy. Postage, one copy, one cent; ten copies, three cents.

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WHAT IS MAN'S OWN?

Whatever belongs to him inalienably, whatever is undetachable, whatever is a part of his being. Three things only, therefore—his spiritual accomplishment, his spiritual experience, and his character. These, of course, are also God's, but God's ownership in them does not make the man's any less. All other things are external, accidental, transitive, and, as Emerson says of language, vehicular. They are all detachable. The soul when it goes hence, and often before that, leaves them all. These it never leaves. I did that thing for God, or rather God did it through me. It is secure; it is mine.—*Sunday School Times.*

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 21, 1906.

INDIANA YEARLY MEETING.

Persons desiring to attend the Indiana Yearly Meeting, to be held from Eighth month 19th to 23d, inclusive, at Richmond, Ind., will please write to Eliza W. Morris, No. 25 North Twelfth Street, Richmond, Ind., that suitable homes may be provided. A cordial welcome is extended.

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CONTENTS OF THIS ISSUE.

Good Words.—XXIX. 453
The Kingdom of God (Verse) 453
Quaker Footprints in the Land of Knox.—I. 453
Radnor Monthly Meeting 455
The Religion of the Spirit 457
Advance of the American Negro ... 457
Anti-Child Labor Creed 458
She Smoothed the Way 458
Literature of the Bible.—XII. 458
Editorial:
The Power of Discernment 460
Note and Comment 461
Platform of the Twelfth Annual Lake Mohonk Conference on International Arbitration 461
Schofield School Commencement 462
School of Philanthropy 462
Older Friends and the Ministry 463
James Parnell 463
"Doing Away With the Meetings of Ministers and Elders" 464
A Seventeenth Century Wedding ... 465
Books and Reading 465
Country Life (Verse) 466
Births, Marriages, Deaths 466, 467
Notes and Announcements 467
To All Who Are Going to Mountain Lake Park 468
Friends' Associations 468
Remember (Verse) 468
Meteorological Summary for Sixth month, 1906 468
Calendar of Meetings, etc. iii

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STUDY BROWNING.

Robert Browning is undoubtedly a writer difficult and obscure in perhaps the greater number of his poems. But, for all that, he has sung—sometimes in a complete poem, and more often in single verses or even a line or two—wonderful and beautiful things within the reach of every one, young or old. Some of his poems are even full of humor. Who of you does not know the story of the "Pied Piper of Hamelin?" But really to appreciate Browning you will have to *study* him, for so much lies behind the mere words of his poems.—*St. Nicholas.*

"A modest woman vote, and stand with men
About a window! Dear, you know me better."
"I've seen you do the same thing often."
"When?"
"Why, at the office when you mailed a letter."

—*Woman's Journal.*

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PHILADELPHIA, SEVENTH MONTH 21, 1906.

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GOOD WORDS.—XXIX.

Truth makes its own way if given a chance, and out of our own failures often come the successes of the future. ISAAC SHARPLESS.

From "Quakerism and Politics."

THE KINGDOM OF GOD.

"For Thine is the kingdom and the power and the glory for ever and ever."

For Thine, O Lord, is the kingdom;
And where does that kingdom end?
O boundless space, O endless time,
Star systems vast, or atoms small,
O'er all does His rule extend.

For Thine, O Lord, is the power;
And what owns not that sway?
The dewdrop pure, the starry spheres,
That will of man, the seraph hosts,
Must all their homage pay.

For Thine, O Lord, is the glory;
And what may that glory be?
Ah! who can say? but this we feel,
There's naught so small, nor aught so great
But shares His majesty.

And forever and forever,
Beyond all cosmic strife,
Though forms decay, though worlds may crash,
The life of God must still outflow,
For how can death touch Life?

—*Felix A. Belcher, in Toronto Globe.*

QUAKER FOOTPRINTS IN THE LAND OF JOHN KNOX.—I.

The fullness of the love of man begotten by the love of God in the heart mightily impelled the early Friends. The doctrine of the elect appealed to the Scotch Highlander, and was in accord with the clannish training of his nature. In the lowlands of Scotland the Baptists and the Friends contended with the disciples of Knox. George Fox was given seven days to withdraw from the country. The people told him that the warrant was out for his arrest. "If there were a cartload of them I do not heed them," wrote Fox, "for the Lord's power is over them all."

It remained for John Pemberton, a century and a half later, to invade the Highlands. He received both harsh and kind treatment, and left in his wake a greater charity for the simple faith of the Friends. This remarkable man was from Philadelphia. He had been instrumental in effecting the peace with the Delaware Indians at Easton during the French and Indian War. He was one of that body of Friends exiled into Virginia during the Revolutionary troubles; and he had embarked upon this ministerial journey when it was difficult to leave America, and when such departure invited a confiscation of his property.

In company with John Pemberton was the remarkable prose poet, Thomas Wilkinson, an English Friend from the Lake District. For this young bachelor such a journey with the elderly Pemberton was an event, one that was responsible for two publications. One was "Tours in the British Mountains," and the other, "Some Account of the Last Journey of John Pemberton to the Highlands and Other Parts of Scotland." The two books are different views of the same experience.

Their journey on horseback and on foot reminds us that the true journey is on foot. Then one comes into closer touch with the people and the country. The long strolls in the lingering twilight of the north country fade from the memory as reluctantly as the color of those glorious sunsets. From Carlisle to Dumfries one enters Scotland by crossing the Sark to Gretna Green. The modest little place doubtless brought a blush to the tanned cheeks of Wordsworth's "wild-eyed" sister Dorothy, when she wrote in her journal, "There the marriages are performed." She leaves the curious to speculate, as best they may, upon her meaning. Perhaps her lengthening years of maidenhood increased her shyness in explaining that Gretna Green held, in respect to marriages, the same place to England that Camden once held to Eastern Pennsylvania.

Thomas Wilkinson, who was a friend of the Wordsworths, spoke more to the point when he entered Scotland at the same place. He was hurrying to overtake John Pemberton, who had gone before with the aged David Ducat. He may not have seen the "unenclosed pasturage . . . very green," as Dorothy saw it, "scattered over with that yellow flowered plant which we call grounsel"—most probably the Senecio Jacobaea, Groundsel or Ragwort, common at that place and time. He may not have seen "the hills heave and swell prettily enough, cattle feeding, a few cornfields near the river." If he did see these things the impression was shadowed by the thought that Gretna Green was "perhaps the most famous village in Scotland. When we hear how people hurry to it from the uttermost parts of England we are apt to think they believe it the point at which felicity is to commerce. Love is the ostensible object in their flight. Innocent, honorable and mutual affection is the foundation of virtuous society; but if inexperience get ensnared by artifice, and it end in a 'Scotch Wedding,' the road to happiness is often lost at Gretna, and the parties get entangled in a labyrinth

of perplexities in which they may moil on to the end of their journey."

With such sage reflections this forerunner of our beloved Whittier hurried along the coast from village to village, inquiring for John Pemberton and David Ducat, whose plain Quaker ways made strange impressions upon the seafaring Scotch, whose humorous reports both shocked and amused the gentle-hearted Wilkinson.

" He was," says Wordsworth,

> "A man
> Whom no one could have passed without remark.
> Active and nervous was his gait; his limbs
> And his whole figure breathed intelligence.
> . . . And by nature tuned,
> And constant disposition of his thoughts
> To sympathize with man, he was alive
> To all that was enjoyed where'er he went,
> And all that was endured."
> *The Excursion.*

Such was the man who rode along the shores of the Solway searching for those who had gone before. Their strange mission of love was full of the spirit of dedication. Like George Fox, they had many " blessed meetings in the name of Jesus, and felt him in their midst."

" The track of my friends," writes Thomas Wilkinson, " was not difficult to unravel. Wherever I inquired after them, I heard them mentioned with respect, and I soon discovered that they had betaken themselves to the seashore, holding meetings as they went on." John Pemberton, writing at this date, says, " Before the meeting began our friend, Thomas Wilkinson, of Yanworth, Westmoreland, came to us and brought me letters, with the comfortable news of the welfare of my dear wife." This was just after he had been refused a barn in which to hold the meeting. Procuring another the owner of the first, " after the meeting, came and expressed regret for having, through prejudice, denied it. The meeting was much crowded and favored with the flowings of gospel love, which so opened the hearts of the people that they were desirous of our stay and offered to provide us with lodging." Just before overtaking John Pemberton Thomas Wilkinson had turned aside to visit Caerlaverock Castle.

Our own visit, more than a century later, followed a two hours' walk from Dumfries, eight miles away. Had it been possible to have had Dorothy Wordsworth and Thomas Wilkinson along, and to have kept Dorothy from being annoyed over the numerous questions which Thomas usually applied to her, what might not have been seen! Dorothy would have shown us the " dignity " of Criffel Mountain, with its cloud-shrouded summit. She would have gone into the low houses at Clencaple and romped with the barefooted children, remarking that their freedom from stockings and shoes made " them fearless of hurting or being hurt," giving " a freedom to the action of their limbs which I never saw in English children." She would have noted the " evening sun now sending a glorious light through " the highway, " which ran from west to east."

Thomas Wilkinson, whose bearing was, doubtless, quite in contrast with the " wild-eyed " Dorothy, would have shown us the sun on the harvest fields at the foot of Criffel's frowning height, his eye would have followed the yellow sands far out among the white-winged sea gulls. He would have " admired the easy motion and fine countenances of many of the people in these parts," and observed that it " would appear singular in England for those who had their floors spread with carpets, and kept their carriages, to have their genteel daughters going barefoot and bareleg through the mud; yet when they sat with their friends in an evening their dress was becoming and elegant."

Away from the tourist's highway the passing of a hundred years has made very little difference in the general characteristics of the people. We did not have Dorothy Wordsworth and Thomas Wilkinson along, and consequently did not see through their eyes, but I did have companions whose hearts were young and eyes open.

One saw the rich gray cloud forming and rolling away from the summit of Criffel. The moving light on the upper billows of the cloud was a reminder of the living gray of the beeches at George School in winter. The dark purple beneath the cloud which cast its shadow far into the valley, partook of the color of well-ripened Concord grapes. Beneath and around, the glory of a declining day threw its slant rays across the yellow fields of gathered wheat, and the winding sand bars that fringed the estuary of the Nith.

The other saw the barefooted fisherwoman by her cottage door, shading her eyes as she scanned the white foam of the sea for the dark " speck of a boat " that would bring her " gud mon " home to supper. Again we saw her in the garden with a field glass, following the gleams of sunshine that played with the yellow sands. A gentle smoke hesitating at the chimney top told of the reception waiting in the kitchen, and the eager bend of the fishwife told of the greeting in store for him who lived on the uncertain sea.

This " minded me " of the little white signal on the pier at New York that tremblingly grew smaller as our ship passed out from our native shore. And the thought still lingered when the good woman that acted as a guide at Caerlaverock Castle watched us registering in the visitor's book.

" I've been a-watchin' fer years," she said, " yer countrymen a-signin' in ye book; thinkin' as how I might find the name of me ain folk who went out lang ago to Ameri-kee'."

" Found any yet? " queried one of the party, sympathetically.

" Ner-ra one yit, ner-ra one," she replied, wiping away an honest tear with the underside of her apron.

We went into her little white-washed cottage that she called home. She spread the table for tea. We noted the well-worn Bible, and leafed through the soiled book of Scotch sermons. Here was the simple life so lauded by Charles Wagner.

Her " gud mon " came in from his nets. " He knew the roads to Dum-frees'." He would show us the path to the " King's Highway." He walked

with us through the fields and among the shadows that close the long northern twilight. As he talked in his quaint dialect the light of his declining years lit up the shadows of his humble cares and burdens. He put us on our way, saying, "There's monney a way a-leadin' off; but gae na in 'em! Gae straight an' ye'll coom to Dum-frees'" (Dumfries).

The dying twilight yielded to the shadows of the night as we tramped over the gravel road, thinking beyond that fading gleam of light is home. "There's monney a way leadin' off, but gae straight an' ye'll coom" into the land whither the light has gone.

George School, Pa. JOSEPH S. WALTON.

RADNOR MONTHLY MEETING.

[Paper written by George Vaux, of Philadelphia, which appeared in *The Friend* (Philadelphia) in 1896; and through his kindness was loaned and read at the close of meeting at Merion, Fourth month 8th, 1906.]

At the time of the separation in 1827 Radnor Monthly Meeting [in Montgomery County, Pa.] consisted of five particular meetings—Merion, Haverford, Radnor, the Valley, and Charlestown, near Phœnixville. It had a membership of four hundred and forty-five, but of these only seventy remained with Friends.[1] Nearly if not quite all the latter resided within a circle of about five miles radius, taking Haverford College as the center. Only two of our meetings survived the separation, and all the meeting houses passed into the hands of those who separated.[2] One of these meetings was held in a schoolhouse a little above Hestonville, which was afterwards known as Blockley Meeting. The other has for many years been held in a modern meeting house near Haverford College, built about 1837. The organization of the monthly meeting was continued until 1865, when its members were joined to Philadelphia Monthly Meeting for the Western District. Both of the particular meetings for worship were continued, but that near Hestonville was laid down some years since, the one near Haverford College alone remaining. Almost the whole of the records of this monthly meeting fell into the hands of the separatists,[2] but a few years since the Western District Monthly Meeting was afforded the opportunity of having them copied, which was done so far as they were then known to be in existence. The work was completed after several years' labor, in a number of large volumes, embracing minutes of the monthly meeting, records of births, marriages and deaths, certificates of removal, and some other matters, all typewritten, paged and indexed. These volumes are deposited in the Record Room at Friends' Library. It is a source of much regret that the minutes from Ninth month, 1686, to Fifth month, 1693, and from Ninth month, 1704, to Eleventh month, 1712, could not be found. The first volume of copies has to a large extent furnished the material from which this article has been prepared. The district embraced within Radnor Monthly Meeting was mainly that known as the Welsh tract. The great immigration of Welsh Friends, concerning which it has been justly said that Wales emptied its Quakers into Pennsylvania, caused the establishment of the monthly meeting.

A recent writer has said, "Quakerism has been a great power in many parts of Wales, where by this time the very name of the Friends has been almost forgotten among the peasantry. A solitary burial place in the mountains, a tradition of much suffering, the name of a rough stone pulpit—these are the only memorials of the men and women who taught the high ideals of honesty and peace during times of religious indifference and of religious fervor alike."

There is, however, one ancient meeting-house still standing in Merionethshire, in about the same condition, apart from a new roof and windows, that it was two centuries ago, though no longer owned by Friends. It was sold to the Congregationalists about fifty years since. Here many of the early Welsh Friends who emigrated worshiped before they came to America.

The original meetings of Merion, Haverford and Radnor appear to have been established about the same time, and very early after the first influx of settlers. The other meetings were of later date, as will hereafter appear.

The first minute appears to be that dated Second month 10th, 1684, and is in the following words: "At the men's meeting held at Thomas Duckett's house the tenth day of the Second Month, 1684."

Thomas Duckett's name is a familiar one to those who are acquainted with Friends' records. He was in America before William Penn, and is spoken of in the minutes of the city meetings as living "the other side of Schuylkill."

At this first meeting two couples passed. No meeting house having then been built, the monthly meetings were held at private houses. Each meeting seems to have designated where the next one was to be held. The second meeting was held at the house of William Warner, and the third at that of Hugh Roberts.

Hugh Roberts was an early settler. He was a minister, and is described as having been a serviceable instrument in the Church of Christ. His religious labors were mostly confined to the neighborhood where he lived, though he appears to have been twice in his native land, and traveled somewhat in different parts of America. He died in 1702.

The necessity of providing burial places was one of the first subjects which claimed attention, and it is noted in the Ninth month, 1684, that such burial places had been set out both for Haverford and Merion. At the same time week-day meetings were established, to be held at Thomas Duckett's house on Third-day, at Haverford on Fourth-day and at Merion on Sixth-day.

John Bevan's name early appears. He was born about 1646, and came to Pennsylvania soon after

1 That is to say, with that body of Friends to which the writer belongs, those who hold their yearly meeting at Arch Street, Philadelphia.

2 Meaning that body of Friends who now hold their yearly meeting at Race Street, Philadelphia.

William Penn, probably in 1684. He was a minister. After spending about twenty years in this country he returned to his former home at Treveyricke, in Wales, where he died in 1710. Owing to a storm he was unable to board the vessel which he first took passage in, a providential circumstance, for it was captured by pirates. Of impending danger to that ship he seems to have had a clear intimation.

All of his children remained in America (they having married here) except his youngest daughter, the saintly Barbara Bevan, who was a diligent attender of meetings from her sixth year. At the age of sixteen her religious character developed, and a gift in the ministry was conferred upon her. She traveled on religious service extensively both in America and in Wales, and laid down her armor and sweetly passed from works to rewards in 1705, at the early age of twenty-three, having been a minister seven years. Her last hours were marked by loving expressions towards her relatives and friends.

John German, or Jarman, is also referred to about the same time. He came from Llangerig, Montgomeryshire, in 1683. He settled close to where the present Radnor meeting house stands, was an able minister, and instrumental in building up the meeting held at that place. He died in 1697. A memorial of him was probably prepared, but it does not appear to have been recorded.

In the early part of 1693 a statement is recorded of the concern of the meeting, on account of the tendency to follow the vain customs of the world, "contrary to the express testimony of the Scriptures of Truth," and "the testimony of many ancient Friends," and a committee of several Friends was appointed for each of the meetings of Haverford, Merion and Radnor, to have inspection over those that profess truth, "that they may be prevented of going on in that broad way that leads to destruction."

From the Fifth month, 1693, until the Second month, 1698, the monthly meeting was held at Haverford. At that time it was concluded to hold it in course alternately at Haverford, Merion and Radnor.

In Eighth month, 1693, reference is made to a tax having been levied of "one shilling per hundred, toward the taking of wolves," and on the tenth of Eleventh month, 1694, it is noted that a committee was appointed "to get a stable made adjoining to this meeting house," showing that some kind of a building for meeting purposes existed at Haverford at that early day.

The name of Rees Thomas first appears on the tenth of Third month, 1694. He was from Caermarthenshire, and came to America in 1691, in the same ship with his affianced, Martha Awbrey. He is described in his certificate as having been of a meek and quiet disposition, and well beloved of all sorts, descended of a good family, and "had been very serviceable upon the account of truth in all honest designs," and "one that walked according to the order of truth from his first convincement." It is further naively remarked, "as far as we do understand he is not clear from Martha Awbrey, one of the passengers, wherein we have nothing to say against them in the least, the which we thought fit to acquaint you as our incumbent duty."

Martha Awbrey was a sister of William Awbrey, who married William Penn's daughter "Tische." She was descended from an ancient and honorable Welsh family, seated for many generations at Llanelew, in Brecknockshire. Her character has been given in a few terse words: "Her life was exemplary, and her memory precious to all acquainted with her. It was a monitor, whether she was considered as a wife, a mother, an elder in the church, a mistress, a neighbor or a friend. As her life was righteous, so her death was sweet."

Rees Thomas and Martha Awbrey were married at Haverford in 1692, soon after their arrival in Pennsylvania. They settled on a tract of land on part of which Bryn Mawr College now stands. Their dwelling house was close to the present Rosemont Station. The writer well remembers this ancient dwelling, which only disappeared within the last twenty-five years. It is said to have been one of the first, if not the very first, building constructed of stone to the west of the river Schuylkill. The sash, which was imported from England, was lead, and the floor boards were fastened to the joist with wooden pegs instead of nails. Straw was used in the plaster for want of hair. It contained a huge fireplace, on either side of which were benches capable of seating several persons.

The marriage certificate of this couple is a curiosity. Rees promised Martha "To be true, loving and faithful to her, and to behave himself, as becomes a man to behave himself to his wife"; whilst Martha promised Rees that she "would love him and make much of him." But perhaps there was more in these promises than is often the case with the formal words used in the present day.

On the eleventh of Eighth month, 1694, we find that a committee was appointed "to draw a testimony in behalf of the meeting concerning the godly, grave and orderly life and conversation and comfortable end of our dear friend, Thomas Lloyd, lately deceased.

Thomas Lloyd was one of the most prominent and influential men connected with the early history of Pennsylvania. He was born at Dolobran, Montgomeryshire, Wales, about 1640. Descended from royal stock, possessing superior natural parts, highly educated, of considerable estate, his favor was sought and preferments offered by many who were of account in the world. He, however, refused, and joining the Society of Friends became an able minister of our Lord and Saviour Jesus Christ, suffering imprisonments and much loss of outward substance in the maintenance of his principles. He came to Pennsylvania with his family the year after William Penn, and for some years was deputy governor. He died in 1694, at the early age of forty-five, from an illness supposed to be brought on by the apostasy of George Keith and the abuse which he suffered from his followers. His life was innocent, and he left behind him

a meek spirit, which lived with his friends who survived.

The disorder at funerals claimed the attention of the meeting in 1695. They appear to have been marked by immoderate speaking and a want of seriousness and gravity. Friends were advised that their remissness might be redressed, and in the future a good example set to others.

(To be continued.)

THE RELIGION OF THE SPIRIT.

John William Graham, of Dalton Hall, Victoria University, Manchester, England, has a contribution in the current (Seventh month)issue of the *Hibbert Journal* on "The Religion of the Spirit as a Working Religion for Mankind." In the last issue of the *Hibbert Journal* (Fourth month), a Catholic clergyman, Dom Cuthbert Butler, had written on the subject "in an open-hearted and tolerant style which is very winning, but also with a dialectic subtlety which appears . . . to obscure, if not reverse, the truth." This writer had summed up his criticism of Sabatier's "Religion of the Spirit" with these words, "Spiritual religion is sometimes almost made to lie in the absence of externals, as when Harnack describes Protestantism as 'a religion without priests, without sacrifices, without "fragments" of grace, without ceremonies—a spiritual religion.' But spiritual religion lies not in negations, but in acts and habits of soul. And history proclaims the fact that these are to be found at least as well, I believe better, in Catholicism. I hold that the fallacy that runs through the whole of M. Sabatier's last book is that which is contained in the very title—the assumption of any incompatibility, or even antagonism, between a Religion of Authority and the Religion of the Spirit."

John William Graham, in his reply, says: "In order to achieve an apparent unanimity in both Catholic and Protestant servitude to authority, no account is taken of that large body of Protestant thought which from the beginning, and still more of late time, has entered into its freedom. Such bodies of Christians have always existed. In England and America they are typically represented by the Society of Friends, which, though never large, has also never been negligible as an advance post in these nations' spiritual array. Complete denial of both the traditional and the literal authority has been the soul of Quakerism from the first, and is so still. Similar free bodies exist elsewhere, such as the Mennonites, the Doukhobors in Russia, the Bab movement in Persia, and a modern sect in Transylvania. All 'Ethical,' Unitarian and other Theistic Churches have been free and often powerful. Think of New England. And apart from those thoroughgoing types, we know well that the best part of the Anglican and Nonconformist Churches in England to-day are in varying degree emancipated from authority and followers of the religion of the spirit. Where would Protestantism be in England, where still more in Scotland, if it had to draw all its enthusiasm from biblical literalism, or come with all its devotion to the altar of a priest? Father Butler, in drawing his picture of the Churches, has ignored the most potent religious force of the age."

In conclusion of his article John William Graham says: "We may admit that there still remains room in the world, in its most backward corners, for the religions of authority; but that, so far from the religion of the spirit being a religion for only 'so few that they are a negligible quantity,' it is represented by the resistless waves of a flowing tide, which, because they follow a heavenly attraction which is permanent and universal, will not ebb until they have washed away the accumulated heaps of ancient debris left by diggers in earlier days. The vanguard of our race, at any rate, is freed from its encumbering load, and has long outgrown the rule of that priesthood which is the crowning arrogance of the domineering hearts of men."

ADVANCE OF THE AMERICAN NEGRO.

The comparative tests between civilization and barbarism are, broadly speaking, productive industry, intelligence and morality. If we gauge industry by results we find that the class which forty years ago entered into freedom with empty hands now owns more than $300,000,000 of property. Another estimate puts their entire property holdings at five hundred millions. Though most of them are tenants or hired laborers, yet there are more than 173,000 who own their farms. The total number of farms worked by them in the South—owned, leased or rented on shares—is figured at 700,000. The census of 1900 shows that in almost every profession, trade and handicraft the black race has numerous representatives—their range of occupation and industrial opportunity being far wider in the South than in the North. Taking the whole country, the percentage of adults in gainful pursuits is a trifle higher among blacks than among whites. Allow for the more frequent employment in toil of the black woman; allow, too, for the more intermittent character of black labor—yet the relative showing is not unfavorable to the enfranchised race. And this comparison touches, too, the more difficult problem of morality—for industry is itself the chief safeguard of morality.

As to intelligence, the statistics show that, roughly speaking, about half the blacks over ten years old can read and write. This is not much below the status of the people of England half a century ago. In the higher fields of intelligence, the American negroes—there are nine millions of them—supply to-day a large part of their own teachers, ministers, lawyers and doctors, and in all these professions the standard is steadily rising.

In regard to morality, generalization is difficult. There is undoubtedly a much larger criminal element among the blacks than among the whites. There are proportionately more crimes against property, crimes of sensuality, crimes of violence. Materials are want-

ing for exact comparison, either with the whites, or among the blacks at different periods. Yet there are few or no sections at the South, even in the worst parts of the black belt, as to which the public gets the impression of general lawlessness. And in any comparison of the present with the time of slavery, we must remember that Carlyle says in speaking of the cruelties of the French Revolution as compared with the tyranny which preceded it, "When the highborn suffer the world hears of it, but the woes of the inarticulate are unheard." Wrongs at the South which shock us to-day—or wrongs as great—were commonplace, were unnoted and unchronicled under slavery. It is offences against women that rouse the hottest resentment. But for centuries the black woman's chastity had absolutely no protection under the law, and her woes were pitiful beyond telling. For the Southern negro, true family life was impossible until within fifty years. With so brief an experience in the best school of character, there is no ground for doubting that he has won a vast moral advance, and the promise of greater.—*George S. Merriam, in "The Negro and the Nation."*

ANTI-CHILD-LABOR CREED.

[Prepared for the Anti-Child-Slavery League (Tudor Jenks, secretary, Madison Square, New York), by a committee consisting of Bishop Greer, John Spargo, Dr. Samuel McC. Lindsay, Homer Folks, Arthur T. Vance, Caroline D. G. Granger, and Owen R. Lovejoy.]

I.

We believe in the right of every child to health and education.

II.

We believe that child labor interferes with that right.

III.

We believe that child labor is in itself cruel and wasteful; that it is mentally, morally and physically injurious to the child; and that it is a distinct menace to the nation.

IV.

We believe that no child under fourteen should work in a factory, workshop, mercantile house, store, office, hotel or apartment house, in any place of public amusement, or should be employed in making, preparing or distributing articles of sale or commerce at home or in any place in the nature of a factory, workshop or mercantile establishment.

V.

We believe that no child between fourteen and sixteen should be permitted to work under the conditions specified unless the child can read fluently and write legibly simple sentences in the English language.

VI.

We believe that no child under sixteen should be employed between the hours of seven p.m. and seven a.m., or longer than eight hours in any twenty-four hours, or longer than forty-eight hours a week.

VII.

We believe that no child under sixteen should be employed in occupations dangerous to life, limb, health or morals.

VIII.

We believe in the establishment of a permanent Children's Bureau to be conducted by the National Government, for the purpose of investigating and reporting upon general conditions directly involving the welfare of children, especially all matters connected with child labor.

IX.

We believe that uniform laws against child labor should be enacted without delay in every State, Territory and colonial possession of the United States.

SHE SMOOTHED THE WAY.

"She always made things easier," was the tribute given a little while ago to a quiet woman, not much known outside the four walls of her household, and in a charity or two, but who yet left an aching void behind her when she passed on into the larger life. No one who knew her could help recognizing the simple completeness of the statement. From her husband to her housemaid, every one in the family felt his or her daily way smoothed and strengthened by her tact and system and gentleness. She was a living example of George Eliot's saying, "What do we live for if it is not to make life less difficult for each other?"—*Harper's Bazaar.*

THE LITERATURE OF THE BIBLE.—XII.

Hebrew meter is not thoroughly understood. The earliest attempts to study it consisted in trying to show that it was constructed on the plan of Greek poetry, but this could not be a success for it will not fit into the regular scheme of the Greek. Modern scholars have attempted to work out Hebrew meter on the plan of Syriac and Arabic poetry, but it is now generally recognized that Hebrew poetry is unique. While it is closely related in many ways to other Semitic languages, it has developed characteristics of its own.

The strangest feature of Hebrew meter is that it has no poetic feet made up of a regular number of long and short syllables. This is the point that is most perplexing to students. What can be the plan of poetry which lacks one of the elements so essential to that of other peoples, but which has nevertheless impressed itself on many peoples?

Julius Ley, 1875, has offered the suggestions on this problem that seem most helpful. He says that accent is the determining feature of Hebrew meter. The length and number of syllables in a line is irregular, but the number of accents is regular. He names lines, trimeters, tetrameters, pentameters, etc., according to its number of heavy accents they contain. Of course this is using the words in a somewhat dif-

ferent sense than they are used in connection with English or Greek poetry. There a trimeter would be a line containing three feet made up of a regular number of syllables, but here it means a line containing three accents, which would frequently mean a line containing three words. Just exactly what are to be counted heavy accents is a problem not yet thoroughly worked out. Of course this whole subject of meter can be appreciated only by the student of Hebrew, yet it is worth while for English readers to know the general principles. Briggs[1] speaks as follows about accent: "The accent has great power in Hebrew verse. The thought is measured by the throbbings of the soul in its emotion, and this is naturally expressed by the beat of the accent. The accent has no unimportant part to play in English verse, but in Hebrew, as the poetic accent always corresponds with the logical accent, and that is as a rule on the ultimate, it falls with peculiar power." What Briggs says about the freedom which results from the irregularity in the number of syllables in a line is also worth quoting.[2] "The poet is not bound by a certain number of syllables. While in general making the syllabic length of the lines correspond with the parallelism of the thought and emotion, he does not constrain himself to uniformity as a principle or law of his art; but increases or diminishes the length of his lines in perfect freedom in accordance with the rhythmical movements of the thought and emotion themselves. The external form is entirely subordinated to the internal emotion, which moves on with the utmost freedom, and assumes a poetic form merely as a thin veil, which does not so much clothe and adorn, as shade and color the native beauties of the idea. This movement of emotion gives rise to a general harmony of expression in the parallelism of structure in lines and strophes—a parallelism which affords a great variety and beauty of form. Sometimes the movement is like the wavelets of a river flowing steadily and smoothly on, then like the ebbing and flowing of the tide in majestic antithesis, and again, like the madly tossed ocean in a storm, all uniformity and symmetry disappearing under the passionate heaving of the deepest emotions of the soul."

Trimeter and pentameter lines are more frequent than other length lines. Psalm 3 is written in trimeter, but Psalm 4 in the less frequent tetrameters.

The above quotation has introduced the subject of parallelism, which is the chief characteristic of Hebrew poetry as it is also of Assyrian and Babylonian. The verse is the next highest poetical unit above the line, and parallelism is the connecting agency of the verse. It is generally composed of two lines. The parallelism does not consist in any external or formal likeness of these lines, but is a "connection by means of the sense."[3] The complete explanation of parallellism would take one into the realm of psychology. It must come from some quality of the Hebrew mind which liked to express everything in parallelism; that is, which liked to express a thought or feeling and follow it immediately by something closely akin to it. Lowth, 1753, was the scholar who, in his book called "The Sacred Poetry of the Hebrews," first originated the term parallelism. He further distinguished three kinds, which he called (1) synonymous, (2) antithetical and (3) synthetic. Briggs prefers the term "progressive" rather than synthetic, and it seems clearer. Professor Jebb notes the "introverted parallelism." There is also the parallelism arranged in a "stair-like movement," and there are many more kinds that are difficult to name, for there is the greatest freedom and variety in the use of the principle of parallelism. As soon as one tries to name every parallelism in a given poem one feels that Professor Budde is right in saying that Lowth's classification is too narrow and that the possible variety relations between the lines is endless. Nevertheless, the best way to come to appreciate this is to become familiar with some of the most frequent and most easily named kinds. The word "synonymous" must be taken to mean that the second line expresses not only the same, but also similar thought to the first. The word "progressive" means that the second line carries on the thought of the first line and adds something. Of course all these kinds of parallelism have been in use in all the poems of the first period of Hebrew poetry, therefore the examples will be taken from the poems we have studied. The following may be taken as examples:

I. Synonymous.

(a) Adah and Zillah, hear my voice,
Ye wives of Lamech, hearken to my speech.
(Gen. 4: 24.)

(b) Her hand to the pin she reaches
And her right hand to the mallet.
(Jud. 5: 26.)

(c) Saul hath slain his thousands
And David his ten thousands.
(1 Sam. 18: 6.)

II. Antithetic.

So shall perish all thine enemies, Yahweh!
But his friends shall be as when the sun rises in his power.
(Jud. 5: 31.)

III. Progressive.

(a) O thou, our sister, become thousands of myriads,
And may thy seed inherit the gate of those that hate them.
(Gen. 24: 60.)

(b) Return, Yahweh,
To the myriads of thousands of Israel.
(Num. 10: 36.)

IV. Introverted parallelism—Psalm 3: 7, with the first line of verse 8. Here the first and fourth lines are parallel, and the second and third.

V. Stair-like parallelism—Jud. 5: 23-27. Here a word of the first line is taken up and used in the second successively.

It would be well to take the third and fourth Psalms and try to name the kinds of parallelism. For instance, 3: 1 is synonymous; 3: 2, progressive; 3: 3, synonymous with a progressive element; 3: 4, progressive, etc. This will help one to see the richness and variety of the use of the principle of parallelism.

[1] "The Study of Holy Scriptures," page 369.

[2] "Study of Holy Scriptures," pages 365 and 366.

[3] Budde-Hastings' Bib. Dict. Article on "Pontical Literature."

FRIENDS' INTELLIGENCER.

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THE POWER OF DISCERNMENT.

ORGANIZATIONS never serve large and beneficent purposes under the guidance of careless optimists who feel that whatever befalls good must come of it, because it is easier and pleasanter to hold this view. Still less do they serve the needs of society when dominated by pessimists and faultfinders. President Roosevelt's observations on "The Man with the Muck Rake," which have been so thoroughly discussed, have an analogous bearing upon the members of society who are keenly critical, quick to discern errors in conduct or management, and always seeking new fields upon which to level their keenness of criticism without ever pausing to help correct the errors and make satisfactory the conditions which they seem to delight in having discovered.

The Society of Friends is not without its contingent of both classes. The easy-going optimists are pleasant to meet and perhaps form a suitable atmospheric corrective to the views and expressions of chronic faultfinders, who see things passing into degeneracy and decay because other people do not see by their light. The men and women upon whom the guidance of the Society must rest to insure its continued usefulness, are those who possess discerning judgment coupled with large hopefulness and constructive ability. This quality of real discernment is more rare than we wish it were. It embraces the ability to see all sides of a question and judge upon the best present mode of action. It is free from unchanging fixity, for judgment is dependent upon changing conditions as well as fixed principles of truth. It must be free from prejudice, for prejudice discerns nothing. The personal element must be largely eliminated, for small obstructions to the vision held at short range shut out unduly the larger view that concerns the many. To the man of discerning judgment the future as well as the present is measurably clear. He sees the relation of cause and effect; he makes new applications of the truths of history; he is to some degree a strategist in seeing weak places and advantageously safeguarding them.

This quality is the dominant one needed in our Society leaders to-day. It is a time in our history freighted with large possibilities, which only wisdom in action will transform into concrete realities. Neither a fixed policy of following the precedents of our fathers in the faith, nor an abandonment of their methods to copy those of other bodies apparently more successful, will succeed in realizing our possibilities. Our concern first and last and always is an intense conviction, on the part of our own members, of the central truth whose influence we wish to diffuse in the world. The next proposition is how to fully realize and how best to spread this truth. Discernment which separates the vital and essential truth from secondary matters, and sees clearly the difference between the truth itself and the method of its expression, is vital to us. It is easy to confuse a prejudice with a principle, a precedent with a truth, an enveloping medium with a content. The tendency has always been strong in every branch of the church to develop institutionalism at the expense of inspiration. This doubtless accounts for the apparent inability of the Christian religion, as offered by the Churches, to reach the needs of humanity everywhere.

In our business and committee meetings we may profitably exercise more of the spirit of discernment. Even the number of appointments is frequently made with reference to the "usual number" rather than as a result of thinking how many can best transact the business. Appointments made from the quarterly meetings based upon whoever happens to be in attendance, rather than upon fitness for the appointment, results in not always having our best working material upon our standing committees. We constantly are quite as likely to raise the question, upon any proposition, as to whether this has ever been done as to inquire into the wisdom of doing it. Some of us seem to trust the light of our ancestors rather than our own. Others seem to feel that because our judgments differ sometimes from theirs that they must have been mistaken bigots. Both views are deficient in the spirit of discernment which perceives that the expression of truth is not always made in the same way, and that the varying conditions which surround us require a constant readjustment of our means of working.

The substitute for answering the queries now to be tried in New York Yearly Meeting probably presents no abstract advantages over the plan outlined in the Discipline. The purpose of the trial is to bring into action the discerning judgment of members with regard to the conditions of their meetings, which was probably not sufficiently exercised under a plan which so readily yielded to precedent and became formal in its operation.

Into the smallest matters of our work for the Society of Friends we need to bring our clearest untrammeled judgment. The opinions of George Fox, or John Woolman, or our own immediate grandfathers, or the present occupants of our galleries, are all valuable and entitled to consideration in their true relation to the problems before us, but they are not decisive. Every item of business is new business for us and needs to be acted upon with judgment framed to meet each case in hand.

Criticism in a faultfinding spirit is not only never helpful, it is insidious poison; but critical discern-

ment which sees our weak places and how to strengthen them, which appreciates our elements of strength and plans how best to utilize them, is an ability of mind and heart that we all need to cultivate by constant interested use.

A few weeks ago we stated on the authority of one of our exchanges that Judge Benjamin Lindsay, of the Denver Juvenile Court, had pledged himself to refuse the $5,000,000 offered by John D. Rockefeller for the purpose of financing a national juvenile improvement association. We are now informed by the same periodical that Judge Lindsay has written a letter saying that Rockefeller has made no offer of money for this purpose, and that the subject of "tainted money" has never been discussed by him with Jane Addams. Our readers will understand from this that it is a little difficult for editors who are anxious to present things just as they are to get at the real facts of the case.

In an address before the American Institute of Instruction, at New Haven, Conn., President Luther, of Trinity College, Hartford, delivered an address in which he made an earnest plea for the establishment of public trade schools, wherein boys may be taught trades. In his opinion a bright boy can probably learn more in two years at a good trade school than in four years of apprenticeship, simply because those over him are interested in nothing but his progress. Whether employers or trades unions are chiefly to blame for the present unsatisfactory conditions is an open question, but there is little doubt that more skilled workmen are badly needed, and the trade school, either public or endowed by millionaires who wish to make a good use of their oppressive millions, may be the best solution of the problem. There is room for many more such institutions as the Williamson School, and something of the kind is needed for girls as well as for boys.

War Secretary Haldane has introduced into the British House of Commons the Government's plans for a more economical administration and a more efficient maintenance of the army. It is proposed to reduce the regular army by 20,000 and supplement the force in the field by something similar to our militia organization in this country. It is further stated that the Government's plan of preparation is for defence and not for aggression. All of this is encouraging and leads to the hope that the day is not far distant when all the great nations of Europe will be ready to reduce their armies.

One of our readers lamented in our last issue that Friends seem to be doing so little for the promotion of temperance at this time. In Pennsylvania there is now opportunity for Friends to enter upon a very practical form of temperance work. There will be more independent voting in the State this fall than there has been for many years, and efforts should be made to get candidates for the legislature to pledge themselves, if elected, to vote for the adoption of a local option law similar to the one that is producing such good results in Ohio. This is also the time for any who believe that the cause of temperance can best be advanced by nominating and supporting a straight Prohibition ticket to stand by their convictions. When people think for themselves and desire to do what is right, difference of opinion is not a serious matter and discussion is not dangerous. In the words of *The American Friend:* "Uniformity in thought always means loss of individuality and implies general lethargy. We want unity, not uniformity; we want the spirit of love, not suppression of convictions and beliefs. He is a poor specimen who cannot learn from honest criticism, or who is so infallibly sure that he does not want to hear from the 'other side.'"

PLATFORM OF THE TWELFTH ANNUAL LAKE MOHONK CONFERENCE ON INTERNATIONAL ARBITRATION.

The members of this conference call attention, with great satisfaction, to the steady progress which the world is making in the promotion of international arbitration.

They place on record their appreciation of the character and services of John Hay, the late Secretary of State, and acknowledge that to him lasting gratitude is due for the foresight, firmness and wisdom with which, in his high official station, he upheld the principles which this conference has advocated.

They have heard with gratification that in many of the leading colleges and universities of this country the undergraduate students have been led to the study of methods by which justice may be secured among nations without resort to war.

This conference has welcomed to its proceedings the representatives of fifty chambers of commerce, boards of trade, and other commercial organizations, and it urges upon them, and other like institutions not now represented here, to consider and act upon the measures which are from time to time proposed for the promotion of peace.

This conference regards the approaching assembling of a Pan-American Congress in Rio de Janeiro as likely to promote mutual understanding and consequent good will among the States of North, Central and South America.

At the present time it is important that public attention should be concentrated upon the second Hague Conference, soon to be assembled. We hope and believe that the beneficial results of the former conference will be equaled and perhaps surpassed by further deliberations, in the land of Grotius, upon the principles of international law and the best methods for the pacific settlement of international difficulties.

Especially we hope that the second Hague Conference will elaborate and propose a plan by which like conferences may be held at stated periods, and that in the intervals appropriate offices may be maintained

at The Hague, so that these conferences may become a permanent and recognized advisory Congress of the Nations.

A general arbitration treaty to be formulated by the Hague Conference is most desirable and will doubtless be accepted by all or nearly all of the countries represented in the conference.

Among other subjects of immediate importance the many unsettled questions arising out of maritime warfare, including the exemption of private property from seizure at sea, are respectfully commended to the consideration of the Hague Conference.

As the general restriction of armaments can only be secured by concurrent international action, as unanimously recommended by the British House of Commons, we earnestly hope that this subject will receive careful and favorable consideration.

While we shall welcome any action taken by the coming Hague Conference in the way of clearly defining the rights and obligations of belligerents as to each other and as to neutrals, of lessening the horrors of war and of giving increased stability and protection to the Red Cross movement, it is our hope that the conference will remember that it is consecrated to the great work of ending as well as softening war, and of subjecting the relations of nations to the dominion of law rather than force.

SCHOFIELD SCHOOL COMMENCEMENT.

The Schofield Normal and Industrial School at Aiken, S. C., closed with nineteen graduates. One girl received three diplomas—for scholarship, and being fitted to teach millinery and cane-seating chairs. Another girl had one for her ability in shoemaking and mending, and her essay on that subject was eloquence to the attentive audience, especially when she explained the virtues of shoemakers' wax, and spoke of its sticking qualities as a need of all Schofield students who wished to be successful in anything. Certificates were given to another girl for millinery, and to one for sewing. Two boys received certificates from the printing office and harness-making department respectively.

The address was given by Hon. Robert Smalls, who was a hero of the Civil War, when he "stole" the steamboat "Planter," took her out of Charleston in the night and turned her over to the United States. On that same "Planter" he took Martha Schofield, in 1865, to the first school she opened in South Carolina. He is now collector of the port at Beaufort, after eleven years in Congress, and his daughter is postmistress there. On that memorable night he was a slave, and his wife said to him, "Never be taken. Kill me, kill my daughter, then kill yourself." Such struggles for freedom make one feel that not only the sea, but human lives, are in the hollow of God's hand.

M.

In point of fact no two minds have ever conceived of the God-man in precisely the same manner.—*Nathaniel Schmidt, in "The Prophet of Nazareth."*

SCHOOL OF PHILANTHROPY.

[Conducted by the Committee on Philanthropic Education of the Charity Organization Society of the City of New York. United Charities Building, 105 East Twenty-second Street, New York City.]

The purpose of the school is to fit men and women for social service either as professional or volunteer workers.

FACILITIES.

Abundant opportunities for the study of methods and principles are to be found in the charitable and correctional agencies of New York City, in the Reference Library of Applied Sociology, and in the lecture courses, directed research, class discussions and practical field work provided by the school.

Personal observation and practical work under direction is an essential part of the instruction. Training and teaching go hand in hand.

CONDITIONS OF ENROLLMENT.

Enrollment will be limited to the following classes:

1. Volunteer managers, visitors and members of philanthropic agencies.

2. College and normal school graduates who have taken courses in sociology, economics or some kindred subject.

3. Men and women who have been engaged for one year or more in some form of philanthropic activity as a profession, and who desire to improve their knowledge of the methods of social service.

4. Instructors in colleges and other higher institutions who wish to gain that first-hand information concerning all forms of applied philanthropy and definite movements for social betterment which has come to be regarded as indispensable for those who are giving courses of instruction on those subjects.

5. Advanced students in theological seminaries, medical colleges or training schools for nurses, who may wish to take one or more courses of lectures in connection with their other work.

6. Others who can satisfy the directors by some indication of fitness that they are likely to profit by the opportunities of the school.

PLAN OF INSTRUCTION.

The courses of the school have been planned with two primary objects:

1. The preparation of professional workers for usefulness in any branch of social service.

2. The training of volunteer workers in settlements, churches or societies.

The instruction will consist of:

1. Lecture courses of from five to twenty lectures each, representing a general survey of the philanthropic field, the relation of the State to charity, child-helping agencies, the care of families in their homes, hospitals and the treatment of disease, crime and reformation, and constructive social work.

2. Briefer courses and single lectures on special aspects of social work.

3. Class room discussion based on lectures and on required collateral reading.

4. Preparation of reports on assigned topics in the

particular field in which the student expects to specialize.

5. Practical work by arrangement with the managers of societies, institutions, settlements and public officials.

Certificates of proficiency will be issued to those completing the course and passing a satisfactory examination.

The registration fee for the full course is fifty dollars. Announcement will be made later concerning fee for special courses.

There is a small number of scholarships available, for which early application should be made.

During the fall term President Arthur T. Hadley, of Yale University, will give the Kennedy lectures, his subject being "The Basis of Public Morals." Students are admitted free to these lectures.

Enrollment for the year 1906-1907 has begun, and some applications for scholarships have been received.

Address all correspondence to the Director, United Charities Building, New York City.

The hand-book of the school for 1905-1906, giving full details of the work for the year, will be sent on postal card request, as above.

The fall term opens October 1st, 1906. While the school does not guarantee positions to its graduates, it may be safely asserted that no student who begins with adequate preliminary training, who has the required physical and mental capacity and who completes the work of the school, will fail to secure satisfactory employment in some form of social work.

OLDER FRIENDS AND THE MINISTRY.

[From *The Friend* (London) for Seventh month 6th.]

As usual, at our yearly meetings, we have this year again and again heard the appeal to "young Friends" to come forward in the work of the ministry. This is right, but as a "younger Friend" myself, I should like to also make an appeal to the older and middle-aged Friends to help us vocally in our meetings for worship more than they do, especially in the little meetings.

Do the older Friends at all realize how very difficult they are making it for the "young Friend" to be faithful to his or her message, when they themselves maintain an unbroken silence Sunday after Sunday, and do not seem to expect or hope ever to have a message to give out to others? The difficulty is greater where the little meeting is composed mainly of two or three families, the greater number probably being older relatives of the "young Friend." We all know many of these silent older Friends, and it is difficult to believe that the Father has really never sent a message through them to their meeting. It would help us so much if these had a text or a few words even very occasionally. We should feel more assured of their sympathy, and not be so afraid of their criticism.

I do not for a moment think that we should withhold our message on account of fewer years, for although we may be tempted to say, "Days should speak and multitude of years should teach wisdom," we must also add, "The inspiration of the Almighty giveth understanding." But we do want the experience and help of the older Friends voiced more often in our meetings. Surely the Lord is needing more messengers, older as well as younger.

A Younger Friend.

JAMES PARNELL.

TWO HUNDRED AND FIFTIETH ANNIVERSARY.

It was a large and representative gathering of Friends of Essex and Suffolk Quarterly Meeting that assembled in the Quadrangle of Colchester Castle on the 21st ult., in order to recall the story of the brief life of James Parnell, who, at the age of nineteen, laid down his life in that prison two hundred and fifty years ago. Wilson Marriage, to whom this public recognition of the anniversary was mainly due, presided, and in introducing the speaker of the afternoon, Thomas Hodgkin, D.C.L., described him as one of the leading historians of England. In extending a cordial welcome to the guests, he made special mention of the Friends from America, Joseph Elkinton and Robert L. Simkin and his wife.

Dr. Hodgkin, in the course of a very interesting address,* outlined the short yet eventful life and cruel death of this Quaker pioneer. He was under nineteen years of age when his short career was ended, after preaching hundreds of sermons, holding long religious debates, writing pamphlets filling a volume of five hundred pages, and enduring ten months' cruel imprisonment. Parnell was born in Retford in 1636. His parents belonging to the lower or middle classes, he seems to have received a fair education, probably at Retford Grammar School. His childhood was passed in a stormy period. But world-important events left no impression on Parnell's own autobiography; this was entirely taken up with the history of his inner life. Unlike George Fox and like John Bunyan, Parnell drew a dark picture of his "unregenerate youth," writing, among other things, "I was as perfect in wickedness and iniquity as many, and exceeded most." He described how the Spirit of God was working in him and leading him, and how he was brought to renounce his "sinful manner of life."

This change in the lad's life took place at the age of fourteen or fifteen, and at this time Parnell does not seem to have met with any Quaker preachers. It was only two years before that date, however, that Gervase Bennett called George Fox and his followers Quakers "because he made his hearers tremble at the word of the Lord," and when Parnell went to Carlisle he met Fox in the dungeon. Next year they were found together in Fox's native country on the borders of Leicestershire, and when between seventeen and eighteeen years of age, Parnell went to Cambridge, where, at the end of a fortnight, Edward Pickering, Mayor of Cambridge, committed him to prison for publishing two papers, one on the corrup-

* To appear, we understand, in full in the coming *Friends' Quarterly Examiner.*

tion of the magistracy, the other on the corruption of the priests, and he was thrown into a dungeon. When at last brought to trial, the jury refused to find that the two documents were scandalous seditions, and Parnell was liberated in an ungracious manner. He was beaten along the road with staves and clubs, but not long afterwards he returned to Cambridge, and continued his teaching throughout the county, showing in these early collisions with the magistrates great earnestness in the work of protest against the conventional and somewhat hollow religious conduct of the age.

Dr. Hodgkin proceeded to discuss the character of Parnell's preaching, and said one of the most criticized of his tenets was his assertion that the Christian could attain perfection in this life. Passing from the question of doctrine to that of external behavior, the lecturer said he found Parnell urging simplicity of life, sincerity of speech, and yearning after true nobility and true gentility.

It was in May of 1655 that Parnell entered Essex, which had contributed largely to the success of the Parliamentary cause in the first civil war, and he found the field white unto harvest. There was much religious discussion at the time, and an Independent minister at Coggeshall named Willis delivered a diatribe against Quakerism. Parnell heard it, and asking permission to speak, he addressed the congregation in vindication of the Quakers. But either he went on too long, or used some words which exasperated his opponents, for we read that " the priests ran out into many words and caused great confusion." The debate degenerated into a war of words, and Willis declaring his intention for prayer, Parnell refused to take off his hat, and departed from the church. This altercation with the preacher was the offense for which the boy preacher of eighteen was committed to prison. A magistrate named Wakering followed him out of the church, and arrested him in the name of the Protector, the indictment being that of riotous conduct in the church. Two months' imprisonment in Colchester Castle followed, and in September Parnell was marched twenty-two miles to Chelmsford, handcuffed with a murderer, and brought up for trial. He was fined two sums of £20 each—one for contempt of the magistracy and another for contempt of the ministry—and was committed to gaol in Colchester Castle, and the gaoler was to see " that no giddy-headed people come to him."

The Castle, said Dr. Hodgkin, needed no description; they could see just above them the elevated gallery in one of whose chambers Parnell was imprisoned; and Sewell was quoted to show the treatment meted out to Parnell during his brief incarceration. The gaoler's wife set her men to beat him, herself laid violent hands upon him, and set other prisoners to fetch away his victuals. He was forced to lie on the cold, damp stones; he was confined in a hole in the wall, about twelve feet from the ground, and the ladder being short by six feet, he had to climb up and down for his victuals, over the broken wall, by a rope. One day, his limbs weakened by cold and privations, he fell down from the rope, and was badly wounded in the head and bruised about the body. He was next put in what was known as " the oven," which had no window, and gradually growing weaker, he died at the end of ten or eleven months' imprisonment—done to death under Cromwell, but not with Cromwell's cognizance. The condition of the prisons at that time was a dark blot on the record of Christian England, and it was not till John Howard and Elizabeth Fry visited them that this great stigma on English Christianity was removed, it was to be hoped, forever.

Joseph Elkinton, in allusion to the lesson of Parnell's life, said that with all our modern privileges we lacked the great powers of the preachers of old, who had to face every disadvantage. This he attributed to the lack of simplicity in thought, feeling and heart. He felt there was a strong call for the simple life in all the world. Robert L. Simkin, of New York; Walter Barritt, Aldham; Henry S. Corder (the Chelmsford veteran of ninety-two), and Edward Doubleday, of Coggeshall, also had some vocal share in the proceedings. The thanks of the meeting were accorded both to the lecturer, and to the Rt. Hon. James Round for his permission to allow them the use of the Castle for this commemoration. Alderman Marriage, in bringing the meeting to a close, mentioned that the Castle was the prison for Quakers committed by the county Benches; those convicted in Colchester were imprisoned in the Moot Hall.

The company then adjourned to tea in the library of the Castle. A large number of copies of the new illustrated life of Parnell by C. Fell Smith, price 1s., were purchased.—*The Friend (London)*.

" DOING AWAY WITH MEETINGS OF MINISTERS AND ELDERS."

I have just read the editorial in Sixth month 23d, entitled " Doing Away with Meetings of Ministers and Elders."

It is with no thought of dictating that I pen these lines. I love and reverence the " old-fashioned " Friendly ways. In their isolated condition the Friends, when they first established Nebraska Half-Yearly Meeting, decided that distances were too great and Friends too few to try to hold aloof from the other members in conducting the Meeting of Ministers and Elders, so from its inception this meeting has been open to all members, and we younger Friends, who have thus been privileged to sit and listen to the queries and their answers, also the advices, together with the wise and tender counsel handed forth, not only to the ministers and elders, but to all present, have fully appreciated our privilege.

At our recent half-yearly meeting, held in Lincoln, the remark was made that the meeting seemed like a family gathering, so closely were we united in love and fellowship. This opening of its doors of the Meeting of Ministers and Elders to all our members has had a truly educational value. Most of our membership thoroughly understand what this meeting is, and for what it stands. It has been conservatively

conducted, for we have been blessed with one of the strictest disciplinarians as clerk since its foundation, viz.: our beloved friend, George S. Truman.

This subject is a vital one to me, and I believe is to most of our membership East and West. May we not sacrifice true spiritual growth to preserve the "ancient landmarks," but let each meeting earnestly seek to know its duty. We need a living eldership as well as a living ministry, as our dear friend, Isaac Wilson, has so often said. He has more than once spoken in my hearing of that "living elder" whose spiritual insight enabled him to feel and sympathize with Isaac in his early struggles. Elders should do more than "sit in judgment." We seem to think no one can be an elder until he is advanced in years, but as one prominent minister in our Society has so often said, the man of fifty may be a babe, and the one at twenty a full-grown man in Christ.

Psychology teaches, statistics prove, and my own experience convinces me, that with the normal boy and girl, in the adolescent period, between twelve and twenty-five, their religious development keeps pace with their mental and physical. And as John William Graham has said we need ministers who yet are young enough to have temptations to fight and conquer, and can thus sympathize with the young and ardent souls as well as those who have fought and conquered.

John Churchman was an elder at the age of twenty-six.

Catharine Burgess Carr.
State Farm, Lincoln, Neb.

A SEVENTEENTH CENTURY WEDDING.

[The following olden time story comes to us at the suggestion of an aged Friend who enjoyed the reading of it as a valuable testimony to the truth of a ministry "not dependent upon education, but upon the immediate prompting of the Holy Spirit." Some of our readers may be familiar with it more in detail, or it may be preserved in some printed form. If such is the case we should like to know of it. This has been sent to us as "good enough to go into the Intelligencer in these days when there is so much talk of educating ministers."]

Some time about the latter part of the seventeenth century there was a marriage in London between a member of the Barclay family and one of the Lloyds. Both families being people of wealth and consequence in the Society of Friends, and (as it would seem) being degenerated from the spirit that had gathered the Society, they had arranged, to their minds, everything relating to the marriage, even to the selection of the text from which a compliant minister of the Friends was to preach on the occasion.

The Queen of England, with the Bishop of London, attended the meeting incognito, and in order that there might be no interruption to their plans the parties to the wedding engaged the gentlemen who attended the Queen to guard the door and keep out Alice Hays, a faithful minister of the Society, who was described to the guard as a little old woman in a blue apron. Accordingly when she presented herself she was told they had orders not to admit her.

"Oh, dear!" said she, "the order cannot be meant for me. I am a member of this meeting and always come here." A gentleman stepping up, said, "Why this is Mother Hays; she is our preacher! You must let her in, certainly." So she went in and took her usual humble seat in the back part of the meeting. The marriage ceremony was finished and the minister arose and preached from the text, "Wives, obey your husbands," setting forth the necessity of obedience and entire subordination on the part of the wife, as established by divine appointment. After he had finished Alice Hays arose and exclaimed, "We are told a virtuous woman is a crown to her husband, and you know, Friends, the crown is set above the head." She then went on and preached such a wonderful discourse on the true relation of wife and husband as helps to each other, not only in all matters pertaining to earth, but on the way to heaven, that after listening to it attentively the Queen turned to the Bishop and exclaimed, "You must confess, my Lord Bishop, that my sex has far excelled yours to-day."

The Queen was so much interested that she made inquiry for the place where Alice Hays resided, and riding out in her private carriage she called to see the old woman. As she entered the cottage Alice arose to receive her visitor, dusted a chair with her blue apron, and presented it to the Queen, civilly asking her name. The Queen gave it, adding, "They call me Queen of England."

Alice gave her a most respectful welcome, and remained standing until the Queen compelled her to be seated and entered into conversation with her. Alice displayed so much simplicity and ignorance of worldly learning that the Queen afterward expressed herself as convinced that only the immediate influence of the Holy Spirit could have enabled one so humble and ignorant to preach such a discourse as that to which she had listened at the marriage. The Queen offered Alice Hays a hundred pounds, which she refused.

BOOKS AND READING.

The autobiography of Thomas Ellwood is one of the most delightful gems of Quaker literature. While the Journal of George Fox naturally has unique interest from the fact that he was the founder of the Society of Friends, the literary merits of Thomas Ellwood's narrative have an unfailing charm for us to-day. From Thomas Ellwood's association with John Milton, William Penn, George Fox, Isaac and Mary Penington, and Edward Burrough, his autobiography will ever stand in the forefront of Friends' books for the breadth of historic interest. We therefore rejoice in the courtly volume just published by Headley Brothers, and efficiently edited by our good friend, Samuel Graveson, of Ashford. ["History of the Life of Thomas Ellwood." Written by His Own Hand. Edited by S. Graveson. Historical Introduction by the late W. H. Summers. (Headley Brothers. 10s. net.)] The publishers have done their part excellently, and the volume is embellished by a number of good engravings that add much to its charm. The valuable historical introduction by the late W. H. Summers, of Hungerford, is a great ac-

quisition. Locally, he was intimately acquainted with the geography of Thomas Ellwood's life.

Joseph Wyeth's supplement has often been quoted for its sympathetic commentary on Ellwood's character, and is a useful adjunct to the autobiography in whatever form it appears. For a word photograph of a man, what can be more graphic than his description of Ellwood as "a man of comly aspect, of a free and generous disposition, of a courteous and affable temper and pleasant conversation, a gentleman born and bred, a scholar, a true Christian, an eminent author, a good neighbor and kind friend?" The more we know of such a man, the more we catch his spirit of manly courage and patience in the face of bitter persecution, and the more we follow him as he followed Christ, the better will it be for the Quakerism of the Twentieth century.—*The Friend (London)*.

An edition of the revised translation into German of Dymond's Essay on War has been received at the Friends' Book Store, 304 Arch Street, Philadelphia, within a few days. It is based on a German edition formerly published by the Mennonite Publishing House at Elkhart, Ind., Charles F. Brede having revised it, and attended to the proof reading. The Mennonite House has not printed it for a few years past, and in order to keep up the stock of it in the Book Store, it seemed needful to issue an edition of it ourselves. A prefatory note gives credit to the Mennonite issue.—*The Friend (Philadelphia)*.

A new serial story begins in this month's *Atlantic* which promises to be well worth reading. It is by an author who signs himself "Nicholas Worth," and is entitled "The Autobiography of a Southerner Since the Civil War." The hero is the son of one of the few men who operated cotton mills in the South in slavery days. He was a Union man and escaped the rigorous conscription of the Confederacy only for the reason that he was of more value to the cause as a manufacturer than he could have been as a soldier. The Government paid him for his cotton cloth in Confederate money, and after the war was over his wife covered a large screen with hundred-dollar bills. The first number describes the hero's boyhood during the war time, and gives his experiences in a Southern school, leaving him just about to enter Harvard, whither his grandfather proposes to send him that he may get a broader outlook. The unknown author writes vividly, and seems to have had exceptional opportunities for knowing all sides of Southern life. E. L.

Dr. A. M. Stackhouse, last Second month, delivered an address before the Young Friends' Association of Moorestown, N. J., entitled "A Retrospect of Colonial Times in Burlington County." One hundred and fifty numbered copies of this have been printed in pamphlet form, one of which has reached the office of Friends' Intelligencer. It deals with the good old days half-humorously, half-seriously, and is very interesting reading.

In preparing the address Dr. Stackhouse made use of a large number of rare manuscripts and long-forgotten books and pamphlets. It treats of the early settlers of the county and of prominent men who visited it long before the Revolution, among whom were Thomas Chalkley and John Fothergill.

Extracts are given from the journals of early Friends, and there are graphic accounts of the prevalence of piracy in the young colony, of the early schools and of the schoolmasters who were not very well fitted to teach the young idea how to shoot. An account is also given of the liquor traffic and the efforts of Friends to lessen its evils, with historical sketches of the old taverns and those who kept them.

The pamphlet will be sent postpaid to any address for 50 cents by The Settle Press, 117 W. Main Street, Moorestown, N. J.

COUNTRY LIFE.

Happy the man who has the town escaped!
To him the whistling trees, the murmuring brooks,
The shining pebbles, preach
Virtue's and wisdom's lore.

The whispering grove a holy temple is
To him, where God draws nigher to his soul;
Every verdant sod a shrine,
Whereby he kneels to Heaven.

The singing-birds on him bring slumber down,
The singing-birds awake him, fluting sweet,
When shines the lovely red
Of morning through the trees.

His straw-deck'd thatch, where doves bask in the sun,
And play and hop, invites to sweeter rest
Than golden halls of state
Or beds of down afford.

To him the plumy people sporting chirp,
Chatter, and whistle, on his basket perch,
And from his quiet hand
Pick crumbs, or pease, or grains.

Happy the man who thus hath 'scaped the town!
Him did an angel bless when he was born—
The cradle of the boy
With heavenly flowers strewed.

—*Goethe.*

BIRTHS.

HERITAGE.—At Mickleton, N. J., Fifth month 17th, 1906, to J. Omar and Mary J. Heritage, a daughter, whose name is Ruth Hannah.

MARRIAGES.

PRICE—HAZLITT.—In the Friends' Meeting House, Lansdowne, Pa., Sixth month 20th, 1906, under the care of Lansdowne Monthly Meeting of Friends, Ferris Price, son of Charles S. and Gertrude Shaw Price, and Anna Elsie Hazlitt, daughter of Gilbert A. and Anna Marshall Hazlitt. This was the first marriage in the new meeting house.

VAUGHAN—THOMAS.—On Seventh-day, Sixth month 23d, 1906, in Camden, N. J., David Laurence Vaughan, of Haddonfield, N. J., to Rebecca Lippincott Thomas, daughter of William M. and Blanche C. Thomas, of Riverton, N. J.

DEATHS.

HUGHES.—Deborah Farquhar Hughes, daughter of William and Hannah Hughes, departed this life at the home of her niece, Ruth H. Little, Taneytown, Carroll County, Md., on Seventh month 4th, 1906, aged nearly 72 years. She was a lifelong member of Pipe Creek Monthly Meeting, and a Friend whose gentle and quiet disposition did much to strengthen the faith of those around her. Her funeral took place at Pipe Creek Meeting House on the 6th inst., and Elder Ephraim W. Stoner, of the German Baptist Brethren Church, of Union Bridge, and William E. Wheeler, the Lutheran minister at Taneytown, spoke feelingly to the assembled friends and neighbors.

POWNALL.—Suddenly, on Sixth month 30th, 1906, Esther A. Pownall, daughter of Charles M. (deceased) and Lydia Conard, and wife of Dr. Elmer E. Pownall, of Richboro, Pa., aged 45 years. Interment in Union Cemetery, Richboro.

Her childhood days were spent in Montgomery County. For ten years before her marriage she was a prominent teacher in the schools of Bucks County. Hers was a charming and attractive personality, and her death brought sorrow to hosts of loving friends. In her home she was an ideal wife and mother; but her heart and brain were large enough to go outside of her home and spread light and truth through the community. She was an active worker in the Woman's Christian Temperance Union, the Loyal Temperance Legion, the Equal Suffrage Association, the Newtown Friends' Meeting, and the Northampton Farmers' Club. In all of these the value of her work was enhanced by her personal interest in those with whom and for whom she worked. Because of their love for her many of these will be inspired to greater efforts and nobler lives.

SPEAKMAN.—At her home in West Chester, Pa., on Seventh month 12th, 1906, Esther Speakman, daughter of Wilson and Eliza Roberts Speakman, in the 48th year of her age. Interment in Friends' Cemetery, West Chester.

TAYLOR.—Henry Clayton Taylor, son of Richard H. and Lydia F. Taylor, at his home, 1010 West Ninth Street, Wilmington, Del., Seventh month 17th, after an illness of but a few weeks—though his health had been somewhat impaired for several months. He is survived by his wife, a son and two daughters. The deceased was a member of Wilmington Monthly Meeting, and a worthy, interested member of the Society of Friends.

TROTH.—At her home in Columbus, N. J., Fifth month 12th, 1906, Mary S. Troth, widow of the late John Troth, in her 95th year. This dear friend was a member of Upper Springfield Monthly Meeting, N. J., but for a number of years was unable on account of failing health to attend her meetings, for the success of which she was always solicitous. Her gentle patience and resignation in her closing years will ever be remembered by those of us who knew and loved her. Although of such great age she was ever young in spirit, and active on foot, her brain clear and alert to all that was going on around her, even to the close of her life. As she passed on to the beyond she seemed to have a clearer vision and her face was radiant as if she was greeting her dear ones long gone before, whom she had been anxious to join for several years.

Dear Aunt Mary, thou surely hast gone to the rest and reward God giveth his own. M. E. G.

TRUMAN.—At her late residence, near Genoa, Neb., Seventh month 12th, 1906, after a long and severe illness, Hetty Knight, daughter of George S. and the late Susan Yardley Truman, aged 43 years; an active member of Genoa Monthly Meeting.

TYLER.—At the home of her daughter, Sarah S. Young, in Greenwich, N. J., Seventh month 6th, 1906, Sarah M. Tyler, in the 90th year of her age; a member of Greenwich Monthly Meeting. At her funeral Margaret P. Howard repeated these lines:

"Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains you may but guess.
Beautiful twilight at set of sun,
Beautiful goal, with a race well run,
Beautiful rest, with work all done."

WAY.—Suddenly, at her home, near Stormstown, Centre County, Pa., on Sixth month 24th, 1906, Sarah (Wilson) Way, aged 73 years, 1 month and 13 days. She had just returned from First-day meeting, and sat down to talk with a friend, when death claimed her silently and suddenly. She was a lifelong member of Centre Monthly Meeting, in which she was a valued and consistent elder. Her quiet influence, upright example and good judgment will be much missed in the meeting and the community at large. The large funeral attested the esteem in which she was held.

THEODORE F. CONARD.

"Death loves a shining mark," and those who knew Theodore F. Conard knew that the shining traits in his character were honesty, faithfulness, truthfulness and a purity of mind that illumined his actions. He was very sensitive, yet firm to his ideals of right, and with a courtesy of heart that made him beautifully gentle, with thoughtful attention to all.

For two years he was business manager of the Schofield Normal and Industrial School at Aiken, S. C., and with conscientious energy took hold of its varied duties and made himself master of the situation. Running the boarding hall with over a hundred to warm and feed, buying materials and overseeing the industrial departments, the harness, carpentry, shoe-shop, blacksmith and carriage repair works, and large garden and farm three miles distant. He enjoyed his work, and his daily life was an example. The influence he exerted by his noble characteristics will never go out of the lives of some of the students, and they will pass it on to other generations. He was greatly loved in Aiken where business men recognized his sterling qualities and enjoyed his acquaintance. He came North with us Fifth month 28th, visited friends and relatives about Philadelphia, then went to his home at Dover, Del., and was smitten with typhoid fever.

About thirty years in this life learning and doing, for his mind was always grasping nature's secrets in tree and flower, in soil and sky. Then a spirit from the bonds of earth set free, a new star lit to smile from heaven's refulgent crown.

MARTHA SCHOFIELD.

NOTES AND ANNOUNCEMENTS.

Dr. O. Edward Janney, of Baltimore, has a prospect of attending the meeting at York, Pa., next First-day, the 22d.

The address of Emily Wilbur, superintendent of Friends' Neighborhood Guild, Philadelphia, is wrongly given in the recently issued extracts from the Minutes of Philadelphia Yearly Meeting. It should be 151 Fairmount Avenue (instead of 251).

Frank G. Blair [graduate of Swarthmore College in 1897], Professor of Education in the Eastern Illinois State Normal School, Charleston, Ill., will be a candidate before the Republican Convention of Illinois for the nomination for Superintendent of Public Instruction.

In the faculty of the Friends' Academy, Locust Valley, L. I., are two Swarthmore College Alumni—the principal, A. Davis Jackson, '99, and the assistant principal, M. Elizabeth Lamb, '94. Frederick W. Seaman, one of the graduates from the Academy this year is a son of Samuel J. Seaman, ex-student of Swarthmore, and will enter college this year.—*Swarthmorean.*

The fellowship of four hundred dollars offered by the College Settlements Association and some Swarthmore Alumnæ has been awarded to Marie G. Sabsovitch, of the Class of 1906. No requirements are made for this fellowship beyond residence in a settlement during the academic year and the pursuit of some clearly defined line of work, scientific or practical, under the general guidance of a committee of two representatives of the College and the Association and of the head worker of the settlement selected. Dr. Robert C. Brooks is the Swarthmore representative on the committee directing this work.—*Swarthmorean.*

First-day, the 29th, will be "Friends' Day" at the Home for Aged and Infirm Colored Persons at Forty-fourth and Girard Avenue, Philadelphia. The meeting for worship is at 3 p.m., and is attended by Friends of both branches. Whenever there is a fifth First-day in the month it is "Friends' Day," being much looked forward to and appreciated by the old people of the Home. Friends are asked to bear the date in mind.

At the time of Westbury Quarterly Meeting (which includes the meetings of New York City) at old Westbury on Long Island, the yearly meeting's Committee for the Advancement of Friends' Principles, of which Harry A. Hawkins is clerk, will hold a meeting at 3 p.m. There will be a general discussion, preceded by four short papers, as follows: (1) "Some Influences Outside the Society of Friends," by Mary W. Albertson; (2) "The Society of Friends at the Present Time,"

Grace Hicks; (3) "Changes in the Society," by Amy Willets; (4) "The Ideal Society (of Friends) in Twentieth Century Surroundings," by Margaret L. Seaman.

Emily Wilbur writes on behalf of the Friends' Neighborhood Guild, 151 Fairmount Avenue, Philadelphia: "Will the friends who send flowers please tie delicate flowers like sweet peas and nasturtiums in one large bunch and wrap a paper round them, so that they may reach us without being crushed? We would be glad to have some representative from the different neighborhoods visit us on Sixth-days. The flowers begin to come about eleven, and are given out at three; every other week we send to the hospitals. We need some one to speak, recite or sing at the Mothers' Meeting every Sixth-day at two. Any one who can come to us on any Sixth-day in Eighth month, will please let me know at an early date. We sent 90 boys to Lemon Hill last week, and expect to take 100 girls to the same place next Seventh-day, and on Fourth-day 40 women to Atlantic City for the day. We thank all our friends who are doing so much to help us."

Ten members of the Visiting Committee of Salem Quarterly Meeting, all that were appointed, attended meeting at Alloway's Creek, in Southern New Jersey, on First-day morning, the 15th of Seventh month. The usual attendance at this meeting scarcely averages fifteen, but on this occasion there must have been close to a hundred present, some of them visiting Friends, others than the committee, but mostly they were from our own neighborhood.

Rachel M. Lippincott and Joel Borton were much favored in ministry and supplication. The former had a tender message of love and encouragement for the many children and parents of young children present. The latter earnestly exhorted us to practice the spirit of forgiveness toward our neighbors, as we hope for forgiveness from God; and to seek with diligence after the things that are really worth while, such as purity of heart, the making of peace, etc.

Much interest was shown by visiting Friends in the west end of the ancient meeting house, which was remodelled and furnished as a lecture room and library last winter.

Surely all Friends owe a great debt of gratitude to the Friend whose wealth has made possible such work as this in places where Friends are few and poor.

On Seventh-day evening, the 14th, six members of the committee attended a meeting in this room. The meeting was by personal invitation, and intentionally small. A question was suggested for informal discussion: "Do circumstances ever make it right to do wrong?"

The subject was found to be a very broad one, and was discussed with considerable freedom and apparent interest.

Light refreshments were served and a social hour followed.

TO ALL WHO ARE GOING TO MOUNTAIN LAKE PARK.

The committee desire to impress upon Friends the importance of giving early notice if they have a prospect of attending the Conference.

First. It is important to know from what stations Friends will start, particularly if on other railroads than the Baltimore & Ohio.

Second. It is necessary to know the number who are likely to go on either of the special trains from the East, so that the necessary number of coaches may be provided; therefore those Friends who propose to take the Baltimore train (No. 1, special) are urged to notify Joseph J. Janney, Eutaw and Madison Streets, Baltimore, and those who propose taking No. 2, leaving Philadelphia 7.40 a.m., making stops only between Philadelphia and Baltimore, and at Martinsburg and Cumberland, will notify James H. Atkinson, 421 Chestnut Street, Philadelphia. Those who propose taking No. 3, leaving New York, 7.50 a.m., making all stops to Philadelphia, and leaving there 10.27, and making no other stops except Mt. Royal and Camden Stations, Baltimore, Washington and Cumberland, to John W. Hutchinson, Hempstead, L. I.

A revised and complete notice of transportation will be published in the next issue of the INTELLIGENCER.

JOHN W. HUTCHINSON, Chairman.

FRIENDS' ASSOCIATIONS.

MANSFIELD, N. J.—The regular meeting of the Mansfield Young Friends' Association met at the home of J. Herbert Deacon, Sixth month 30th, 1906. The president called the meeting to order, reading from the Bible part of 5th chapter of St. Matthew.

At roll-call nineteen members responded. On account of a very hard thunder shower the meeting was small.

The Executive Committee submitted the following program for next meeting. Author for evening study, Washington Irving; Discipline, Robert Taylor; Biography, Anna C. Scott; Current Topics, Bessie E. Bunting; Recitations, Edith S. Gibbs and Mabelle E. Harvey; Readings, Mary A. Harvey and Howard Rogers.

The evening exercises opened by Eliza B. Deacon giving a short sketch of the poet's life. Hannah Black read a selection from Emerson. Sara A. Biddle read "The Origin of the Society of Friends." After the usual silence, the meeting adjourned to meet at Thomas A. Bunting's, Seventh month 21st, 1906.

The remainder of the evening was devoted to the Entertainment Committee's program. Charlotte and Dorothy Deacon gave us an original humorous dialogue.

S. ANNA BIDDLE, Secretary.

REMEMBER!

Dwell not on the chills of December,
The heart of the fire—how it glows!
Call back the grace of the far-away face!
Remember the comforting snows!

Remember the star and the starling!
The spring as the triumphant mold!
Not the damps of the yew, but the sun-spangled dew!
Remember, and never grow old!

Oh! cherish the sweet-scented glory,
That chastened the senses so soon!
In Time's garden still, with an eloquent thrill,
Plant rosemary by the pathways of June!

Seventh month 2, 1906. MARSHALL PANCOAST.

METEOROLOGICAL SUMMARY FOR SIXTH MONTH, 1906.

Mean barometer	29.959
Highest barometer during the month, 13th	30.327
Lowest barometer during the month, 6th	29.773
Mean temperature	73.3
Highest temperature during the month, 30th	97.
Lowest temperature during the month, 12th	54.
Mean of maximum temperatures	81.8
Mean of minimum temperatures	64.5
Greatest daily range of temperature, 30th	25.
Least daily range of temperature, 19th	4.
Mean daily range of temperature	17.1
Mean temperature of the Dew Point	61.8
Mean relative humidity, per cent.	72.5
Total precipitation, rain and melted snow, inches	9.49

Greatest precipitation in any 24 consecutive hours, 4.62 inches of rain, on the 16th and 17th.
Number of days on which .01 inch or more precipitation, 13.
Number of clear days, 2; fair days, 14; cloudy days, 14.
Prevailing direction of the wind from southwest.
Thunder storms on the 6th, 7th, 9th, 16th, 17th, 18th, 21st, 22d, 23d, 30th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 75° on 30th.
Minimum of the wet bulb thermometer at 8 a.m., 54° on 12th.
Mean of the wet bulb thermometer at 8 a.m., 64.9°.
Maximum of the wet bulb thermometer at 8 p.m., 78° on 29th.
Minimum of the wet bulb thermometer at 8 p.m., 55° on 13th.
Mean of the wet bulb thermometer at 8 p.m., 65.9°.
Mean of the wet bulb thermometer for this month, 65.4°.

NOTE.—The means of the daily maximum and minimum temperatures, 81.8° and 64.5°, respectively, give a monthly mean of 73.3°, which is 1.2° more than the normal, and 2.2° warmer than the corresponding month in 1905.

The total amount of precipitation for the month, 9.49 inches, is 6.17 inches more than the normal, and 7.70 inches more than fell during Sixth month, 1905.

JOHN COMLY, Co-operative Observer.

Centennial Avenue, Phila., Sixth month 30th, 1906.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.

Frankford, 10.30 a.m.

Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City—

1811 I Street, Northwest, 11 a.m.

Chicago—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m.. Adult class at 10.30 a.m.

7th mo. 22d (1st-day).—York, Pa., meeting visited by Dr. O. Edward Janney, of Baltimore.

7th mo. 22d (1st-day).—Hopewell, Va., Young Friends' Association, at 3 p.m.

7th mo. 22d (1st-day).—Schuylkill Meeting (near Phœnixville, Montgomery Co.), attended by Philadelphia Quarterly Meeting's Visiting Committee, at 10.30 a.m. Among those expecting to attend are Mary A. Gilby, Anna K. Way, Frank M. Bartram, Charles S. French, Sarah T. Linvill, Aquila J. Linvill. Train from Reading Terminal at 9 a.m., and from Columbia Avenue, at 9.08.

7th mo. 24th (3d-day).—Western Quarterly Meeting, at London Grove, Chester County, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

7th mo. 26th (5th-day).—Caln Quarterly Meeting at East Caln Meeting House (one mile from Thorndale Station, P. R. R.), Chester County, Pa., at 11 a.m.; ministers and elders, same day, at 10 a.m.

7th mo. 28th (7th-day).—Westbury Quarterly Meeting, at Westbury, Long Island, N. Y., at 10.30 a.m.; ministers and elders, day before, at 2.30 p.m.

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A meeting under the care of New York Yearly Meeting's Committee on Advancement of Friends' Principles, at 3 p.m., on the afternoon of day of quarterly meeting. Discussion will follow four short papers: (1) "Some Influences Outside the Society of Friends," Mary W. Albertson; (2) "The Society of Friends at the Present Time," Grace Hicks; (3) "Changes in the Society," Amy Willets; (4) "The Ideal Society (of Friends) in Twentieth Century Surroundings," Margaret L. Seaman.

7th mo. 31st (3d-day).—Concord Quarterly Meeting, at Concord (Concordville), Delaware County, Pa., at 10 a.m.; ministers and elders, day before, at 1.30 p.m.

8th mo. 1st (4th-day).—Purchase Quarterly Meeting, at Purchase (four miles from White Plains, where Friends are met), West Chester County, N. Y., at 11 a.m.; ministers and elders, day before, at 2.30 p.m.

Friends' Association at 2.30 p.m. on day of quarterly meeting (Fourth-day); subject, "Tradition and Independence."

Trains leaving Grand Central, New York City, at 9.05 a.m., met at White Plains; also train from North, arriving at White Plains at 9.40 a.m.

8th mo. 5th (1st-day).—Merion Meeting, Montgomery County, Pa., attended by Philadelphia Quarterly Meeting's Visiting Committee, at 10.30 a.m. Train to Narberth from Broad Street, at 9.45 a.m. D. Henry Wright, Beulah K. Pearson, Arthur C. Jackson, James Hampersoomian, R. Barclay and Margaret J. Spicer expect to attend.

8th mo. 7th (3d-day).—Philadelphia Quarterly Meeting, at Race Street, Philadelphia.

8th mo. 9th (5th-day).—Abington Quarterly Meeting, at Gwynedd, Montgomery County, Pa.

8th mo. 11th (7th-day).—Salem Quarterly Meeting, at Salem, O.

8th mo. 11th (7th-day).—Miami Quarterly Meeting, at Green Plain, near Selma, O.

8th mo. 18th (7th-day).—Pelham Half Yearly Meeting, at Yarmouth, Ont.

8th mo. 18th (7th-day).—Short Creek Quarterly Meeting, at Short Creek, near Emerson, and Mt. Pleasant, O.

8th mo. 20th (2d-day).—Duanesburg Half Yearly Meeting, at Quaker Street, N. Y.

8th mo. 20th (2d-day).—Fairfax Quarterly Meeting, at Goose Creek (Lincoln), Va.

8th mo. 20th (2d-day).—Indiana Yearly Meeting, at Richmond, Ind. See notice on first page.

8th mo. 27th (2d-day).—Warrington Quarterly Meeting, at Menallen, Adams County, Pa.

(Continued on page iv.)

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CALENDAR OF MEETINGS.

(Continued from page iii.)

8th mo. 27th (2d-day).—Ohio Yearly Meeting, at Mt. Pleasant, Jefferson County, O. Friends from a distance desirous to attend will be cordially welcomed and entertained. Mt. Pleasant is on the Wheeling & Lake Erie Railroad, which can be reached by the Wabash at Chicago, Baltimore & Ohio at Wheeling, W. Va., Cleveland, O., Pittsburg, Pa., and Steubenville, O. By reference to railroad guide will be found time of trains at Mt. Pleasant Station. Conveyances will be in waiting. Any other information desired can be obtained by correspondence with W. R. Clark, Emerson, O.

8th mo. 31st (6th-day).—FRIENDS' GENERAL CONFERENCE AT MOUNTAIN LAKE PARK, MD. From this date to Ninth month 6th. See program in issue of Seventh month 14th; railroad arrangements, issues of Fourth month 28th, Sixth month 16th, Seventh month 7th and 21st; boarding places, Sixth month 30th.

THE INDEPENDENT PRESS.

The journalist has one client, one patient, one flock—that is to say, the whole community; and nothing should stand in the way of his single-minded and devoted service of that one common interest. He should beware of all entangling alliances—political, social, commercial—which may limit or embarrass such service. He should let the honors and emoluments of public office go to other people. His own office, if properly administered, is more important and powerful than any that his fellow-citizens are likely to confer upon him. The independent newspaper may be and should be the most vital and effective instrument that democratic society can produce for its own advancement and protection; and its true business welfare, in the long view, lies in a complete, intelligent, sympathetic devotion to public interests.—*Samuel Bowles, in the North American Review.*

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"My dear, the children didn't do that. I did it."

"You? What possessed you?"

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"Religious Views of the Society of Friends," 24 pages, prepared by Howard M. Jenkins for the World's Congress of Religions.

"The Teacher as a Missionary of Peace," 34 pages, prepared by Prof. Andrew Stevenson for the Toronto Conference. Should be widely circulated among teachers, especially in the public schools.

"The Friend and His Message," 16 pages, by John William Graham. Desirable to circulate among inquirers and those only nominally interested in our principles.

"Fellowship in Religion," 16 pages, by Henry W. Wilbur. Adapted for circulation in Friends' neighborhoods as an incentive to the social side in religion.

"Christianity as Friends See It," 16 pages, by Edward B. Rawson.

"Views and Testimonies of Friends," 32 pages, by Isaac H. Hillborn.

"The Meeting for Worship in the Religious Society of Friends," 12 pages, by Howard M. Jenkins.

"Opportunities of Young Friends of the Present Day," 16 pages, written by Bertha L. Broomell for the Toronto Conference.

"Naval and Military Expansion," 8 pages, by Jesse H. Holmes.

"Higher Education and Peace," 8 pages, by David Ferris.

"The Song of the Twentieth Century," by Elizabeth Lloyd; 25 copies, postpaid, ten cents.

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THE ONION.

Botanically speaking the onion is said to be an asphodel, so it is fair to say that in classic estimation the onion was a plant of paradise, a celestial herb. In these vacation days many will be glad to know that this delightful though plebian root was appreciated by at least one modern poet. Robert Louis Stevenson in his poem to a gardener says:

"Let still the esculents above,
Let first the onion flourish there,
Rose among roots, the maiden—fair,
Vine-scented and poetic soul
Of the capacious salad bowl."

—*Unity.*

Martha J Vernor

FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 28, 1906.

INDIANA YEARLY MEETING.

Persons desiring to attend the Indiana Yearly Meeting, to be held from Eighth month 19th to 23d, inclusive, at Richmond, Ind., will please write to Eliza W. Morris, No. 25 North Twelfth Street, Richmond, Ind., that suitable homes may be provided. A cordial welcome is extended.

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But the natives all say they never remember such a visitation, and we hope this is correct. Until they disappear, picnics and tramps through the woods are rather uncomfortable, and pleasure excursions are preferably confined to the roads and open country. As stated above, one can sit on the porches of the Inn and many of the more open cottages with perfect comfort, but look out for the underbrush! What the scientific name is we do not know, but as might be expected in a Friendly community, they are not the singing kind.

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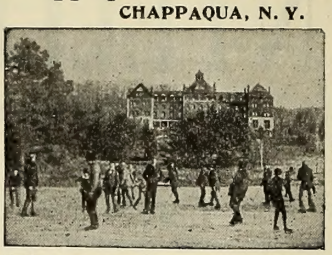
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CONTENTS OF THIS ISSUE.

Good Words.—XXX. 469
Manhood (Verse) 469
Loyalty to Our Meetings 469
Quaker Footprints in the Land of John Knox.—II. 471
Radnor Monthly Meeting 473
The Literature of the Bible.—XIII. . 474
Editorial:
The General Conference Proceedings 476
Culture in Home and School ... 476
Note and Comment 477
The Congress of Nations 477
Young Friends' Aid in New York .. 478
The Meeting of Ministers and Elders 478
At the Home of Robert Herrick ... 479
First-day School Difficulties 479
Seeking Truth 480
Too Many Conferences 481
Church Bazaars 481
Books and Reading 482
The Song of the Rose (Verse) 483
Deaths 483
Notes and Announcements 483
Conference Notes 483
Friends' Associations 483
Calendar of Meetings 484

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A laborer among the gardens of the soul found that the strength to uproot weeds was less rare than the power to distinguish them from flowers.—*E. Scott O'Connor.*

FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SEVENTH MONTH 28, 1906.

Volume LXIII. Number 30.

GOOD WORDS.—XXX.

There are messengers for every type of mind, and it may be that some human life lived close beside us, right before our eyes, a "living epistle" to us, is ministering, as no written message could, to the growth of our spiritual nature. ELIZABETH POWELL BOND.

From "Words by the Way," 1901.

MANHOOD.

Our country has new need of men to-day—
Not such alone as bravely may withstand
The shock of battle or with strenuous hand
Open the paths of progress every way.
We give too much to brawn and body; they
Are but the brute which evil may command
No less than good, and so subvert the land
They should support, the State in ruins lay.

Not such alone, but men whose souls are strong
To hate all evil and, whate'er betide,
To put all interest of self aside,
To shrink from public as from private wrong,
From fortune reared on trickery and lies,
Deeming too dear the goods dishonor buys.

—*William Aspenwall Bradley, in the Century.*

LOYALTY TO OUR MEETINGS.

[Read by Bertha L. Broomell, of Wilmington Friends' School, in Race Street Meeting House, Philadelphia, on Fourth-day evening of yearly meeting week, 1906.]

Before we consider the question assigned for this paper, "How shall we promote loyalty to our meetings?" it may be safest first to consider whether there are any forms or expressions of loyalty that we do not wish to promote?

The same feelings and emotions call forth very different responses from different people, and therefore loyalty is to be judged mainly, perhaps entirely, from the manner in which it is expressed. If it is not expressed at all, then it need not be considered, for as with all thought and feeling that does not result in some kind of action, it has no real value.

What shall we say of the loyalty which clings to old meeting houses in neighborhoods where few, if any, Friends live, and refuses to give its support to a meeting in a centre which greatly needs it? Is this loyalty? Yes, loyalty to the meeting house and to the memory of its past usefulness.

What of those feelings, called by courtesy, loyalty, which express themselves in pride in the noble lives of our Quaker ancestors, in pride in our membership, in an attitude indicating our belief that we are a peculiarly virtuous people? What shall we say of the loyalty which clings to the beliefs and customs of the early Friends as essentials of real Quakerism, or which knows how to express itself only by insisting upon a strict adherence to our methods of conducting business meetings and to our now formal lack of form? Shall we consider as desirable or undesirable the zealous devotion which leads a meeting or an individual to rigidly follow the direction of its discipline and advices, when as is sometimes the case, this direction is contrary to the best judgment—the conscience—of the meeting or individual? Shall we encourage or discourage the loyalty which shows itself in an unwillingness to attend other churches, to learn what they are thinking and doing, and to work side by side with them? Is it commendable, or otherwise, thus to show our traditional disapproval of a hireling ministry?

However we may answer these questions, we shall probably agree that it is not simply any kind of loyalty, expressed in any form, that we need and desire, but a sane, reasonable, far-sighted expression of a hearty and whole-souled devotion, and that a narrow short-sighted loyalty may become a real menace to the progress, if not to the life, of the meeting.

The expressions of really valuable loyalty are easily recognized under most circumstances, though perhaps not all. We should have a regular attendance of our religious and business meetings, for the sake not only of getting but of giving, and an active working interest in them and in our other organizations. We should find a ready willingness to remove certificates from our meeting to another in order that more effective work might be done. We should have as a necessary consequence of loyalty to the meeting, a high degree of loyalty to each other, a faith and a belief in each other that would make possible that unity of spirit amid diversity of opinion for which the society stands or ought to stand. We should realize that our meetings are only a means to an end. Attending them is one of the easiest ways of showing loyalty, but it should be only the beginning. More important than loyalty to any meeting is loyalty to the society as a whole, as an organization, not to what it has been, but to what it stands for to-day, the spirit of Quakerism which gives us the liberty and puts upon us the duty of recognizing truth wherever it may be found, under whatever form, and by whomsoever presented.

Then comes the final test of loyalty, the expression of this truth in our every-day lives, the living of it in our smallest acts.

Our question then is, "How shall we promote the loyalty that will thus express itself?" Are we in danger of interpreting this, "How shall we—we who are here to-night, for instance, who are thoroughly loyal in every way, who always do our full duty to

the society and to each other, how shall we increase the interest and devotion of those other people who are not here, who seem to have no feeling of duty towards or interest in our meetings?" If we have felt this to be the meaning of the question, let us consider whether we ourselves are really loyal in the broadest sense to the society, to what it stands for, to those principles of Christianity, not modified and adapted to bring them up to date, but the Christianity of Christ that can be applied to our every-day lives.

Let us consider whether we are truly loyal to each other. Are our business meetings always conducted in a spirit of love, with the desire only to find the wisest or the right course to pursue? Do we ever urge our particular beliefs or judgments upon the meeting, and feel hurt or offended when they are not accepted? Do we ever lose faith in each other so far as to ascribe, without sufficient knowledge, petty or unselfish motives to each other?

Probably when we who are, at least to some extent, devoted to the interests of the society, bring our devotion up to the highest possible point, the force of example will be sufficient to infuse spirit and enthusiasm into our whole membership.

Perhaps we bother too much, any way, about the lack of interest in others. Probably more would be accomplished if each one of us went straight ahead with his work, not troubled because there are many who do not join us. Our efforts should be directed more to making our meetings worth attending, worth being loyal to, than to inducing members to attend. This may mean more sociability, more hospitality. It may mean urging or assisting our elders and overseers to do their full duty promptly, and without fear or favor. It may mean changing the meeting house to make it more comfortable or suitable. It may mean for some, breaking through the formidable and formal silence that like a heavy weight holds our young people in their seats. It may mean keeping the beautiful and impressive silence by those who are in danger of breaking it from habit. Promoting the feeling of fellowship in meeting and out of it will do very much to bind us all together in the common interests of the society.

Let us not prescribe the forms in which loyalty must be expressed. To most of us it must mean, as has been said, a regular attendance and an active part in our meetings, but it is quite possible that to others it may mean spending the meeting hour quietly resting at home, as a preparation of mind and body for the work of the week to come. Or it may mean seeking in the country under the blue sky for the realization of the presence of an infinite power, or searching among the writings of great men for the inspiring thoughts necessary for the development of a higher and broader life.

Perhaps our greatest immediate need is a better knowledge of the history and principles of our society. Many, and at present, probably most of our members entirely fail to appreciate the conditions under which the society was founded, and the plain practical truths which the society teaches. We need this knowledge sadly, not however for its intrinsic value, but for the purpose of developing out of it a new Quakerism, adapted to the needs of to-day, in the practical workings of which all branches may join in fellowship.

It is not to our members alone that this new Quakerism would appeal. Thinking people are more and more finding it impossible to continue in their old formal and dried predigested religious views. Many are breaking away altogether from their old faiths, and many more are longing for a practical rational religion that may be used—that *must* be used seven days in the week. If we can develop a Quakerism that will supply this need, let us hasten to do so, and to spread abroad the knowledge of it by every means at our command. For this work our young people can best be trained in the First-day school. What else is the First-day school for than to teach the history and principles of our society; and, most important of all, the applications of those principles? We do not mean that children should be taught what they *ought* to believe or what they ought to do, even if any teacher should be willing to say what this is, but they can be shown what different people of all times have believed in regard to God and his attributes. They can be made familiar with the broad principles of Friends, and perhaps with the special views of some individual members. Then they can be led to consider with freedom and independence, the natural and logical results of these principles as affecting their views of right and wrong in general and in concrete cases. Even with young children such a consideration in connection with an entirely frank discussion, under the guidance of a wise teacher, would lay a solid foundation, not of the creeds and beliefs of a past generation, not of the "this is right" and "that is wrong" of another, but of a sure faith that comes from knowing many faiths, and the power and the desire to seek for and to recognize the right and the truth.

Such a sure foundation as this few of us were given in childhood, and some of us, building our houses upon weaker stuff, find them tottering, or by the light of more mature reason, discover that they have fallen to the ground. The First-day school is just beginning to do this great work. Such discussions as have been mentioned should, and, if wisely guided, will prove of absorbing interest. In the meantime much First-day school teaching is of little interest and less value. Consequently our children frequently go to First-day school because they must or ought, and not because they want to. We need to consider carefully the effect upon the child of this kind of attendance, whether in our desire to train him in proper habits, we may not be forming in his mind undesirable connections that will lead him in later years to take advantage of his freedom and break away entirely from his old forced associations. Exactly the same consideration should be given to the subject of his attendance of meetings. Is it possible to make this interesting and valuable to him, so interesting that he will want to go? If not, are we wise in urging or forcing him to attend? We not infrequently

hear young people say, "No, I do not want to go to First-day school or meeting. I got enough of that when I had to go as a child."

Meeting as well as First-day school can, I believe, be made interesting and of great value to children as soon as they are old enough to do any real thinking, however simple it may be. Why should there not be some preparation for the meeting hour? Why should not the First-day school teacher or the parent suggest some special topic for thought, or better, ask some practical question of ethics to be considered during meeting, and later discussed in the class or in the home? Many of us who are no longer children might find some such systematic course of thought much more profitable than the desultory thinking which usually occupies us during this First-day hour. Shall we make our meetings of practical use? What are they for if not to prepare us to live more nobly during the weeks to follow? We have said too much about withdrawing from the world into our inner selves. Perhaps some of our great problems can be thus solved, but most of them refer to the connection of inner with outer conditions, to conduct, to the significance of great events that are transpiring in the world. How can we hope for the interest and the loyalty of those who are living great lives in the world, who are helping to solve the world's great problems, if we keep our meeting as a thing apart from the concrete questions all the world is discussing?

Some time ago a young man, deciding that Quakerism had in it the help and inspiration he needed, became a regular attender of meeting. He was a serious thinker, and was eager to do his part in bettering conditions about him. One First-day morning he went to the little meeting. Outside the whole country was throbbing with grief over the untimely death of an honored and beloved President. In the meeting no sign was given, no mention made that anything unusual or significant had transpired. The absolute lack of contact with world events, with the great teeming city outside, was not to be borne, and the young man said, "This is no place for me." Our meetings, created for the help and inspiration of those who attend, should ever be subservient to their needs, and made to fit the needs of old and young.

To such a meeting all its members would be loyal. But, after all, absolutely essential to a real religious life is loyalty to the broad truth, as it is revealed to each one of us through contact with his fellows, through study, through meditation, and through prayer.

QUAKER FOOTPRINTS IN THE LAND OF JOHN KNOX.—II.

On the hills of Mauchline in Ayrshire, lies the Mossgiel farm where Burns, with his plow, unearthed the "wee, sleekit, cowrin, tim'rous beastie," and turned down the "wee, modest, crimson-tipped flow'r." This, in the words of Dorothy Wordsworth, "is an open country, open yet all over hills." To her there was "no thought surviving in connection with Burns's daily life that was not heart-depressing." The dairy of eighty Ayrshire cows, the tile-paved cow-houses, the immaculate cheese rooms that to-day enable the Mossgiel farm to pay an annual rent of over $1,200, would astonish the debt-ridden Burns. It was nine years before the death of the poet that Thomas Wilkinson, in company with John Pemberton, "passed Mauchline, enquired for the abode of Burns, and were shown Mossgiel, where he lived, a simple thatched cottage, commanding an extensive prospect. He was the favorite poet of Scotland, and his neighbors praised his generosity, independence, and kindness; but were fearful of his falling a sacrifice to the temptations laid for his company."

On the road to Mauchline from Dumfries the traveler passes through both Old and New Cumnock. It was in this vicinity that John Pemberton and his party met such chilling reception on their ministerial visit in 1787. "The people," writes Thomas Wilkinson, "appeared to be settled in a suspicious ignorance. . . . We were refused the town hall, the schoolhouse, etc., and it was with some difficulty we even obtained a barn of our landlord, though himself had come of Friends' families." But few attended the meetings. "The people were still shy and unfriendly; only one young man of the medical profession shewed some kindness. John Pemberton, still feeling the well-being of the people near him, and desirous that prejudice might be removed from their minds, appointed another meeting at six in the evening, to which I believe, for more than half an hour, but one person came. It seemed like a trial of faith, and mine, I own, was, at times, not strong; however, under exercise of patience, we were comforted; in about an hour several gathered, and I thought it a favorable opportunity.

"At New Cumnock, all seemed shut against us. John Pemberton observed that he had never known it so difficult before. We then went to a school a little way from the town; the master said he would grant the use of the house, but should like to have the minister's consent; to him we applied, and found him rather a venerable looking old man. I shall mention a little of what passed, as a specimen of the prejudice we met with in those parts. John Pemberton informed him that from a sense of duty, and a love to mankind, he had left his native country of America, and was come to see the people in this land, and that if he pleased to consent to the school-master's granting his school house, we proposed to have a religious meeting in the evening. He replied, 'The people here are well informed, and we have no need of you.' John Pemberton said he had met with very kind and liberal conduct from many persons of his profession in different parts of Scotland; that at his advanced age, he had come some thousands of miles to see the people, and that he hoped he would consent to the request. He then asked, 'What do you think of the sacraments? What do you think of baptism?' John Pemberton replied, 'We think, with the scriptures, that it is not putting away the filth of the body, but the answer of a good conscience, that is essential; and we are not concerned to turn men from form to

form, but to turn them to God.' He answered, 'It will not do; it will not do; I have read your Barclay, and do not like him.' "

In private conversation Thomas Wilkinson won the school-master; a meeting was held in the school house, and after the meeting the school-master and the minister's son called upon the Friends, and they had a pleasant occasion. Thomas Wilkinson was told that the attitude of the people in those parts resulted from the fact that they were "much divided among themselves, and were visited by such a variety of preachers, zealous in spreading different opinions, that, as some of them owned, they were fearful of everything and scarcely knew what to follow." . . . It occasionally happened "that we met with individuals who started objections to the principles of Christianity; on these occasions John Pemberton, with serious firmness, assigned the reasons for his belief in the personal appearance of our Saviour upon earth, and his spiritual appearance in the soul; the first as a subject to be sincerely believed; the second, as a power, whose refining influence is to be felt and co-operated with, that the corruptions of our nature may be done away."

Quite a different experience did these devoted pilgrims have when they came down into the peninsula of Argyle to Southend, west of Arran, whose mountains are in view from Mossgiel on a clear day. This storm-laden channel between Ireland and Scotland fills the Firth of Clyde with a variety of weather that gives steady employment to the sailor. Arran is now a resort for many merchants from Glasgow. The low cottage of ye olden time has been renovated into the popular lodging place for summer visitor. They are a marked improvement over such lodgings in Dorothy Wordsworth's time, when she writes: "It was as pretty a room as a thoroughly dirty one could be." The storms of Arran sweep into the Kilbrennen Sound where Thomas Wilkinson saw "about noon a terrible hurricane." Two vessels stranded. The seamen all got off except a little boy. "Many people were on the beach; the lamentations of the women were pitiable." We exerted ourselves, and after dragging the boat along the shore to another point, the seamen were able to bring off the hands from the nearest vessel; all our concern was now for the boy. I proposed dragging the boat along the shore, perhaps almost a mile, to a nearer situation, whence it might be driven by the waves to the other vessel; the seamen however did not adopt the proposal; and the night closed on the poor boy. . . . When the day broke, I perceived that the ship had gone down. A mastiff dog on board had swam on shore."

It was down at Southend that they met the remarkable David Campbell. Again and again the concerned mind of John Pemberton led him back to Southend, and invariably the hospitality of David Campbell was at their service. All their meetings were attended by this minister and his family. When his parishioners expressed their dissatisfaction with the Friends for sitting in a place of worship with their hats on, he removed, writes Thomas Wilkinson, "any unfavorable impressions they might have to us on that account, saying he supposed (for he was blind) that when we serve God by public speaking, we were uncovered, which was all that was necessary." . . . He expressed much regard for our religious Society, believing them to come nearer to the primitive Christians than any people on earth.

After having held several meetings in that parish, and having been entertained at David Campbell's on each occasion, Margaret Campbell, the daughter of the blind pastor, remarked one evening to John Pemberton, "You see, Mr. Pemberton, father has given you his kirk and attended you several times; suppose you go to church on Sunday, and hear father; we have some elegant preachers in the Highlands."

At this point John Pemberton felt constrained to bear his testimony against "a hired ministry." It is interesting to notice how these diverse opinions were drawn together by that love that overcomes prejudice and narrowness, and keeps all its devotees in the bond of spiritual fellowship. The longer John Pemberton and his company stayed the more did the Campbell's come to love and admire them. When parting finally, Margaret remarked that it seemed hard to have such guests, and "never to see them more." In a letter received by Thomas Wilkinson from her after his return, she says: "I have often thought with surprise how you could undertake such a journey, and make such a circuit at that season of the year, through the wildest parts of Scotland; surely it must have endangered the health and life of the good and worthy Mr. Pemberton, than whom I never knew a better man. Indeed, we all spoke with regret at the blank we felt at the departure of our much-esteemed friends from this house. We never had guests whom we more regarded, on account of their general character, their disinterested profession, and unwearied endeavors in promoting the happiness and most valuable interests of mankind; and wish, if it was consistent with the will of heaven, to have a repetition of the same agreeable intercourse." . . .

Again Margaret Campbell writes: "How often have I thought on the very amiable and heavenly-minded Mr. Pemberton, and most sincerely regret that in all probability I had taken my last adieu of him in this world; also lamented that I knew not his value till after his departure, else with what earnestness should I have entreated his favoring us with a few days more of his much-valued society. Often do I think of his beautiful admonitions, and wish them interwoven with my every action."

"If we knew each other better we would love each other more" was never better illustrated in this second Quaker invasion of the land of John Knox. Prejudice ran high at that time. The Friends could and did not argue; they merely made declaration of the truth as they saw it. George Fox in his time was out-argued by the young university men, "but," says Alexander Jaffery, "our love for the man overcame the weakness in his argument." This propagation of the gospel through love was the chief implement of these Friends. At Dalmally the minister's wife be-

came impressed with the truth of the Friendly testimonies. "She was a plain woman," writes Thomas Wilkinson," and when we were on the subjects of an hired ministry, war, etc., notwithstanding the profession of her husband, and that she had a son or sons in the army, she was unequivocally of our opinion, and spoke her sentiments without reserve."

Such testimonies without the element of disinterestedness, without the element of utility, lean on that love for others that is born of great faith in mankind. It followed John Pemberton among those who had read their Barclay, and did not like him, but when presented with the warmth of a loving heart they not only admired but yielded in convincement. Truth is common property, and when given forth in that love that conveys the impression that what is given is also mine to receive, then the practical workings of what George Fox came to promulgate are furthered.

Joseph S. Walton.

RADNOR MONTHLY MEETING.

(Continued from last week.)

[Paper written by George Vaux, of Philadelphia, which appeared in *The Friend* (Philadelphia) in 1896; and through his kindness was loaned and read at the close of meeting at Merion, Fourth month 8th, 1906.]

Reference is again made to the meeting house at Haverford in the Eleventh month, 1695, when a committee was appointed to inspect and consider what way will be most convenient to rebuild or repair it, and what charges there will be to do it; but the minutes do not disclose any report from this committee. Two years later it is noted that five pounds had been received, part of a legacy bequeathed by Margaret Howell towards repairing or rebuilding this house. The following year there was much concern in consequence of a certain David Powell having posted on the meeting house door certain accusations against other Friends before they were dealt with according to gospel order, which seems to indicate that it was the practice at that time to place testimonies of denial in prominent positions at the meeting houses, as well as to read them at the close of meetings for worship.

In the Eleventh month, 1696, "William Lewis and some other friends having proposed to the meeting, to settle a meeting at Newtown, they were left to their freedom therein." This was no doubt the germ of Newtown Meeting.

Nearly a year later the meeting decided to buy a book, in which "to enter testimonies concerning the life and conversation of faithful friends, as a memorial of their service and faithfulness in their day, and for the benefit of their posterity."

In the year 1698 it appears there were meeting houses both at Merion and Radnor, as well as Haverford, as mentioned before, but the meeting leaves no minutes as to when they were built. Probably all that may have been mentioned in the missing minutes.

On the twelfth of Sixth month, 1697, the certificate of Rowland Ellis and his wife was read in this meeting and ordered to be recorded. Rowland Ellis was born in Merionethshire, North Wales, in 1650. At twenty-two he was convinced of the truth, as held by Friends, and suffered cruel persecution, including several years' imprisonment, for constancy to his religious principles. The judge who sentenced him threatened that he and others should be hanged and quartered. He was an approved minister, although his appearances were not frequent. In 1686 he came to America to prepare a place for himself and family to settle, returning to Wales soon after. His estate in Wales was called Brynmawr, upon which the mansion had been built by Rhys Lewis, in 1617. An inscription to this effect is engraved on one of the ceilings of the building. This house still remains substantially in the same condition as when occupied by Rowland Ellis. Before leaving Wales the last time he sold Brynmawr to Lewis and Humphrey Owen. In 1686 he again came to Pennsylvania with his family and settled upon the plantation now known as Harriton. Here in 1704 he built the mansion house (which is still standing) upon the same plan as that which he had occupied in his native country. He continued to reside upon this estate until 1719, when he sold it to Richard Harrison and removed to Plymouth, receiving a certificate of removal in the Sixth month, 1721, where he died in the Seventh month, 1729. A meeting was established at his house in the Ninth month, 1713, and sometimes marriages were solemnized there. This meeting appears to have been held in the winter season only.

A minute made in the Sixth month, 1698, refers to the fact that some Welsh Friends lived within the limit of Chester County, and that they notwithstanding continued their attachment to the meeting in Philadelphia (of which Merion was then a part). This gave dissatisfaction to the quarterly meeting in Chester County, but the monthly meeting decided to insist upon a previously-made arrangement that such Friends should not be disturbed in their place of membership and appointed a committee to inform that quarterly meeting of its decision. This judgment was not satisfactory to Chester County Friends, who appear to have appointed a committee to visit Radnor Monthly Meeting on account of it. The subject was in consequence laid before Philadelphia Quarterly Meeting for its judgment, and in the Seventh month, 1700, the representatives produced a copy of a minute of that meeting as follows: "The Friends from Haverford Meeting report that the quarterly meeting of Chester County have sent some of their members to their monthly meeting, signifying the mind of their meeting that the said monthly meeting being in the county of Chester ought to be joined to theirs, which this meeting have weighed and considered the same, came to this agreement: 'That whereas Haverford Meeting hath belonged to this quarterly meeting from the first settlement and for several other reasons this meeting unanimously desires that the monthly meeting of Haverford may not be separated from this our quarterly meeting.'" The following month a paper addressed to the quarterly meeting in Chester County was adopted by the monthly meeting, commencing with the words, "In the truth of God

our salutation is unto you, desiring we may be one in it forever," in which the judgment above named is embodied.

In Eleventh month, 1698, the following minute appears: "Friends of the upper end of Merion having acquainted this meeting that they live remote from the settled weekly meeting, proposed to this meeting to have a weekly meeting settled among themselves, and this meeting approved of the same. That they keep it every third day of the week." Apparently this was the inception of Valley Meeting. In the first month, 1699, a committee was appointed to get subscriptions to "assist Haverford Friends to build their meeting house," and the following month a different committee was appointed "to consider what charges the building of the meeting house at Haverford in every respect shall come to, and bring an account thereof in writing against the next meeting." This committee reported at the time designated that the cost would amount at least to the sum of one hundred and fifty-eight pounds, and another committee was appointed to bring the subscription of Merion and Radnor Friends for that purpose to the next monthly meeting.

In addition to the report of subscriptions for building Haverford meeting house, the minutes of Fourth month, 1700, refer to two other subjects of interest. One of these is the report of a committee to visit families in which it is stated that "they felt the Lord with them, strengthening, comforting and refreshing them in the service, and that they found tenderness and openness in many places and no opposition." The other is an account of the reception of a paper of acknowledgment of a certain William Ceurdens, who had taken part in George Keith's separation. In this paper he acknowledged "the Lord's mercy unto him in visiting him, and in making him sensible of His goodness, and drawing him again to his people."

In the Second month, 1701, we are informed that "the days now growing long, Friends made known their intention to keep afternoon meetings," which was approved, the arrangement being as follows: Newtown Friends at Lewis Lewis's house; Haverford Friends at their meeting house; Radnor Friends at their meeting house, and at Rees Thomas's and Ellis Pugh's; Merion Friends at their meeting house and at John Bevan's and Cadwalader Morgan's house; Gwynedd Friends at their meeting house and Hugh Griffith's house.

Ellis Pugh was born in Dolgelly, Wales, in 1656. He was convinced when about eighteen years old, under the preaching of John ap John. Though a man of moderate abilities, Ellis Pugh possessed a large gift in the ministry, and is described as having been of a meek and quiet spirit and of good report among the people. He came to Pennsylvania in 1686, subsequently visited his native land on religious service, and died in 1718. His descendants are still found in Pennsylvania.

John ap John, under whose ministry Ellis Pugh was convinced, was a yeoman residing on his ancestral estate at Plas Ifa, near the vale of Llangollen, in Wales, and had once been a preacher in Beaumaris. He and another person were sent by Morgan Floyd, the priest at Wuxhum, to "trie the Quakers" in the north of England and bring back an account of them. But they brought back quite a different account from what the priest desired, for both ap John and his companion embraced Quakerism; though the latter subsequently fell away, John ap John became an eminent minister and accompanied George Fox on a number of his journeys through Wales. An extended convincement throughout the country followed, largely among the oldest and best families.

John ap John did not emigrate to America. He died at the house of his son-in-law, John Miller, at Whitehugh, England, Ninth month 16th, 1697, and was buried at Basford, a hamlet adjoining Whitehugh. Many years after, in 1712, London Yearly Meeting desired Friends in North Wales to collect information relative to the services of "our ancient and faithful friend, John ap John," but so far as it appears no memorial was prepared.

On the eleventh of Fourth month, 1702, the meeting was informed that assistance was required toward finishing the meeting house at Haverford, and it was decided to lend a legacy of ten pounds left by John Humphrey "towards the printing of the sons of Jacob in Welsh," for that purpose, to be returned when desired. This indicates that Haverford meeting house was approaching completion at that time.

In the First month, 1699, we have the commencement of Gwynedd Meeting in the following minute: "There is a general meeting appointed at Gwynedd the second weekly Third-day of every month at the desire of Friends there, beginning the next month." North Wales Friends were authorized to keep a preparative meeting among themselves at the monthly meeting held in the Sixth month, 1702, which was to be held after their weekday meeting the Third-day next, before the monthly meeting, and the following month it was decided to ask the quarterly meeting to establish a First-day morning and a Fifth-day meeting at Plymouth, to be kept alternately at several Friends' houses.

In Sixth month, 1714, Friends at Gwynedd suggested a monthly meeting, to be held at Plymouth, which subject was referred three months later to the favorable consideration of the quarterly meeting. The latter approved the plan, but the place of meeting seems to have been changed to Gwynedd, where it was opened on the 22d of Twelfth month, 1714-15. This monthly meeting afterwards became a part of Abington Quarterly Meeting.

(To be continued.)

THE LITERATURE OF THE BIBLE.—XIII.

The second period of Hebrew poetry is principally characterized by the work of the writing prophets. It has for a long time been recognized that their books contained bits of poetry, and that as a whole they exhibited many of the characteristics of poetry, but only recently have scholars shown that almost all

of their writings are poetry. "Except a few narrative pieces, Amos, Hosea, Micah, Isaiah, Nahum, Habbakkuk, Deutero and Trito Isaiah write in strict poetic form."[1] One thing that makes this probable is the fact that strophic structure can be discovered in them.

The strophe in Hebrew literature is a combination of lines and verses into a whole. It is a logical rather than a formal whole; that is, each strophe represents a unit of thought rather than an absolute regular arrangement of lines like the Greek. However, they are generally regular in the number of lines. So long as the thought and emotion flow on in the same tenor the strophes will in general conform to a certain plan, but if the thought changes the strophic arrangement will change. For instance, if the condition of a nation is being described in five-line strophes, and the subject of its doom is introduced, the length of the strophes will probably be reduced to three or four lines. There are examples of this in Amos, who was the first of the writing prophets. His book begins with a four-line strophe, each line a trimeter.

"Yahweh roars from Zion,
And utters his voice from Jerusalem,
And the pastures of the shepherds mourn,
And the top of Carmel withers."

This forms a most artistic and impressive opening to the prophecy, for it is out of this voice of Yahweh's which Amos has heard and continually hears that every line he utters comes. Watching his flocks upon the crags of the wilderness of Tekoa he heard the voice that drove him to proclaim the sins and the coming down of his sister nation. After this introduction he proceeds with his message thus:

Thus has Yahweh said:[2]

"For three transgressions of Damascus,
Yea, for four, I will not revoke it;
Because they have threshed with threshing instruments of iron Gilead.

"And I will send a fire in the house of Hazael,
And it shall devour the palaces of Ben-hadad;
And I will break the bars of Damascus.

"And I will cut off the inhabitant from the valley of Aven,
And the scepter-holder from Beth-Eden;
And the people of Oram shall go into captivity to Kir."

Each nation that he thus addresses in getting ready to make his message to Israel more effective is dealt with in this form. All are introduced with the same formula, and all, except three, are written with a five-line strophe, followed by two three-line strophes. But the passages about Tyre, Edom and Judah are written with a five-line strophe, followed by a verse of two lines. Now there are historical reasons why these three passages should probably be considered as later additions, and this fact of their being written on a different plan adds another reason. This shows one of the results of the study of poetic form; it helps discover the true text. Amos' arraignment of Israel is as follows:

Judgment against the nation Israel, 2: 6-16.

A. The injustice and oppression in Israel, 2: 6-8.

Thus has Yahweh said:

"For three transgressions of Israel,
Yea, for four, I will not revoke it;
Because they sell the righteous for money,
And the needy for a pair of shoes.

"And because garments taken in pledge they spread out
Beside every altar
And the wine of such as have been fined they drink,
In the houses of their gods.

"Who crush the head of the poor,
And the way of the humble they turn aside,
And a man and his judge deal according to agreement,
And so profane my holy name."

B. The efforts made by Yahweh to build up Israel, 2: 9-12.

"And yet it was I who brought you up from the land of Egypt,
And led you in the wilderness forty years,
(And brought you hither) to possess the land of the Amorite.

"And it was I who destroyed from before them the Amorite,
Whose height was like that of the cedars, and he was strong as the oaks,
But I destroyed his fruit from above and his roots from beneath.

"Moreover I raised up some of your sons for prophets, and some of your youths for nazirites;
But ye made the nazirites drink wine, and upon the prophets ye laid prohibition.
Is it not indeed so, O children of Israel? It is the oracle of Yahweh."

C. The impending calamity, 2: 13-16.

"Therefore, behold, it is I
Who will make you groan in your places,
Just as the threshing-wagon makes groan
(The floor) filled with sheaves.

"Then shall refuge fail the swift,
And the strong shall not strengthen his force,
And the warrior shall not deliver himself,
And he that handles the bow shall not stand.

"And the swift of foot shall not rescue himself,
And the stoutest of heart among the warriors;
And the skilled shall not deliver himself,
And he that rideth a horse shall flee away in that day."

This oracle against Israel falls into three divisions of three strophes each. The first three are written like the oracles against other nations, a five-line strophe followed by two four-line strophes, all in the trimeter movement. The second division is made up of three-line strophes, and each line is a pentameter, these long lines being fitting to the slower movement of the historical recapitulation of Yahweh's dealings with Israel. In the third division, which announces the coming calamity, the movement again becomes short and quick, as is fitting to the feeling.

Of course any presentation of the strophic structure, etc., of the prophets must be for some time tentative as to details, because it has not been thoroughly worked out by scholars. Nor will it be accessible to general readers until there is a new translation and poetic arrangement of the prophetic books, and not until this is done will the full power of the prophetic utterances be realized. Not only the meaning of the message of Amos, but the rhythm and poetic form in which he expressed it, proclaimed the solemnity of his call to Israel. Amos will be further studied in the next lesson.

[1] Duhm in "Ency. Biblica," article on Poetry.

[2] This is the arrangement of W. R. Harper in "The Structure of the Text of the Book of Amos." "The Decennial Publications" of the University of Chicago, 1904.

FRIENDS' INTELLIGENCER.

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Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 28, 1906.

THE GENERAL CONFERENCE PROCEEDINGS.

The Committee on Publication has decided to print the proceedings of the General Conference at Mountain Lake Park as a supplement to nine or ten issues of FRIENDS' INTELLIGENCER, beginning with Ninth month 14th. This will enable the report to be placed promptly in the hands of every one who desires it, and without extra cost to the readers of the INTELLIGENCER. A limited number of extra copies will be bound in cloth for presentation to public libraries and other general uses. Additional copies will be bound for any who order them in advance, and delivered at a cost of fifty cents each postpaid.

FRIENDS' INTELLIGENCER, including the whole of the Conference Report, will be sent to any address from the first of Ninth month to the end of 1906 for 50 cents. The Conference numbers alone will be sent to any address for 30 cents. It is hoped that many will avail themselves of one of these offers to send Conference Reports to persons who are not members of our Society or regular readers of the INTELLIGENCER.

Any who desire extra copies, either in the form of supplements or bound volumes, should order them before the close of the Conference, as extra copies will not be printed unless ordered. The papers need not be paid for until during or after Conference, but those desiring reports of the proceedings, other than our regular subscribers, must order them in advance.

CULTURE IN HOME AND SCHOOL.

During the past few weeks the world that reads the daily papers has been stirred by an act of violence committed by a man cursed with wealth and idleness. Most of those who read can see that the lack of proper home training is chiefly responsible for the crime that has been committed and the events that led up to it; and yet among these readers there are many who are making a like mistake in their own life in so far as their circumstances permit them to do so. There are, alas! many families where the children are taught self-indulgence rather than self-control, and where the daily conversation places more emphasis on the comforts and pleasures that money will buy than on the virtues that go to make up a noble character.

The complex life led by the average American family in good circumstances has proved such a burden to its members, especially to the father and mother, that the preacher of the simple life was hailed with joy, in the hope that he would show an easy way out of a difficult situation. The truth is that there is no easy way. It takes strength and persistence to row against the current; it takes courage and steadfastness of purpose to deny to one's children what the children around them are enjoying, and to keep out of the home the things that make a slave of the home maker. Here and there we find some rare souls who have discovered that the furnishings of a room may be few and inexpensive and the effect yet be beautiful and restful. A stained floor, a plain rug, a shelf of books, a table with a reading lamp on which are work-basket and papers, one or two pictures that satisfy the heart as well as the eyes, and a fire on the hearth—what more than these need any one desire for the living room, except perhaps a musical instrument if some of the family have a gift for music?

There cannot be culture in the home unless the makers of the home value the things of the spirit more than the things of the body. If the children are not allowed to have as many clothes or as many costly or foolish amusements as fall to the lot of some of their playmates, they must be given something that is better. When the mother is not cumbered with housework and sewing she will have time to give more of herself to her children, to be their frequent companion, to read to them, talk with them, play with them. With her as its guiding spirit the home will be so attractive, simple as it is, that the neighbors' children will make it their headquarters, and thus it will give a higher tone to the community. If the father is satisfied with small earnings or profits he also will have some of his strength and freshness to spare for those of his own household; his boys will find him their jolliest comrade and will be proud of him because his neighbors love and trust him and look upon him as a valuable citizen.

When homes such as this become the rule rather than the exception, there will be a marked change in the schools of our land. It is true to-day that in half the cities in this country the average salary of the women teachers, after their board and washing are deducted, is less than the average paid for household service. And the sad part of it is that at least half of these teachers receive quite as much as they are worth. All that most school authorities ask for are outward respectability and moderate scholarship. Many of the teachers have little interest in their work aside from the salaries they draw. They read nothing but sensational fiction, and spend their money for dress and amusements. Teachers such as these greatly hinder the effectiveness of the thousands of true teachers whose hearts are in their work and who are worth four times as much as they receive. Whenever there is a community that places a true estimate upon character and culture, teachers who possess

these will be in demand, and their salaries will be commensurate with their value.

We look forward to this era of real homes and true schools, and speak of it as "the good time coming." But to hasten the coming of the good time we must do more than picture it and long for it. Every one who desires higher things must make an effort to live his ideals. Drifting with the current is an easy way of living, providing the current takes one in the right direction. But rowing against the current develops the muscles and gives the rower a sense of power. With this power comes independence and the ability to get where one wishes to go.

The forces that are advancing the cause of peace and the settlement of difficulties by arbitration are more and more in evidence. The Pan-American Congress is now in session in Brazil, and it is an omen of good things to come that almost its first business was the adoption of a resolution thanking the Governments of the United States and Mexico for their work of pacification in Central America. It is cause for general rejoicing that the war between Guatemala on one side and Salvador and Honduras on the other has been brought to an end so soon. If only these little republics had submitted their difficulties to the United States and Mexico in the first place there need not have been any war. Let us hope that one result of the Pan-American Congress will be to constrain all the American nations to try arbitration before war instead of afterwards.

Another body that is making for peace is the Interparliamentary Union, now in session in England, which is discussing the American proposals for an international congress and a model arbitration treaty to be submitted to the approaching conference at The Hague. There was a dramatic scene at this peace conclave on the 23d, when the Russian delegates withdrew because the Russian Parliament had been dissolved, and they felt that they no longer had a legal right to be present. Their spokesman said that they returned home "with the determination to continue the great struggle for freedom, liberty and justice." Premier Campbell-Bannerman then sprang to his feet and exclaimed, "The Douma is dead! Long live the Douma!" This was followed by an outburst of applause and enthusiasm, the delegates arising as one man and shouting themselves hoarse with cheers.

The present outlook in Russia is that there will be fighting and bloodshed before there is peace, but there are two factors that should shorten the period of struggle and tyranny. This Interparliamentary Union, in which the civilized nations of the world are represented, should let it be seen that the sympathies of these nations are in favor of parliamentary government for Russia. Another force that would be all-powerful, if it could be brought to bear, would be the passive resistance of the Russian people. The last appeal of the Douma contains these words: "Do not give a kopeck to the throne or a soldier to the army." If the people would but take this stand and refrain from assassination and incendiarism, it would not be long before the Czar would be compelled to yield to their demands for a real representative government.

Some recent events indicate that there is a good deal of hostile feeling among the Mexicans towards citizens of the United States who live across the border, and some of the newspapers are talking of war between the two nations. There is not the slightest probability that there will be another war between Mexico and the United States, but there is little doubt that the present hostile feeling is largely owing to the un-Christian business practices and the immoral lives of many Americans who go to Mexico, not for the good of that country, but to exploit its resources and take advantage of the ignorance of the natives. What is wanted is a wholesome public opinion at home which will constrain these exploiters to treat with respect the laws and the people of the country in which they choose to do business.

THE CONGRESS OF NATIONS.

[Editorial in *The Advocate of Peace.*]

The idea of a congress of nations for the regular and systematic discussion of questions of common international interest continues to make definite headway. The Interparliamentary Union is shortly to meet in special session to hear the report of its committee on this subject appointed at Brussels last autumn, and to prepare its program to submit to the second Hague Conference when it meets. At the dinner given on the 29th of May, at the Metropolitan Club, New York, by Mr. Bowen, proprietor of the *Independent*, to the eighteen members of Congress who attended the Brussels Conference as representatives of the United States group, the subject of a periodic international congress or parliament received marked emphasis. Among the speeches, made by Hon. Richard Bartholdt, Hon. Oscar S. Straus, General Grant, Prof. Rowe and other distinguished gentlemen, of whom about fifty were present, was one by Prof. John Bassett Moore, of Columbia University, Ex-Assistant Secretary of State, our greatest American authority on international law. Prof. Moore took the most advanced ground on the subject, declaring that The Hague Conference must ultimately develop into a world-parliament, and that the world-government ensuing must embrace the three great departments of legislative, executive and judicial control. This is the conclusion at which all students of international affairs are arriving as fast as they give themselves time to think the question out in the light of the remarkable world events which are now taking place. The beginning of this world-government will no doubt be very simple on its parliamentary side, as it has been on its judicial side in The Hague Court, but all the rest will follow. Once The Hague Conference is made a periodic body, with delegates from all the nations, with no authority beyond what it now possesses, the world-parliament will take care of itself in due time.

YOUNG FRIENDS' AID IN NEW YORK.

This Association sends out to Friends and all more or less associated with Friends in good works, in and about New York City a slip with the following printed upon it:

"The Young Friends 'Aid Association works with the view of helping the poor of the city to help themselves. Every case is studied. Many poor families have been tided over difficult places and kept self-respecting and self-supporting.

"The work is denominational only in that its beneficiaries are not members of the Society of Friends. The Society asks no help in the care of its own poor.

"Membership in the Aid Association is open to all and new members are needed.

"Contributions of money and clothing are solicited, and may be sent at any time of the year to Mrs. Hoag, at Friends' Seminary, 226 East Sixteenth Street, New York."

These are accompanied by a circular containing the following information:

Those who so generously helped the Young Friends' Aid Association last summer by making and contributing articles for sale at its November fair will have an opportunity to do it another good turn this year.

The fair of 1905 was the most successful one ever held by the Aid Association. The net receipts were over eleven hundred dollars, but there was not a cent too much for the work always waiting to be done. A successful fair means effective work through the following winter.

"The Lord helps those who help themselves." But how about those who help only themselves? The Aid Association wants your help in making this year's fair a still more productive one than the last; your contributions of money and of articles for sale, your help in selling at the fair and in disposing of tickets, and most of all your help in the work of the Association in helping the poor of New York City, who are eager to help themselves.

WHAT TO DO DURING THE SUMMER.

There are fashions in fancy work as in everything else. During the summer you will see novelties. Will you not try to make something, and ask your friends to make something for the Young Friends' Aid Association fair?

Everyone does some one thing better than most people. Whether you embroider shirtwaits, or make them on the machine, whether you make the clearest jelly or the daintiest pin cushion, whether your specialty is beautiful, eatable or curious, make it for the fair and send it (before November) to some one named below.

There have never been enough aprons to meet the demand. The old books, magazines and pictures last year sold for over one hundred dollars. Very old ones are especially desirable. Send what you have. It will be worth the expressage to get rid of them.

Following is a preliminary list of workers:

Fancy Articles—Pansy Jackson, 212 East Fifteenth Street, New York; Effie Danforth McAfee, Anna B. Roberts.

Handkerchiefs—Cora Seaman, 173 West Tenth Street, New York; Julia Muirhead, Elizabeth Westall.

Art and Literature—Alice S. Palmer, 215 East Fifteenth Street, New York; Lillian J. Hanan, Florence L. Palmer.

Groceries and Delicatessen—Lillian A. Hoag, 226 East Sixteenth Street, New York; Anna H. McCord.

Fruit and Lemonade—Beatrice J. Carpenter, 391 Hudson Street, New York.

Candy—Alice L. Griffen, 215 East Fifteenth Street, New York; Jane E. Brown, Anna W. Waters.

Ice Cream—Will Walter Jackson, 13 St. Felix Street, Brooklyn; Amy S. Kinkead, Louise McM. Newman.

Friends' Seminary Booth—Hazel C. Bloom, 4 Rutherfurd Place, New York; Gertrude M. Bryan, Edna Carpenter.

The Ways and Means Committee is Edward B. Rawson, chairman, 226 East Sixteenth Street, New York; John Paul Broomell, chairman Fair Committee, 44 Court Street, Brooklyn; Robert M. Stratton, Francis J. Briggs, Martha Roberts Kimball, Phebe C. Davenport, Maye W. Jewett, Alice S. Palmer, John Cox, Jr., M. Louise Newman, Caroline Underhill, Eleanor Townsend, Anna C. H. Wurts, Ann Eliza Stringham, Annie L. Roy, Elizabeth W. R. Willets, Anna W. Waters, Alice E. Bloom, Anna Morris Jackson, Charles B. Wilson, Anna B. Roberts, Cora Seaman.

THE MEETING OF MINISTERS AND ELDERS.

Living much in Paris for several years I came in the way of seeing and hearing E. de Pressensé and read his works. Especially have I studied his "Histoire des Trois Premieres Siecles de l'Eglise Chrétienne."

He emphasizes as a very cardinal feature of this Church the headship of Christ and the universal priesthood of believers, a Christian equality, a congregation with an unseen Head. They had elders and deacons, chosen by the congregation, but the Holy Spirit was not hampered, and could unfold the ideas impressed on the immortal soul as was promised by Christ. All of the gifts that Paul defined were exercised. There was but one reading desk with the gospels and another for the epistles, and there was an appointed reader. After the reading this officer intoned a psalm, in which the congregation joined, in whole or in part; the cadence covered about two octaves. The Spirit at times chose a gifted member and songs were improvised as solos. He instances the thirteenth chapter of II Corinthians. Is not our select meeting, as a close corporation, too aristocratic for the free gospel of Christ? I had an opportunity once to take part in a very radical meeting, where we left the facing seats vacant and all sat on a level, seeking the presence and headship of Christ, our invisible Chief; it was the most powerful,

constraining meeting I ever attended. Men who came in a critical spirit of opposition were brought to their knees in prayer.

Pressensé also forcibly develops the very important fact that Christ first of all would establish freedom of private opinion, the right of private judgment and of free, independent growth as the soul is honestly convinced. Untrammeled truth will drive all falsities to the wall. A select meeting and an acknowledged ministry has led to a dumb, passive laity. George Fox sought primitive Christianity, revived a true democracy that allowed the Holy Spirit to choose his agent freely; and the teaching of Pressensé's history is that the priestly power grew as the laity were deprived of their responsibilities, or shirked them, or lost sight of their right as priests of God, minute-men of the Spirit. H.

AT THE HOME OF ROBERT HERRICK.

[Written by J. Carroll Hayes at Plymouth, England, Sixth month 25th, and published in the *West Chester Local News*.]

The beauty of Devonshire surpasses all dreams. The perfect rural cultivation and pastoral loveliness stand out from a background of great dark summits, covered with rock and moorland, and at times capped with clouds. What a multitude of hedges everywhere! They are so tall as to obscure the view, save on hilltops, and at gates and stiles. Along the hedges grow the far-off descendants of Robert Herrick's best-loved posies—red digitalis, daisies, and many another lovely flower, fragrant beyond words. And the Devon lanes—secluded, shady, dreamy, idyllic! Here the poppies bloom, in affluent beauty and prodigality, along all the banks and among the wheat. Here is the land of which Herrick sang with such quaint affection—

"I sing of Brooks, of Blossoms, Birds and Bowers,
Of April, May, of June and July Flowers;
I sing of May-poles, Hock-carts, Wassails, Wakes,
Of Bridegrooms, Brides, and of their Bridal-cakes."

The old, old sleepy manor houses, nestling among the mosses, give enchanting glimpses of formal gardens and emerald lawns, of antique stone barns and fish ponds and sheep-folds. At the dear droll little inn at Brent I lunched on gooseberry tart with Devon clotted cream (delicious!) and sandwiches and spicy home-brewed ginger beer, as R. and I used to do when over here in '87. I thought of Herrick's

"Or Pea or Bean or Wort or Beet,
Whatever comes, Content makes sweet."

After this matchless Arcadian repast I wheeled off down the fine highway to "Herrick-land," in company with a young bank clerk out for a holiday, as charming a comrade as E— S—, or any other of our West Chester bankers, would make. Beyond the valleys of the Plym and of the Dart, I came soon in sight of Herrick's old seventeenth century church and vicarage. The vicar, Rev. C. Perry-Keene, was away, but his kind-hearted wife showed me the ancient kitchen and dining room, the very same in which good old Robert Herrick feasted on his garden's products and sat before his cozy fire and thanked God over and over for the joy of rural contentment and true and simple pleasures. Was ever any poem more sweetly devout and sincere than his "Thanksgiving to God for His House":

"Lord, thou hast given me a Cell
Wherein to dwell,
A little House, whose humble Roof
Is weather-proof.
Low is my Porch as is my Fate,
Both void of state;
And yet the Threshold of my Door
Is worne by the Poor,
Who hither come and freely get
Good Words or Meat.

"Lord, I confess, too, when I dine,
The Pulse is thine,
And all those other Bits that be
There placed by thee,
The Worts, the Purslane and the Mess
Of Watercresse."

I can never forget the impress of that lovable and delightful poem of gratitude, in the light shed upon it by this small, quaint and simple fireside, and cosy, small dining room of the dear old poetic vicar. The small lawn has small flower beds (from which I enclose some pansies and old-fashioned pinks).

With the great keys in hand the rector's wife led me down the by-road to the small, pretty church, whose old, solid, stout and sturdy battlemented tower remains as in Herrick's own day. Where Herrick lies may never be known, for his reverend dust was moved from inside the church, to rest beneath the sunshine and the flowers he so adored, in an unmarked grave. The churchyard has a many-centuried yew, up which climbs dark ivy. One of the most picturesque Arcadian villages that ever I saw is Dean Prior, with thatched roofs, odd windows, flowers everywhere in endless profusion. Think of it, Herrick's parishioners lived in these very same old ancestral homes!

I heard two ancient dames talking in their strange Devon dialect. I could scarce comprehend the half of it, this old, unliterary, peasant speech, so broad and so redolent of times long gone into the forgetfulness of the hoary past. One of these women, seeing I was American, said she had been across the water—i.e., across Dart River—and then she explained that this was her little joke! The Dart is smaller than our Brandywine. To-morrow we leave Herrick's haunts, and drive over Dartmoor. CARROLL.

FIRST-DAY SCHOOL DIFFICULTIES.

[By Paschal Harrower in *The New York Sunday School Commission Bulletin* for Sixth month.]

The following from the letter of a most cultivated man, who has for years done fine work as a Sunday School teacher, and who now finds himself face to face with the condition of a sparsely-settled mountainous district, is both important and interesting:

"Some thirty or more years ago I thought I knew a little, though a very little, about Sunday School teaching, but the older I grow the less I seem really to know. Just one or two principles I sometimes seem to have grasped, viz.:

"First, that as the teacher is of vastly more consequence than the book, the most pressing need is to provide the best and the most stimulating help for the teacher.

"Secondly, that the main system of teaching should be, as much as possible, the system of Christ and of Socrates—i.e., questions, and drawing out, not pumping in, the answers.

"Thirdly, the use of the Source Method so wisely insisted on by your Commission.

"But if you know the country, with its scattered hamlets, separated by lovely stretches of mountainous country, you would, I think, appreciate the difficulties that meet any attempt to better the Christian training of the so-called Christian child."

The attempt to meet such conditions is confessedly a difficult one.

1. The general average of intelligence would seem to discourage what is called the correspondence method. Yet this method is one that allows of endless modification. It can be extremely simple. It can begin with questions few in number, carefully worded, and lead on to those of more important character as the scholar improves. Right here of course comes in the art of framing questions. But a little study of this art, the willingness to put a real effort into the writing and changing and remodeling of a question, till it is a true question—will pay. Very often children living in such a region cannot be regular in attendance, but they can do their work regularly. It has been tried and accomplished.

2. Models and Maps. These are not necessarily expensive. At the Sunday School Commission office these models can be seen. But every one of them can be made by any one having a little ingenuity, and so save a large item in expense.

The originals might be purchased and then copied in any number desired.

These could then be passed about among the scattered pupils.

The same is true of maps. A club or class of bright boys could multiply maps and diagrams—e.g., of the Temple, by using what is known as the Pantograph. A Pantograph can be bought for 75 cents, which will answer every purpose.

Outline drawings, illustrations, plans of Synagogue, Temple or Church, can be enlarged with very great accuracy. With very little trouble and expense a variety of maps and diagrams, etc., which, if bought outright, would cost far more than a poor country school could possibly afford. These are not suggestions of theory, but the result of actual trial.

3. Then again, one of the ways to inspire interest and effort is to develop the social side of the child. Children living in scattered fashion through country districts can be brought together at stated times, apart from the session of the Sunday School, and on a week-day.

I believe that such children organized into a club or society, with the secretary, the committees, doing their work of friendly correspondence, arranging ahead some simple schedule of meetings and pleasant gatherings, would be inspired to do the more serious work of Lesson Study.

Such a club would do two things: it would throw brightness and interest into the life of many a lonely child who finds himself or herself so out of touch with others; and then it would be the means of keeping constant trace of the work each one is doing.

Think of the maps to be made, the cheap, yet very beautiful, pictures, to be mounted in passepartout or arranged in albums, and so recording to the child the story of Jesus Christ, or the work of His Church. The field of happy effort connected with Bible study is in reality very wide, when once we come to think of it.

One frequent defect in the Sunday School is the absence of this appeal to the social, every-day side of the child. The child and young person in such remote country section ought to know that the Church and Sunday School stand for whatever broadens and brings sweetness and joy. They should learn that it is something that touches Monday and Wednesday with a bright, happy social home as well as Sunday with its Bible study.

Horace Bushnell spoke of the "play impulse" in our work and study. We shall not make the study of the Bible and religious truth attractive until we have associated it with the sweet and happy side of life.

And this can be done for the children of a mountainous region as truly as with those of the village and town. Once we reach the point where we can throw into the study of religious truth this sense of its naturalness, and the pure happiness of doing it with a happy heart, and we shall have revolutionized our Sunday Schools.

SEEKING TRUTH.

[By Mary Tomlinson. Read before the Young Friends' Association of Pendleton, Ind.]

"Rain, rain and sun! A rainbow on the lea!
And truth is this to me, and that to thee;
And truth or clothed or naked let it be."

It was the search for this same truth that caused Fox and Barclay, Wesley and Luther to suffer untold miseries; some even faced martyrdom when convinced that the truth had been found by them.

Generations have come and gone, and yet the search for truth continues, and will continue while the world exists.

We have become entangled in the web, and are also searching, not alone as individuals, but a band of seekers leagued together for the purpose of individual and collective research and investigation.

The same promise Jesus gave to His disciples while here on earth is just as much for us to-day as then. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened." And "where two or three are gathered together in His name, Christ is in the midst thereof."

You are perhaps familiar with the story of the

blue bell. A little white flower grew in a glen with only a glimpse of blue sky above. Day by day the flower gazed up into the sky and longed to be like the blue of the heavens. At length a change came; the flower was no longer white, but blue, like the sky, which it had watched and longed to be like so long.

Hawthorne portrays the same idea in his story of the great stone face. Ernest had watched the face of stone in the mountain while he waited for the man who resembled the stone face. Men came and went from the valley—Gathergold, Old Blood and Thunder, Old Stony Phiz, and yet no one was found. Years passed, and still Ernest, now grown old and gray, watched and waited. At last it was found that Ernest himself was the one for whom they had watched and waited so long.

Lives of the good and noble and great are studied that we may instill into our lives and souls the seeds of truth which have made them the heroes of the past.

So we have looked back into the history and character of the founders of our Society, that we may discover, if maybe, what truth they found which might be passed down through the years to us.

If by so doing we have found some truth which we may transplant into our own lives and times for the benefit of our Society and the world, then our research has been fruitful indeed. If we have a deeper love and veneration for the principles for which the early founders suffered, then again may we feel that the research has been worth while.

If we have felt nobler, stronger, richer in our soul's inheritance, ready to live truer, nobler, more unselfish lives, then richly have we been rewarded.

If the examples of self-sacrifice and devotion to the truth, they found good for their day and generation, have so impressed us with a spirit of devotion to duty in the affairs of home and Church and State that we are willing to become martyrs for a righteous cause, if necessary, then truly may we feel blessed.

The future lies before us. The present alone is ours. It is idle to look mournfully into the past. The crises that filled the years full to overflowing in the past were well met by the heroes of the times. We must face the duties that confront us as courageously as they met theirs. The pomp, the dogmatic formalism of religion which characterized the times of the founders of our Society have long since passed away; but

> "New times demand new measures and new men;
> The world advances, and in time outgrows
> The laws that in our father's day were best;
> And doubtless after us, some purer scheme
> Will be shaped out by wiser men than we,
> Made wiser by the steady growth of truth."

Fields of labor are all about us. We have but to choose. Philanthropic work in city and country calls for helpers. The problems of capital and labor, municipal government, immigration are all to be solved. Hospitals, asylums, fresh air for city children, flower missions, the work is legion if we are but willing to lend a helping hand. Peace, temperance, social purity, Sunday School work, Bible study, child labor, juvenile courts, prisons—the line of study and work is endless.

One other topic offers much opportunity for thought and study, and is of vital importance to all—how to make our work influence the laws of our country. Let us not be afraid to bring religion in to our politics; but let us insist upon it that politics shall forever be banished from our religion.

Whatever line of work we undertake let us undertake it first, prayerfully; second, with determination; third, with faith, knowing that God promises His blessing upon all righteousness.

Finally, "let us be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with [us]."

Jesus Christ has further promised that when He, the Spirit of Truth is come, He will guide us into all truth, and will show [us] things to come.

Lowell expresses the keynote in his "Present Crisis," when he says:

> "New occasions teach new duties; time makes ancient good uncouth;
> They must upward still and onward, who would keep abreast of Truth.
> Lo, before us gleam her camp fires! we ourselves must Pilgrims be;
> Launch our Mayflower, and steer boldly through the desperate winter sea,
> Nor attempt the Future's portal with the Past's blood-rusted key."

TOO MANY CONFERENCES.

The extremely satisfactory character of our recent yearly meetings, and especially the great success of week-end conferences held in various places, has encouraged me to suggest that at the proper time it would be well to consider the propriety of allowing a longer period than two years to elapse between our General Conferences.

Our conferences have been all that could be desired, and the prospect is that the approaching one will be no less successful than the rest. But it does not seem possible that these can be held every two years for an indefinite period, without lapsing somewhat from the high standard established, or interfering somewhat with the attendance at yearly meetings on the years in which they are held. No similar Society undertakes so much of a formal or official character. There is much to be said in favor of the General Conference meeting once in four or five years, and permitting the energy thus saved to find expression in week-end conferences of a more or less informal character.

A FRIEND.

CHURCH BAZAARS.

[From *Unity* (Chicago.)]

Our Welsh exchange, the *Ymofynydd*, among its notes rejoices in the installation of an American organ in the Unitarian chapel at Llandyssul, and the triumph of the women of the society over a bazaar which netted $225 towards a decoration fund which restored and refreshed the interior of the chapel. This bazaar is spoken of as an experiment among this

fellowship in Wales. *Unity* congratulates its friends of this "Church on the Rock" in the native town of its senior editor. The "American organ is good," but beware of the "American bazaar." Its pleasures and rewards are at best seductive and treacherous. Many American churches have been "bazaared," first to their superficiality, and then to their torpidity and death. The ticket-selling connected therewith soon ceases to carry with it the savor of salvation.

BOOKS AND READING.

"The Religion of Christ in the Twentieth Century" is the title of an anonymous book published by G. P. Putnam's Son, New York, early in the present year. The following is from the preface: "We hear so much to-day of the 'New Theology,' and, in Germany, in France, in England, in America, many works of great interest and value are contributed toward the evolution of a truer speaking about God.

"The purpose of this little book is far more humble. It makes no pretence to philosophical argument or definition. It has to do solely with the consideration of what constitutes, among the religions of the world, the distinctively Christian expression of that feeling after God if haply he may be found, which is the root of all religion, and which has found expression in many and varied theologies.

"As the years of this new century unroll, the familiar question, 'What is Christianity?' presses with ever increasing insistence upon those of us—and we are a great company—whose main business is, not to argue or to define, but simply to live, and who seek a religion to live by. What then in all truth, was the religion of Christ, the religion of him who has for nineteen centuries borne the title of the anointed of God; and is it a religion by which we so-called Christians of the twentieth century may wisely seek to live? The following pages attempt to answer these questions in the spirit of the seeker, and are related to theology only in so far as it may be held true that he who sincerely seeks to do the will shall know sufficient of the doctrine."

Mother-love and home-love are rarely sung with so tender, so wistful a charm as by Elizabeth MacDonald. She puts into verse the sympathies that are felt by all who love children. We have various easy rimers on this theme, whose light verses are quoted in every newspaper. Mrs. MacDonald is not of their school. Her writing is real poetry; she seems a follower of such poets of childhood as Blake and Wordsworth and Stevenson, gifted with vision and imagination and with the poet's sure felicity of figure and diction. Her songs of innocence are very easily sung. Here is one of her lullabies:

"Sleep, my lamb, my dearie;
All the birds are sleeping;
Through the dusky chamber
Baby dreams come creeping.

"Sleep, my star, my flower,
Mother rests beside thee,
Love keeps watch above us,—
How can harm betide thee?"

A famous cousin of the poet just named is Bliss Carman, whose five volumes, "Pipes of Pan," are now issued in one thick book. To linger over these lyrics is to feel a renewed delight in the melody and color and other abundant poetic beauty of this modern disciple of Coleridge and Shelley. His volume is a treasure-house of beautiful music and strange, rich imaginings. Forest and hill and sea are his inspiration, with here and there a touch of human passion and emotion. No poet of our time possesses finer gifts of vision and lyric melody. ("Dream Verses," by Elizabeth Roberts MacDonald. L. C. Page & Co. "Pipes of Pan," definitive edition, by Bliss Carman. L. C. Page & Co.)

Wordsworth says in his "Personal Talk":

"Dreams, books are each a world";

and the books unread mingle with the dreams and unite the charm of both. This applies, especially, I think, to books of travel; we buy them, finding their attractions strong, but somehow we do not read them over and over, unless they prove to be such books as those of Urquhart—"The Pillars of Hercules" especially, where the wealth of learning and originality is so great that we seem in a different region of the globe on every page. One of the most poetic things about Whittier's temperament lay in this fact, that he felt most eager to visit each foreign country before he had read any book about it. After reading, the dream was half fulfilled, and he turned to something else, so that he died without visiting any foreign country. But the very possession of such books, and their presence on the shelves, carries one to the Arctic regions or to the Indian Ocean. Not a single book of travels in Oceanica, it may be, will last so long as the one stanza in Whittier's "Eternal Goodness":

"I know not where His islands lift
Their fronded palms in air;
I only know, I cannot drift
Beyond His love and care."

How often have I known that poem to be recited by those who did not even know the meaning of the word "fronded!" It is the poet, not the explorer or the geographer, who makes the whole round world his own.—*Thomas Wentworth Higginson, in his book, "Part of a Man's Life."*

What has become of the once familiar conflict between religion and science? . . . We turn from Prof. Harnack's "What is Christianity?" or Sabatier's "Religions of Authority and the Religion of the Spirit," to Kidd's "Social Evolution" or James' "Varieties of Religious Experience," and wonder where the conflict is.—*From "The Religion of Christ in the Twentieth Century."*

There are trades that kill. No one will work at them unless driven by necessity. Every employer in such cases should be compelled to protect the people who work for him by every means in his power.—*Christian Register.*

THE SONG OF THE ROSE.

The birds and butterflies played together.
'Twas summer, and morning, and sunny weather.
The forest sparkled and grew apace,
The fields put on their fairest face;
And down in a garden a little wild rose
Laughed, "I am the sweetest flower that grows."

Full hot at noon did the sunbeams glow;
The garden burst into splendid show
Of lilies stately and poppies bold,
Of hollyhocks and of marigold;
But, swinging gayly, the little wild rose
Said, "I am the sweetest flower that blows."

The parting day had fired the west;
There strayed to the garden on aimless quest
A baby, with hair that had caught the sun,
And a laugh like brooks that at morning run.
Then the wild rose crimsoned and hung its head,
For "she is sweeter than I," it said.

M. Eloise Talbot, in The Independent.

DEATHS.

ALLEY.—At his home in La Grange, N. Y., Seventh month 14th, 1906, Henry Alley, aged 65 years. His wife, two sons and three daughters survive him; also one sister, Emma C. Ingraham, of Yonkers, N. Y. He was a member of Oswego Monthly Meeting, and had long been an elder. Though he was quiet and unassuming in manner, his kindliness and his sterling worth were recognized by all who knew him.

EAVENSON.—At Buck Hill Falls, Pa., Seventh month 20th, 1906, Sarah T. R., wife of Alben T. Eavenson, of Philadelphia, in the 83d year of her age; an esteemed and beloved elder of Philadelphia Monthly Meeting of Friends. Her funeral in Race Street Meeting House on the morning of the 24th was largely attended. Among those who bore testimony to the beauty and value of her life were Sarah B. Flitcraft, Lydia A. Schofield, Margaret Howard, Samuel Jones, Henry W. Wilbur, and Alfred H. Love.

ROBERTS.—At the home of her sisters, Moorestown, N. J., Sixth month 22d, 1906, Elizabeth M., daughter of the late Samuel and Ann Eliza Roberts. For many years she was active in educational matters, and since 1884 up to within eighteen months of her death she taught at the Friends' School in Germantown, Philadelphia. Her funeral, which was held at Moorestown Meeting House, was largely attended, and the well-selected words of ministering Friends showed the respect and esteem in which she was held.

NOTES AND ANNOUNCEMENTS.

Those who attend the General Conference at Mountain Lake Park will have their choice of two delightful after-Conference trips, which will be conducted by Rebecca B. Nicholson for the benefit of the Conference Fund. One trip to Luray and points of interest en route, from Shenandoah Junction to Luray and return, will cost $7.50. The other trip of over five days, includes Mt. Vernon and Washington, stopping at the best hotels, and will cost $22.00. Further information will be found in the advertisement on page iii.

The Meeting for Sufferings of London Yearly Meeting, which corresponds with the Representative Committees of our yearly meetings, continues to find a large field of activity. At a recent meeting the Committee on the Opium Traffic reported some new literature on the subject ready for circulation; Joseph Gurney Alexander gave a short account of the visit of E. W. Brooks, J. H. Harris and himself to Paris, in the interests of Congo reform; a committee was appointed to see if anything could be done to bring about a better state of things in Natal; satisfaction was expressed with the visit of the German journalists to England, as such visits help to promote the cause of peace. The Peace Congress to be held in Milan in Ninth month was referred to, and as the relation of peace to the working classs is one of the subjects to be considered before the Congress, it was felt that it would be well if arrangements could be made for some of the adult scholars to attend it.

The third number of the *Journal* of the Friends' Historical Society for 1906 is now out. It is largely devoted to subjects connected with the history of American Friends. The leading article is contributed by Isaac Sharpless. It is a "Letter from Wm. Penn," with introductory and explanatory notes. The second paper by Joseph S. Walton on "David Lloyd" is accompanied with an illustration showing the spot where David and Grace Lloyd lie in the Friends' graveyard at West Chester, Pa. John W. Graham, in a sketch on "Large Gatherings of Friends," tells of the conferences held at Swarthmore, Pa., Asbury Park, N. J., and Toronto, Can. Other articles of interest are "Kings' Briefs the Forerunners of Mutual Insurance Societies," "Whitfield's Estimate of Quakers," and "Earlham College Library." Those desiring extra copies can secure them by applying to Herman Newman, 1010 Arch Street, Philadelphia. Single copies, 50 cents each; yearly subscription, $1.25.

CONFERENCE NOTES.

Many of those who will attend the Conference will wish to stop over in Washington for a day or more. It is, indeed, an interesting place to visit, with its public buildings and beautiful parks. Every American citizen should visit the Capital of his country.

Special rates for those attending the Conference have been obtained at the following hotels, and rooms should be engaged a few days in advance:

The Matthews House, 1827 I Street, Northwest. Terms: $1.50 a day; $1.25 a day without lunch.

The Lincoln Hotel, Tenth and H Street, Northwest. Terms: $1.50 a day each, two in room.

L. B. C. List's House, 1311 K Street, Northwest. Terms: $2.00 a day, two in a room.

The Ebbitt House, Fourteenth and F Streets, Northwest. Terms: $2.50 a day each, two in a room.

The cottages and hotels are filling up rapidly with prospective guests. Eleven cottages are reported as having all they can accommodate.

There are several cottages that have not yet been filled. It would be more comfortable for both the committee and members of the Conference, if those who wish to attend would send in their names and desires promptly. However, those who cannot decide until late, will be cheerfully provided for. There will be room for all.

B. H. MILLER,
Chairman of Committee of Arrangements.
837 N. Eutaw Street, Baltimore.

FRIENDS' ASSOCIATIONS.

HOPEWELL, VA.—The Hopewell Young Friends' Association held an interesting meeting on Seventh month 22d, 1906. Jonah L. Rees, after a short silence, opened the meeting by reading the 12th chapter of John. Mary E. Pidgeon read a selection from Longfellow's "Tales of a Wayside Inn."

Bessie J. Robinson read a part of a paper written by L. Hollingsworth Wood on the subject, "Quakerism for Young Friends." The writer says: "We must make ourselves living epistles and exponents of Quakerism. People will read us who never would look into a Bible, and our acts and lives will have more weight than all the papers and addresses we could deliver in three lifetimes."

One of the older Friends spoke of the carefulness with which we should continually guard our daily life, and encouraged the younger Friends to more faithfulness in their every duty.

Lydia W. Irish read an interesting collection of current events. Short talks were made by Lewis Pidgeon, Jonah L. Rees, Charles Clevenger and Earl Gosling, which were much enjoyed by the Association. After silence, the meeting adjourned.

BERTHA B. CLEVENGER, Sec. pro tem.

The Five Civilized Tribes comprise only about a third of the Indians of the United States, but socially they are far more important than all the rest of their race put together. They have never been in the reservation stage, through which the other Indians are passing, and in which most of them are still. For two-thirds of a century they have been governing themselves, with legislatures, executives and courts modeled on those of the United States. They are the leaders, racially, of the red men of the American continent.—*Charles M. Harvey, in the Review of Reviews.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.

Frankford, 10.30 a.m.

Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—

10.30 a.m; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City—

1811 I Street, Northwest, 11 a.m.

Chicago—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m.. Adult class at 10.30 a.m.

7th mo. 28th (7th-day).—Westbury Quarterly Meeting, at Westbury, Long Island, N. Y., at 10.30 a.m.; ministers and elders, day before, at 2.30 p.m.

A meeting under the care of New York Quarterly Meeting's Committee on Advancement of Friends' Principles, at 3 p.m., on the afternoon of day of quarterly meeting. Discussion will follow four short papers: (1) "Some Influences Outside the Society of Friends," Mary W. Albertson; (2) "The Society of Friends at the Present Time," Grace Hicks; (3) "Changes in the Society," Amy Willets; (4) "The Ideal Society (of Friends) in Twentieth Century Surroundings," Margaret L. Seaman.

7th mo. 29th (1st-day).—Meeting of Friends at White Plains, N. J., at residence of Mary A. Carpenter, 35 Greenridge Avenue, at 11 a.m.

7th mo. 29th (1st-day).—"Friends' Day" at Home for Aged and Infirm Colored Persons, at Forty-fourth and Girard Avenue, Philadelphia; meeting for worship is at 3 p.m., attended by Friends of both branches; this being a fifth First-day in the month, the occasion is much looked forward to and appreciated by the old people of the Home. Friends are asked to bear the date in mind.

7th mo. 29th (1st-day).—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Mullica Hill, N. J., at 10 a.m.

7th mo. 31st (3d-day).—Concord Quarterly Meeting, at Concord (Concordville), Delaware County, Pa., at 10 a.m.; ministers and elders, day before, at 1.30 p.m.

8th mo. 1st (4th-day).—Purchase Quarterly Meeting, at Purchase (four miles from White Plains, where Friends are met), West Chester County, N. Y., at 11 a.m.; ministers and elders, day before, at 2.30 p.m.

Friends' Association at 2.30 p.m. on day of quarterly meeting (Fourth-day); subject, "Tradition and Independence."

Trains leaving Grand Central, New York City, at 9.05 a.m., met at White Plains; also train from North, arriving at White Plains at 9.40 a.m.

8th mo. 5th (1st-day).—Merion Meeting, Montgomery County, Pa., attended by Philadelphia Quarterly Meeting's Visiting Committee, at 10.30 a.m. Train to Narberth from Broad Street, at 9.45 a.m. D. Henry Wright, Beulah K. Pearson, Arthur C. Jackson, James Hampersoomian, R. Barclay and Margaret J. Spicer expect to attend.

8th mo. 7th (3d-day).—Philadelphia Quarterly Meeting, at Race Street, Philadelphia, at 10 a.m.; ministers and elders, day before, at 3 p.m.

8th mo. 9th (5th-day).—Abington Quarterly Meeting, at Gwynedd, Montgomery County, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

8th mo. 11th (7th-day).—Salem Quarterly Meeting, at Salem, O., at 11 a.m.; ministers and elders, same day, at 10 a.m.

8th mo. 11th (7th-day).—Miami Quarterly Meeting, at Green Plain, near Selma, O., at 10 a.m.; ministers and elders, day before, at 2 p.m.

8th mo. 18th (7th-day).—Pelham Half Yearly Meeting, at Yarmouth, Ont., at 3 p.m.; ministers and elders, day before, at 2 p.m.

8th mo. 18th (7th-day).—Short Creek Quarterly Meeting, at Short Creek, near Emerson, and Mt. Pleasant, O.; ministers and elders, day before, at 2 p.m.

8th mo. 20th (2d-day).—Duanesburg Half Yearly Meeting, at Quaker Street, N. Y.

8th mo. 20th (2d-day).—Fairfax Quarterly Meeting, at Goose Creek (Lincoln), Va.

8th mo. 20th (2d-day).—Indiana Yearly Meeting, at Richmond, Ind. See notice on first page.

8th mo. 24th (6th-day).—Nottingham Quarterly Meeting, at East Nottingham, at 10 a.m.; ministers and elders, the day before, at 2.30 p.m.

8th mo. 27th (2d-day).—Warrington Quarterly Meeting, at Menallen, Adams County, Pa.

8th mo. 27th (2d-day).—Ohio Yearly Meeting, at Mt. Pleasant, Jefferson County, O. Friends from a distance desirous to attend will be cordially welcomed and entertained. Mt. Pleasant is on the Wheeling & Lake Erie Railroad, which can be reached by the Wabash at Chicago, Baltimore & Ohio at Wheeling, W. Va., Cleveland, O., Pittsburg, Pa., and Steubenville, O. By reference to railroad guide will be found time of trains at Mt. Pleasant Station. Conveyances will be in waiting. Any other information desired can be obtained by correspondence with W. R. Clark, Emerson, O.

8th mo. 31st (6th-day).—FRIENDS' GENERAL CONFERENCE AT MOUNTAIN LAKE PARK, MD. From this date to Ninth month 6th. See program in issue of Seventh month 14th; railroad arrangements, issues of Fourth month 28th, Sixth month 16th, Seventh month 7th and 21st; boarding places, Sixth month 30th.

In the town of Dessau, in Germany, a school for the purpose of training girls in chemistry connected with the sugar-refining industry has answered so well that similar training schools connected with soap factories, paper works and other industries requiring thorough laboratory training are now being organized. —*Exchange.*

Thompson Shourds, 2212 Wallace Street.
Charles W. Richards, 1222 Atlantic St., Tioga.
Richards & Shourds Jobbing attended to.
CARPENTERS AND BUILDERS,
1125 Spring St. (first street ab. Race), Phila., Pa.
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FOR FRIENDS AND OTHERS
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Dinner, 12 to 2 p.m.
Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.
COMFORTABLE ROOMS:
One occupant, 75 cents per night; $3 per week.
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TRANSPORTATION ARRANGEMENTS for the Friends General Conference

MOUNTAIN LAKE PARK, MD.

EIGHTH MONTH 31st—NINTH MONTH 6th, 1906

RATES

In the territory east of Chicago and St. Louis (including Canada, but excepting New England). a rate of one fare plus $1.00 has been authorized.

In the territory west of Chicago and St. Louis, including the northern part of Illinois, Kansas. Nebraska, Iowa, Missouri, Wisconsin, Minnesota, South Dakota and Colorado, a rate of a fare and one-third for the round trip has been granted on the Certificate Plan.

On the basis of one fare rate plus $1.00 in the territory east of Chicago, the rates will be as follows, viz.:—

Chicago	$16.00
Indianapolis	14.15
Pendleton	13.95
Richmond	12.25
Cincinnati	11.50
Youngstown	8.60
Wheeling	5.25
Washington	7.10
Winchester	6.25
Baltimore	7.90
Wilmington	9.95
Philadelphia	10.70
Trenton	11.50
Quakertown	11.95
Plainfield	12.61
New York	13.05

And at proportionate rates from intermediate points.

West of Chicago, Friends at each point will have to determine which is the better course to pursue, either to purchase a through ticket to Mountain Lake Park on the Certificate Plan, which entitles to a return ticket at one-third a full regular fare paid going, or purchase where possible an excursion ticket to Chicago and there get the special round trip ticket for $16.00.

TICKETS

Tickets will be on sale at all stations of the Baltimore and Ohio Railroad, and the connections of that road, Baltimore and Ohio, Southwestern, Philadelphia and Reading, Central of New Jersey and Lehigh Valley; they are also authorized to be sold at all stations of other roads where through tickets are sold, but it is not obligatory. On the line of the Pennsylvania Railroad through tickets will be sold only between Atglen and Altoona, Harrisburg and Canandaigua and the Bald Eagle branch. The route will be via Huntingdon, Pa., to Cumberland, Md., where connection is made with the B. & O. R. R.; by this route the connections are not good, but unfortunately it is the best that can be done for those who live on the line of that road. The committee recommend all who can connect with the Reading to do so. Friends in the neighborhood of Lancaster can do so, or pay local fare to Coatesville, and there they can obtain at the Wilmington and Northern (Reading) station a through ticket at the authorized rate. It is expected that arrangements will be made with the Western Maryland Railroad for through tickets from points on that road, notice of which will be given. If at any station through tickets are NOT sold, Friends will have to apply to the nearest station where such tickets ARE sold; this rule applies to the special round trip tickets sold in the Eastern territory, as well as the Certificates in the Western territory.

In the territory east of Pittsburg and Wheeling, including Canada, tickets will be on sale Eighth month 29th, 30th, 31st, and Ninth month 1st.

In the territory west of the above to and including Chicago and St. Louis, tickets will be on sale Eighth month 28th to the 31st inclusive; all of these tickets will be good to return up to Ninth month 15th.

In the territory west of Chicago and St. Louis, tickets will be sold on the Certificate Plan from the 28th of Eighth month to the 3d of Ninth month, inclusive. Friends will remember that when they purchase tickets on this plan they must obtain from the agent a CERTIFICATE (not a receipt), which, when certified by the chairman at Mountain Lake Park, will entitle the purchaser to buy a return ticket up to the 11th of Ninth month at one-third the price paid going.

ROUTES

Mountain Lake Park is on the Baltimore and Ohio Railroad, 51 miles west of Cumberland, and the same distance east of Grafton.

From Chicago tickets will be sold via Wheeling and Benwood. From Indianapolis and Pendleton tickets will be sold by the Big Four Route to Cincinnati. Tickets will be sold from Richmond also, via Cincinnati, Parkersburg and Grafton. Tickets will be sold from Youngstown via Pittsburg and Cumberland.

Train No. 14 leaves Chicago 8.30 p.m. Eighth month 29th; Columbus, 8.45 a.m. Eighth month 30th; Wheeling, 11.30 a.m., arriving at Mountain Lake Park 5.10 p.m.

Friends from Salem, via Youngstown, are advised to take the train leaving Youngstown 8.40 a.m. Eighth month 30th; leaving Pittsburg 1.15 p.m., arriving at Cumberland 6.20 p.m, connecting there with the special New York train leaving at 6.40. (If not on time, connection can be made with regular train leaving Cumberland 8.28 p.m.).

On account of the difficulty Friends west of Cincinnati will have to connect there in time to take an earlier train, No. 4, leaving 12.10 noon, appears to be on the whole most convenient. A special car will be provided for the accommodation of Friends, arriving at Mountain Lake Park 12.34, night. Carriages will be at station to take Friends without delay to their homes. To connect with this train at Cincinnati, Friends will leave Indianapolis, via Big Four Route, 7.30 a.m.; Anderson, 7.00 a.m.; Richmond, 7.00 a.m.; Waynesville, 9.02 a.m. Friends who expect to take this train are requested to notify Wilson S. Doan, Law Building, Indianapolis.

Friends in Canada are advised to travel by the following route: The Grand Trunk to Suspension Bridge, the New York Central to Buffalo, the Buffalo, Rochester and Pittsburg to Pittsburg, and the Baltimore and Ohio to Mountain Lake Park, via Cumberland. Connections made in same stations. The following schedule is suggested: Leave Trenton, 11.24 a.m. Eighth month 29th; leave St. Thomas 3.15 p.m.; leave London 4.25 p.m.; leave Toronto 6.10 p.m.; leave Suspension Bridge 8.30 p.m.; arrive Buffalo 9.25 p.m ; leave Buffalo 10.40 p.m.; arrive Pittsburg 7.40 a.m. Eighth month 30th; leave Pittsburg 8.00 a.m. Eighth month 30th; arrive Cumberland 12.45 p.m.; leave Cumberland 3.20 p.m.; arrive Mountain Lake Park 5.00 p.m.

Friends who expect to attend the Conference from Canada are requested to notify Samuel P. Zavitz, Coldstream, Ont.

The schedule of the Eastern trains and necessary information concerning them will be given next week.

BAGGAGE

Friends will all please be particular to place a tag on any baggage, writing thereon their names, residence, their route of travel, train, and the hotel or cottage where they expect to stay at Mountain Lake Park. An agent of the railroad will take up their checks on the train and turn them over to the transfer agent, Mr. H. B. Lewis, at Mountain Lake Park, who promises to deliver all the same evening. The charges will be, for trunks 15 cents, and hand pieces 5 cents each.

The same party has agreed to transfer passengers from the station to their homes for 10 cents each.

The chairman desires to impress upon Friends the importance of notifying the Friends named below of their intention to attend the Conference; also to make early application to their local ticket agent, and if he has not been notified of the action of the several Passenger Committees in granting rates, insist upon his applying for instructions to the main office.

STOP-OVER PRIVILEGES

are not granted on the special tickets except at Washington and Harper's Ferry, on the return, and at Shenandoah Junction on the Ninth month 7th, only to enable Friends to visit the caves at Luray, Va.

EXCURSIONS

The committee has under consideration the organization of some side excursions during and after the Conference, one a railroad excursion about 33 miles to the Cheat River neighborhood; another a carriage ride of nine miles up the mountain to Tower Hill, where a beautiful view of both sides of the mountains can be obtained. For a party of fifty the expense will be 75 cents each, and dinner at the hotel on the top of the mountain, which has the reputation of furnishing an excellent meal, will be 45 cents.

It is also proposed to arrange for a special train to connect at Shenandoah Junction with the special train to leave Mountain Lake Park 6.15 a.m. the day after the close of the Conference (Ninth month 7th), but the special train from Shenandoah Junction will be contingent upon there being 100 passengers; if there be not that number, those who desire to go to Luray will have to make connection with regular trains; if there be the above number, the expense will be not over $4.00, including railroad fare, transfer from the station and entrance to the caves; meals at the Mansion House at Luray will be 50 cents each. Friends who desire to take advantage of either of these excursions will register not later than Third-day, Ninth month 4th, at the office of the Transportation Committee at Mountain Lake Park. Those who desire to take the more extended trip after the Conference suggested by Rebecca B. Nicholson to Natural Bridge and Washington and Mt. Vernon will notify her.

Printed copies of above will be furnished to any Friend upon application to

JOHN W. HUTCHINSON, Chairman,
Hempstead, L. I.
JAMES H. ATKINSON,
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 4, 1906.

THE GENERAL CONFERENCE PROCEEDINGS.

The Committee on Publication has decided to print the proceedings of the General Conference at Mountain Lake Park as a supplement to nine or ten issues of FRIENDS' INTELLIGENCER, beginning Ninth month 14th. This will place the report promptly in the hands of every reader of the INTELLIGENCER without extra cost. Additional copies will be printed and bound in cloth for any who order them in advance, and delivered at a cost of fifty cents each, postpaid.

FRIENDS' INTELLIGENCER, including the whole of the Conference Report, will be sent to any address from the first of Ninth month to the end of 1906 for 50 cents. The Conference numbers alone will be sent to any address for 30 cents. It is hoped that many will avail themselves of one of these offers, to send Conference Reports to persons who are not members of our Society nor regular readers of the INTELLIGENCER.

Any who desire extra copies, either in the form of supplements or bound volumes, should order them before the close of the Conference, as extra copies will not be printed unless ordered. The papers need not be paid for until during or after Conference, but those desiring reports of the proceedings, other than our regular subscribers, must order them in advance.

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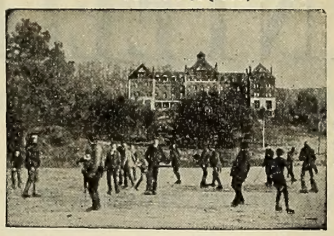
CONTENTS OF THIS ISSUE.

Good Words.—XXXI. 485
Losing Self in the Larger Life (Verse) 485
Quaker Footprints in the Land of John Knox.—III. 485
Radnor Monthly Meeting (Concluded) 487
In a Nebraska Cabin 489
Perversion of The Hague Conference 490
Duty 490
Literature of the Bible.—XIV. 491
Editorial:
The "Something Lacking" 492
Concern for Public Education .. 492
Note and Comment 493
"Too Many Conferences" 493
Notes by the Way 494
Westbury Quarterly Meeting 495
West Branch First-day School Picnic 495
Sarah T. R. Eavenson, M.D. 495
Teacher Training at Swarthmore .. 496
A Swarthmore Man for State Superintendent 496
The Retiring Commissioner of Education 496
The Sunday School Commission Movement 497
Books and Reading 497
If I Should Die To-night (Verse) .. 498
Births, Deaths 498
Notes and Announcements 498
Woodbrooke Settlement 499
Byberry Friends' School Reunion .. 499
The First-day School at Millville, Pa. 499
Summer School of Peace and Nature 499
Calendar of Meetings, etc. 500

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, EIGHTH MONTH 4, 1906.

Volume LXIII. Number 31.

GOOD WORDS.—XXXI.

The attraction of the Christian religion does not exist in the splendor of its doctrines, and much less in the splendor of its buildings, but it exists in the joy and the song of the individual Christian. J. RENDEL HARRIS.

LOSING SELF IN THE LARGER LIFE.

[From the Phi Beta Kappa poem written for the Tufts College commencement of this year.]

Let none believe he gains the spirit's goal
Whose prayer is for his individual soul;
Nor that his earthly bread is more than stone
Whose millwheels rumble for himself alone.
He highest "prospers" whose intents are high,
Not bounded by the bounds of "thou" and "I;"
He noblest joys who works with Nature's good,
Evolving harmony where chaos stood;
Who holds the universe a Cosmos sound,
And finds his freedom being nobly bound;
Who does his part to banish ill from earth,
Transforming ignorance to art and mirth;
Who asks no cup at Nature's fruitful fair
Which others may not quaff in equal share;
Who dreams no heaven of arbitrary grace,
But makes his fellowship the human race.
'Tis he I hail as manly man and true;
His knowledge fits him for time's widest view;
Philosophy indeed instructs his life—
He gains its blessing and avoids its strife.

—*James H. West.*

QUAKER FOOTPRINTS IN THE LAND OF JOHN KNOX.—III.

Beautiful Loch Lomond, with its many islands, lies north of Glasgow and Dumbarton, stretching off from the valley of the Clyde to the northwest. Ben Lomond and the "Cobbler" narrow the upper shores of the Lock, deepen the water and enhance the beauty. On the summit of Ben Lomond the traveler stands within the gateway of the Scottish Highlands. To the south lie the Lowlands, marked by the chimneys and the smoke of thriving towns. Through a cleft in the hills Glasgow glitters in the sunshine. To the north lie the dark crowding mountains, lifting their rocky heads into the clouds, whose rifts let the light into many lakes. The silvery gleam of these waters draws the eye to the westward, across Loch Lomond, at one's feet, out through a path of glittering light to the far-away sea.

One hundred and sixteen years before, Thomas Wilkinson, as companion for John Pemberton, rode along Loch Lomond, when much of the way was merely a bridle path, locating places for religious meetings. The summit of Ben Lomond lured him from his path. Twenty years later William and Dorothy Wordsworth, and Coleridge, with Wilkinson's journal as a guide, passed the foot of Ben Lomond, but shrank from the ascent. Thomas Wilkinson left his horse on the other side of the Loch, and after failing to find a guide, since all the people were busy with their hay harvest, determined to scale the breast of the mountain and not waste time following the circuitous route usually followed. "I lightened myself," he writes, "of a portion of my clothes, which I hid in the heath, and thus became a light-robed mountaineer. Fearing neither spoliation below nor starvation on high, I set off. Two hours and a half, or two hours and twenty minutes, I was told, was a usual time for the ascent, I could not learn that it had been climbed in less time than two hours. However, having much before me to do to-day, I made the most of my time and reached the summit in an hour and thirty-eight minutes.

"When I arrived a light cloud encircled the brow of Ben Lomond; several clouds were passing below me over the deep valleys, but so thin that the lakes, the rivers and sunshine were discernible through them, which gave things in the lower regions a magical, mysterious appearance." Like Ruskin, this forerunner of Whittier saw in the gathering and passing of the mist and cloud the charm of atmosphere in the Scottish Highlands. With Ruskin, he saw "no space without some loveliness of its own. . . . This great vision, with its infinite treasures of natural beauty and human life, gathered up in God's hands from one edge of the horizon to the other, like a woven garment; and shaken into deep falling folds, as the robes droop from a king's shoulders."

"At length the mountain cleared" for Wilkinson's admiration; "the clouds passed away, save from the points of two or three of the loftiest surrounding peaks, which gave a grandeur to the scene and suggested the idea of smoke from volcanoes. How interesting, even though alone, was it to stand in the midst of such a sublime scene! . . . Five considerable lakes winded through different valleys—Loch Lomond, Loch Katrine, Loch Chon, Loch Ard and Loch Foert." Parts of nine counties were visible, "also the castles of Edinburg, Stirling, Dunbarton and Monteith. But, above all, the tremendous assemblage of mountains! . . . They seemed like mighty giants, emulously vying with each other in pressing forward to approach Ben Lomond. Their looks, indeed, were terrible, and their strongly marked and prominent features designated the family to which they belonged."

This was the age when people were just emerging from their fear of the mountains. Even the admiration of Wilkinson, and later of Wordsworth, was

looked upon with pity by those who felt that sanity was fast waning with these men who climbed mountains merely to look. Thomas Wilkinson and John Pemberton represented the old and the new in spiritual ethics. The former brought in the love of nature, the latter clung to the love of man, a love that drew him into strange lands, that he might spread the love of God among men. We have gained in a love of nature; have we lost in the love that binds men into a brotherhood owning a common Father?

From the summit of Ben Lomond the little village of Tarbet could be located, where one of John Pemberton's meetings was disturbed by an intoxicated man. After Thomas Wilkinson had placed him in a chair and taken a seat beside him, "he became still and the meeting issued favorably." Their next meeting further north was a reward for the labor expended at Tarbet. "David Ducat," writes Thomas Wilkinson, "had very instructive service. John Pemberton also appeared in a lively manner, and the people sat remarkably still and attentive. I thought it one of the most satisfactory meetings we had had in our journey; and I believe we rejoiced in humble thankfulness that our Heavenly Father had refreshed us together with His good presence, and filled our hearts with His love and the love of our fellow creatures in such a poor, solitary part of the earth."

As a traveling companion Thomas Wilkinson was often sorely tried in attempting to secure order at some of the meetings they held. It is strangely interesting in this age to note how successful he was. "It is often no easy matter," he writes, "to make strangers feel the propriety of waiting in silence before the Lord. As the outward order of society sometimes suggests hints that lead towards divine truths, it is remarkable that the various professors of Christianity have not more frequently discovered that the servant who waits in silent attention on his Master is likeliest to discover his will and to be most in His favor. Thus it appears to me that the most acceptable homage to the all-seeing, all-knowing Master and Sovereign of the universe, is waiting in humble, reverent silence before Him; and when we meet for the purpose of worshiping him, instead of rushing into his presence with speeches of our own contriving, the fruits of our own self-sufficiency, which he knows are not descriptive of our situation, or consistent with his will respecting us; that it is more pleasing in his sight to wait in all humility and singleness of heart, to feel his love operate in our minds, and a portion of his good spirit refresh our hearts. Thus would his worship, whether in vocal homage or silent adoration, be an offering of his own preparing, and consequently would be acceptable in his sight."

From the summit of Ben Lomond to the eastward toward Loch Katrine, in the shelter of the vale that sloped toward Loch Chon, a little cottage broke the somberness of the moor with the gleam of its whiteness. Simple as the life therein might be, it was a great improvement upon the cottage life noted by Thomas Wilkinson, nearly a century and a quarter before. "We saw this day," he writes, "many as poor huts as ever covered human beings; they were entirely built of and covered with sods. Oh, ye that solace yourselves in your costly apartments! While you tread the softest carpets, or press your beds of down, remember that the poor Highlander sits on the earth, or stretches his weary limbs on the hard heath, gathered from the mountains. 'Tis true, ye may not be able to better his condition, yet let him have your sympathy, and it will teach you to be humble."

Twenty years later Dorothy Wordsworth found on the slopes of these lakes much more comfortable cottages, and having spent a night in one of them, her experiences are interesting. "The walls of the whole house were of stone, unplastered. It consisted of three apartments—the cow house at one end, the kitchen or house in the middle, and the spence at the other end. The rooms were divided, not up to the rigging, but only to the beginning of the roof, so that there was a free passage for light and smoke from one end of the house to the other." She had been out on the heath all day in the rain, consequently the warm fire, the supper of barley bread, milk, sugar and butter, "with a smile and a stare more of kindness than wonder," set the party to "laughing like children" while drinking their coffee, and noting the strange surroundings. "The smoke came in gusts, and spread along the walls and above our heads in the chimney, where the hens were roosting like light clouds in the sky. We laughed and laughed again, in spite of the smarting of our eyes, yet had a quieter pleasure in observing the beauty of the beams and rafters gleaming between the clouds of smoke. They had been crusted over and varnished by many winters, till, where the firelight fell upon them, they were as glossy as black rocks on a sunny day cased in ice."

Her brother William and Coleridge slept in the barn, "where the man said he had plenty of dry hay." "I do not believe," continues Dorothy, "that the hay of the Highlands is often very dry, but this year it had a better chance than usual; wet or dry, however, the next morning they said they had slept comfortably. When I went to bed, the mistress, desiring me to 'go ben,' attended me with a candle, and assured me that the bed was dry, though not 'sic as I had been used to.' It was of chaff; there were two others in the room, a cupboard and two chests, on one of which stood the milk in wooden vessels covered over; I should have thought that milk so kept could not have been sweet, but the cheese and the butter were good. . . .

"I went to bed some time before the family. The door was shut between us, and they had a bright fire, which I could not see; but the light it sent up among the varnished rafters and beams, which crossed each other in almost as intricate and fantastic a manner as I have seen the under boughs of a large beech tree withered by the depth of the shade above, produced the most beautiful effect that can be conceived. . . . I lay looking up till the light of the fire faded away, and the man and his wife and child had crept into their bed at the other end of the room. I did not sleep much, but passed a comfortable night, for my bed, though hard, was warm and clean; the unusual-

ness of my situation prevented me from sleeping. I could hear the waves beat against the shore of the lake; . . . and when I sat up in bed I could see the lake through an open window-place at the bed's head. Add to this, it rained all night. I was less occupied with the remembrance of the Trossachs, beautiful as they were, than the vision of the Highland hut. . . . I thought of the fairyland of Spenser."

The deep religious attitude of these people of the Highland cottages was remarked by all who visited them at that time. Wilkinson writes: "I took a walk among the cottages to a considerable distance." It was First-day evening. "The people were almost universally within. As I passed I heard them at their devotions; their piety affected me, and I could not but reflect how differently many of the inhabitants about the great towns in England were spending their time." In the Highlands among these pious people the Friends experienced the most open-hearted reception. "It was observable," writes Wilkinson, "that on the side next England, both of Edinburg and Glasgow, the people were rudest in their manners, and most unfavorably disposed to receive religious communication." JOSEPH S. WALTON.

George School, Pa.

RADNOR MONTHLY MEETING.

[Paper written by George Vaux, of Philadelphia, which appeared in *The Friend* (Philadelphia) in 1896; and through his kindness was loaned and read at the close of meeting at Merion, Fourth month 8th, 1906.]

(Concluded from last week.)

A break occurs in the minutes covering the period from Ninth month, 1704, to Eleventh month, 1712, which has already been alluded to. We have, however, a few minutes of Merion Preparative Meeting from Twelfth month, 1701, to Fifth month, 1705. They contain a number of interesting references, a synopsis of which is now given.

At that time the practice of having bound servants prevailed, and Friends were concerned on their account. It was advised by the meeting that when the term of service of such expired their masters should furnish them with certificates, signifying their behavior according to their deserts. Also that all should be cautious not to encourage such servants to buy their time by lending them money, or being bound for them without the consent of their masters. Also that "if masters deal hard with their servants that such be dealt with." It was also recommended that when servants received certificates they should be brought to the preparative meeting and read therein, which was done. In one case a certain Ellis Roberts had served twelve years.

In a number of cases mention is made of different members of the meeting bringing for record accounts of their birthplaces and convincement, and other accounts of their lives. This extended to their children, servants and families, and was done in accordance with the advice of the preparative meeting.

Frequent references are made to repairing the meeting house at Merion. In Twelfth month, 1703, mention is made of a subscription "towards building the addition to the meeting house," and there are minutes referring to the digging of stone "to build a meeting house."

In connection with Merion meeting house, it seems suitable here to refer to the existence of a document preserved in the Record Room of Friends' Library, which has an important bearing upon the date at which the present building was erected, or at least when a very extensive addition was made to it, if it was not all erected at one time. This is a paper which appears to be the original account kept by John Roberts of subscriptions toward the building, and sums paid for workmanship and materials. The earliest date is 1712-13, and latest, Fourth month 10th, 1717. The document is in a dilapidated condition, having four large holes burnt in it and some of the edges torn. This makes it impossible to obtain from it all the information it originally contained, but the most important points can be clearly made out.

We now return to the minutes of the monthly meeting. In the eighth month, 1713, the following minute appears: "Merion Friends having proposed to have some money that was formerly lent to Rees Howell which is £5 old currency. Four pounds thereof belonged to Merion Friends. Also £10 that was lent to Joseph Evans, which is now at interest. This meeting agrees that Merion Friends shall have the money lent to Rees Howell and Joseph Evans, towards finishing their meeting house."

The age of the ancient meeting house at Merion has been the subject of much inquiry. It has a stone placed in one end in 1828, on which is the date 1695. It is possible a part of the building may have been erected as early as that, but the probabilities are it was built in two sections, one of them in 1703, the other about 1713.

In 1717 a curious case came before the monthly meeting in relation to a proposal by Hugh Evan and Lowrey Lloyd, which was objected to by some Friends on the ground of being "of too near affinity." The relationship is given as "a deceased wife's mother's sister's daughter." In other words, a deceased wife's first cousin. The objection was certainly far-fetched. It is perhaps needless to add that, although the case went to the quarterly meeting, the marriage was allowed.

A movement toward building a new meeting house at Radnor is interestingly referred to in the following minute of the monthly meeting held Eighth month 10th, 1717. A letter from our friend Benjamin Holme to this meeting, recommending to their consideration the stirring up of Friends in the building of their meeting house at Radnor, and with desires that we should be concerned for the prosperity of truth, was read in this meeting and approved. Likewise this meeting, pursuant to Radnor Friends' desires, acquiesced with them in building a new meeting house, and this meeting appointed David Morris (and others) to assist in the contrivance thereof of the building.

The month following the subject is further re-

ferred to. "Some of the friends of those appointed to assist Radnor Friends in the contrivance of a new meeting house there give account that they have accordingly met and given them their thoughts as to the bigness and form thereof, to which Radnor Friends, then there present, seemed generally to agree with." This house was partially constructed in Ninth month, 1718, but the work appears to have flagged, for it was not entirely finished as late as Fourth month, 1721, or at least not paid for, as a committee was then appointed to obtain contributions for the work. Some indebtedness remained as late as Fifth month, 1723.

At the monthly meeting in the Ninth month, 1717, a minute was adopted indicating that the solemnization of marriages at private houses was a common occurrence, and that it was necessary to have some regulations relative thereto. It says, "Pursuant to a certain advice of the yearly meeting, it is by this meeting reminded and advised that no marriages be accomplished in any other place than at the meeting house, without first letting the monthly meeting, wherein the parties have their liberty of proceeding, know thereof, and such to do according to their order, and not otherwise. That all inconvenience at any time arising from such marriages, be avoided."

The following interesting minute occurs under date of Fifth month 14th, 1720: "Whereas, it having been heretofore signified to the respective Monthly Meetings at Haverford and Gwynedd that our deceased friend Ellis Pugh in the time of his long sickness had composed, divers religious points contained in a few sheets accommodated to the understanding of illiterate, mean people, which he earnestly desired might be published in the British tongue, and sent to his native country, as friends might see service. And twelve Friends of each meeting, having been appointed to peruse and consider the contents, of the said sheets, did report their unity and satisfaction therewith. Therefor they are recommended to your consideration, earnestly requesting that the same may be printed, at whatever expedition you may think fit."

An evidence of the struggle with the difficulties in marriage arrangements, which has marked many periods in the Society's history, is found in a minute of Fifth month, 1722, when the representatives of the quarterly meeting were instructed to report that the meeting "was under a concern that our discipline might be kept to, and that they propose to the said meeting whether it is necessary to disown such persons as go to the priest to marry, or only advise them, and that their going out to marry, is sufficient to declare them out of unity."

It would appear that it was the practice in this monthly meeting to send pecuniary aid to other monthly meetings for building meeting houses. Thus we have reference about this time to contributions being given towards such buildings as Shrewsbury and Horsham.

Some difficulties appear to have existed in the monthly meeting in 1726. As the representatives to the quarterly meeting were instructed to report, "That things amongst us, is not as well as we could desire, but a remnant hopes to obtain the victory." The character of these difficulties is not mentioned, but they probably were due to some dispute which had occurred between two of their members, in which the monthly meeting interfered. It ultimately reached the quarterly meeting, which decided that it was not a case in which the former meeting had any right to meddle.

In the Eleventh month, 1729, we have the following minute: "Richard Harrison's certificate from the monthly meeting of Friends on the Clifts in Maryland, endorsed by the monthly meeting of Philadelphia the Twenty Eighth of Ninth month last, [was received]." As has heretofore been stated Richard Harrison had, in 1719, purchased Rowland Ellis's plantation in Merion, and he must have been a long time resident there when his certificate was received. He married Hannah Norris, a daughter of Isaac Norris, and granddaughter of Governor Lloyd. Born in Maryland, in the midst of a tobacco-raising country, he had been an extensive planter there, raising many slaves. Upon his removal to Pennsylvania he brought his slaves with him and resumed the cultivation of tobacco, which was sent to the Philadelphia market in hogsheads. Through the center of these an axle was placed, and to the projecting ends shafts were attached, and thus the hogsheads themselves took the place of wheels. This primitive method of transportation is said to be in use still, in some parts of Maryland.

Richard Harrison's wife was a minister. She brought her certificate to Radnor Monthly Meeting in Eleventh month, 1733. Richard died in 1747. One of his daughters married Charles Thomson, secretary of the Continental Congress. Richard Harrison, soon after his removal to Merion, erected a schoolhouse and established a family burying ground on his plantation adjoining. The burial ground, known as Harriton Family Cemetery still exists. It is enclosed with a stone wall. The schoolhouse disappeared many years since, though its foundations can still be traced. This interesting spot, surrounded by aged forest trees, is about half a mile from Bryn Mawr Station, on the Pennsylvania Railroad.

The following minute appears under date of Eleventh month 14th, 1730: "It is proposed on behalf of Richard Harrison and some other friends, that they have liberty to keep a meeting on the First-days for this winter season, at the said Richard's schoolhouse, which this meeting allows them until the next spring Yearly meeting." Further permission for this meeting was subsequently given, and in the First month, 1732, the meeting took additional action, which is thus recorded: "Richard Harrison and some other friends signified to this meeting in writing, that the appointed meeting last Seventh month to be kept at the said Richard Harrison's school-house, was duly and religiously held, and further requesting to be admitted to keep an afternoon meeting in the said place from the spring meeting in this month, to the Yearly

Meeting in the Seventh Month next, which is allowed of and to begin at Four o'clock."

As late as 1759 a committee was "appointed to make inquiry into the circumstances of the meeting at Harrisons." This committee reported that some Friends met them, and that the widow Harrison seemed desirous to have it continued. This was granted, and the meeting was therefore held at four o'clock in the afternoon. The Harrison family, however, removed from the neighborhood soon afterward, and the meeting was finally discontinued.

In the Eleventh and Twelfth months, 1730, committees were appointed to meet with the Valley Friends, "in order to pitch upon a convenient place to build a meeting house," and in the First month following, it was decided "to build a meeting house for religious worship at the graveyard near Lewis Walker, deceased, which was left by said Lewis Walker, by his last will, for that purpose."

IN A NEBRASKA CABIN.

This story is neither tragedy, comedy nor romance, though being a story of real life it contains the elements of all. I found it one day in winter, bound in the sumptuous blue of a Nebraska sky and the gold of her sunshine.

A cold day—ugh! with what a mournful sound the wind blew as I plunged through the field. It seemed just attuned to the mood of a mistress's mind, "left without warning." I sought a washerwoman, and incidentally consolation. I found both.

Emerging from the forest of rattling cornstalks I came upon the most amazing cabin I had ever seen. At the end of a long lane without a turning it stood upon a little island left by the sudden curvings of the railroad tracks, as if "in the world, but not of it.". It was built of old weather-beaten sidewalk boards, new ones from drygoods boxes, bits of worn and painted shingles and scraps of tin, and was half-buried in a banking of kind mother earth. In response to my knock, "Miss Thomas," for so she always called herself, appeared, and in the interval of health following the weaning of her youngest, was glad to undertake the chance washing.

The outside of the cabin was so unique I was glad to gaze about the one room which comprised the interior. In the center, propped on four bricks, was an old cook stove, leaking ashes at every joint and at countless cracks. There were three chairs, some boxes, and on the walls some kettles. One bed. One bed? Yes, and five children—black-eyed, rosy and pretty as pictures. Across the one window stood a long carpenter's bench, which served the purpose of table, now crowded with rags which they were busily sewing, even including Mr. Thomas, tall, thin, refined in manner, and with the soft drawling tone of the native Missourian. "Miss Thomas" informed me they hoped by spring to be able to have the rags "wove."

The next morning the little woman came bustling in, saying, "Ain't this a pretty day for washing?" Mr. Thomas said, as I started out, "Looks like a pity for a likely young man to sit by the fire and take care of the children while his wife goes out to work." "But I told him them youngsters had to have a livin', and if he couldn't make it I could." I said, "How much can you make a week?" "Well," reflectively, "sometimes it ain't more'n a dollar 'en a half a week, then again it's up to two dollars; and, Miss Taylor," and the face grew sober, "it takes considerable management to keep a family like mine on less'en two dollars a week." I assented without a quibble.

At noon she asked if she might run home to see to the family, and I told her she could have some cold meat if she wished. "It'll be a powerful accommodation," she said, "for I ain't got nothing but flour and potatoes at home, and it does seem as if men ought to have meat."

"Have you bread?" I asked. "No," she replied, "but Mr. Thomas has dyspepsy so bad I generally make him sody biscuits when I can."

Later in the day I found we needed coal, and stepping to the telephone ordered some. "La," she said, with a sigh, "it comes easy to you."

Now a great many things I wanted very much did not come easy; in remembering them had I forgotten these things that did? I suddenly seemed to have bought more for my money than a day's washing.

The next night Mr. Taylor and I were invited out and I engaged "Miss Thomas" to bring her baby, which she did not like to leave as it was not weaned at night, and keep watch and ward over our sleeping little ones till we returned. As I shivered in the keen, midnight wind I thought regretfully of the long walk lying between the sleepy woman and her home. But she pocketed her pittance with a smile, and I often seem to see her little figure tripping down the steps and hitching up the big heavy baby more snugly into the folds of her shawl as she called cheerily back, "Oh, I ain't a mite afraid, and the night's so pretty I'll be home before I know it."

She did a washing at home for a friend before I discovered that she had but one tub, no boiler and I am afraid not much soap!

The charity club in the town was persuaded to buy her a new stove, and what a day that was in the Thomas family! No stove ever "drew" so well, or heated so fine, or baked "sody biscuits" to such a turn. Everybody said people ought not to suffer that mild winter, but do you know in cold weather all the arteries of labor seem to pulsate fiercely? But in mild weather there seemed so little to do—no snow to shovel, no ice to cut and haul—and it was one of fate's jests that Mr. Thomas, by trade a stone mason, had drifted to a place in Nebraska where there wasn't a stone the size of a walnut within a hundred miles!

Bit by bit I learned their story. The orphaned son of a penniless minister and his kinless wife, Mr. Thomas, neither vicious or shiftless, had struggled up to manhood only to meet his fate in my blackeyed little washerwoman. From that time on 'twas the old story—babies and bills, bills and babies—every year more of them and growing larger. Six in seven years, and yet they mourned one little one lying in an unmarked grave, and said, "It was the flower of them

all." Once when Mrs. Thomas chattered, I said, "Why, I really believe you like that man." "Like him? Well, I just do," she replied; "Lord knows I ain't got such a great sight to be thankful for, but I have got a good husband and five awful nice children."

But bright days were now dawning for the Thomases. They had been able to rent this patch of ground for a yearly rental of ten dollars, and Mr. Thomas had built the cabin himself, without, I judged from the appearance, incurring heavy debts. The wolf did not need the one door for he was on the spot. The walls were built around him, while he slept, harmlessly, upon the hearthstone, for love sang his lullaby—love and a cheerful spirit, and wasn't that better business for love than "flying out the window?"

When spring came Mr. Thomas found employment at odd jobs, beating carpets, mowing lawns, etc. "Miss Thomas" remained at home caring for her family and garden. I met Mr. Thomas and in response to my question as to how they were getting along he said, "Oh, tollable well, thank you. I'm raising a hundred dollars' worth of garden truck, and I've got four cows, counting my calves." He had bought a poor cow and three forlorn little bossy calves. But do you know I call that genius—counting your calves. How many of us do it?

I caught one more glimpse of the Thomases. It was in September, and they were on their way to the circus—every last one of them! Trudging along through the dust, radiant in the broad glare of prosperity's full sunlight, "Miss Thomas" carrying the youngest, Mr. Thomas bringing up the rear with the next youngest.

Next winter they will be awful poor again. Those vegetables won't half of them be good or keep; the calves will go hungry and be sold for a song long before they arrive at the dignity of cowhood. But I am glad they went to the circus; and if everything else fails "Miss Thomas" will wean this baby, rise to the occasion and go out washing!

But, oh, ye of countless blessings and a multitude of worries; oh, ye with homes with every modern convenience and luxury, when plenty sits heavily upon you, and the "grasshopper becomes a burden," remember what love and cheer hath wrought in a hovel, for to whom much is given of him shall much be required.

Extreme poverty is so degrading that we are apt to think its only fruits are wretchedness and brutality. We come to it with full hands and go away with empty and learn no lesson but that of thankfulness that we are not as these are. But sometimes if we search we find springing from its hard soil a rare bloom which we may well pluck and bear with us to sweeten more fortunate lives. 'Tis not resignation; it seems to me a finer thing than that; nor is it exactly cheer, nor courage, though it savors of these. 'Tis rather a rare alchemy of soul which distils the honey of the bloom from hard conditions to brighten misery. So, sometimes going with full hands to sweeten poverty, we come away with hearts full of something better even than that which we brought. Thus I began looking about me among these people whose lives remotely touched mine, if haply I might find it, and so I bring you this story of Mr. and Mrs. Thomas. ETHEL TAYLOR.

PERVERSION OF THE HAGUE CONFERENCE.

It is of all things to be hoped that the new Conference at The Hague, of which the entire civilized world is expecting so much, will not be allowed to degenerate in any manner into a sort of war congress for the mere regulation of campaigns and battles. The war between Russia and Japan has created a real danger in this direction, as appears from the emphasis which has just been laid by the Russian government upon certain phases of the laws of war outlined in the program of topics suggested for consideration by the Conference. No greater misfortune could possibly happen in the sphere of international relations than any such perversion of the Inter-Governmental Peace Conference from the purposes and aims for the promotion of which it came into existence.—*B. F. Trueblood, in the Atlantic.*

DUTY.

From the highest or religious point of view [duty] concerns our relations to, and our harmony with, the world as a whole, not in its chaotic disjointed multiplicity, but the cosmos, the highest apprehensible form of the infinite, which is most directly suggested to us in art, in harmony, in beauty. But, leaving this highest point of view, which we attain to in moments of deeper contemplation, the sense of duty drives us to do, to act, to accomplish something, which can ultimately be brought into harmony with the higher and more abstract conception of our relation to ourselves, to other human beings and to the world. It is a test which can be applied to the humblest action and make it right or wrong: whether it makes the people about us happier and nobler, whether it adds to the welfare of the community or the nation or humanity as a whole, whether it brings us a little nearer to what we can conceive our perfect self to be. And this applies to the simple note written, to the making of a chair, to the pursuit of abstract research, to industry advanced or commerce extended, or even to hunting hounds as well as they can be hunted. Whatever is thus done as well as we can do it can ultimately be harmonized with our highest religious conception of duty.—*Charles Waldstein, in the North American Review.*

Every man is a creed-maker. He forms his view of the world by observation of external reality and reflection upon the states of his own consciousness. His interpretation of life is subject to constant change, and is at no moment quite identical with that of any other man.—*Nathaniel Schmidt, in "The Prophet of Nazareth."*

THE LITERATURE OF THE BIBLE.—XIV.

One of the most original and characteristic passages in Amos is that in which he sets forth his doctrine of cause and effect. With examples drawn from the observations of his desert life, in a series of rhetorical questions, he declares that effect always follows cause. The voice of Yahweh is one of the great causes in the universe; its effect must follow; it must determine the coming of calamity; it must be recognized and proclaimed by his prophets.

"Hear this word which Yahweh has spoken against you
Against the whole family that I brought up from the land of Egypt, saying,

"You only have I known of all the families of the earth;
Therefore will I visit upon you all your iniquities;
Can two walk together if they be not agreed?

"Does a lion roar in the forest where there is no prey for him?
Does a young lion utter his voice from his den unless he has taken something?
Does a bird fall upon the ground if there is no hunter?
Does a snare fly up from the ground without catching anything?

"Can a trumpet be sounded in a city and the people not tremble?
Can evil happen in a city and Yahweh not have caused it?
But the Lord Yahweh does nothing,
Except he reveal his purpose to his servants, the prophets.

"The lion has roared; who is there that does not fear?
The Lord Yahweh has spoken; who is it that cannot prophesy?"[1]

This makes a little poetic whole composed of three strophes introduced and concluded by two-lined verses. The strophes are four-lined except the first one. President Harper suggests that the second line has been omitted, something like the following being implied:

"But you have forsaken and rejected Yahweh, your God."

At 3: 9 the style changes and the prophet proclaims the doom of Samaria in definite terms. From 3: 9 to 4: 3 is a separate poem, consisting of six strophes composed of four pentameter lines. "The first line of each strophe, as re-arranged, contains a statement of proclamation or assertion on the part of Yahweh, thus giving great intensity to the whole passage. Still further, the six strophes logically divide themselves into three groups, each of two, and in the first strophe of each group reference is made to Samaria. Strophes one and two present a judgment scene. Samaria is accused of tumult and oppression. Outside nations are summoned to witness her wickedness and to testify against her. The decision is rendered—punishment, viz.: destruction, by a foreign foe who will lay waste the whole city."[2]

Why did Amos preach in poetry? Why did it seem fitting that the messages from Yahweh should be expressed in rhythm? The explanation of this is probably to be sought in connection with a phrase which often recurs—"the oracle of Yahweh." In the passage immediately following the doom of Israel it is used impressively as a refrain. (Amos 4: 4-13.)

"Go ye to Bethel and transgress,[3]
In Gilgal increase transgression,
And bring every morning your sacrifices,
Every third day your tithes.

"And burn of leavened bread a thank offering,
And proclaim free-will offerings, make them known,
For so ye love to do, O children of Israel,
It is the oracle of the Lord Yahweh.

"I also it was who gave to you
Cleanness of teeth in all your cities,
And lack of bread in all your places,
But ye did not return unto me; it is the oracle of Yahweh.

"I also it was who withheld from you the rain,
And I sent rain on one city,
While upon another city I sent not rain;
But ye did not return unto me; it is the oracle of Yahweh.

"I smote you with blight and decay,
I laid waste your gardens and vineyards;
Your fig-trees and olive-trees the locust devoured;
But ye did not return unto me; it is the oracle of Yahweh.

"I sent among you the pestilence after the manner of Egypt;
I slew your young men with the sword;
And I caused the stench of your camps to rise in your nostrils;
But ye did not return unto me; it is the oracle of Yahweh.

"I overthrew among you . . .
As God overthrew Sodom and Gomorrah;
And ye were as a brand snatched from the blaze,
But ye did not return unto me; it is the oracle of Yahweh.

"Therefore thus will I do to thee, O Israel,
Because I will do this to thee,
Prepare to meet thy God, O Israel;
Yahweh, God of Hosts, is his name.[4]

"For, lo! he forms the mountains and creates the wind,
And he tells man what is his thought;
He makes dawn darkness,
And treads upon the heights of the earth."

This powerful poem is almost perfect in structure, only a few phrases of the usual reading needing to be left out as later additions. The refrain proves that this arrangement of the strophes is approximately right, and shows the character of the poem. These are oracles; they are the direct utterances of Yahweh concerning certain past calamities and a coming one. Although Amos declares that he is not a prophet, meaning that he is not one who gets the oracle of Yahweh about events by magical means and for money, yet he cannot altogether break with his past. He is the beginning of a new order of prophecy, in which Yahweh's oracle does not need to be sought by any magical means, but comes directly to the spirit, inspiring the heart and awakening the mind to see events in the light of Yahweh's character. Nevertheless Amos feels that it is fitting that his messages from Yahweh should be expressed in rhythmic form, as all the old oracles of any length were. Under the old prophetism the oracle was induced by music; under the new, while the word came directly to the mind, it still kept its musical form. This may be the direction in which to look for the explanation of why Amos preached in poetry. The prophetic literature of the second period is, then, the further development of the oracular literature of the first period.

[1] Amos 3: 1-8. Arranged by W. R. Harper, "The Structure of the Text of the Book of Amos."

[2] The International Critical Commentary." Volume on "Amos and Hosea," page 75.

[3] As arranged by W. R. Harper.

[4] W. R. Harper puts this line, taken from the end of verse 13, as the second line of the strophe; also he does not consider the rest of verse 13 as a part of the text.

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PHILADELPHIA, EIGHTH MONTH 4, 1906.

THE SOMETHING LACKING.

There has been recently published an interesting and valuable book concerning an eminent American poet and journalist. Upon a careful reading we have been greatly impressed with the absence of the religious spirit. The book reads almost like an autobiography because of the frequent extracts from private letters, which often reveal the inner life of the individual. He died in the prime of manhood, and during the great activity of his closing years his utterances were to us sometimes inexpressibly sad, by reason of the little faith and trust revealed as to the good work he had accomplished in his brief life, and the uncertainty of his hope for the future. These expressions of doubt are particularly depressing to his religious admirers.

Inspired poet that he was, he had glimpses of the power and goodness of the Divine such as are constantly revealed to gifted poets, many of whom were among his intimate and highly valued friends. It must have been that the constant activity of his public life and literary work left him little time for the silent communion of his spirit with the Divine Spirit, which is the crowning happiness for all men. The well-rounded life is complete only when our threefold nature has been perfected by the cultivation of each part; and it does not require that life must be lived to old age to arrive at a degree of perfection.

Is it not true that the spirit life begins when God breathes into the nostrils the breath of life and man becomes a living soul? There is abundant testimony to the fact that the cultivation of the spirit nature within us, added to the mental and physical endowment, is the crowning gift that God bestows upon his children. It is therefore this recognition that is so sadly missed when there is no manifestation of its existence. We realize it in the case of the young man who turned sorrowfully from Jesus. We sorrow for ourselves and for those we love when we do not perceive its supremacy above everything else. We long to see or feel its presence, though we rejoice to have it stripped of the superstitious awe that once shrouded it in mystery. The veil may sometimes be very thin indeed which separates this spiritual presence from the rest of our God-given powers; yet in the largeness of God's creation we may miss this element that is so essential to our completeness, just as in the case of the "rich young man," who had not yet recognized "the true light, even the light which lighteth every man, coming into the world."

As Friends, is it not our duty to spread in every way this fundamental doctrine of ours, which is yet so imperfectly understood even among ourselves, though all perhaps understand and duly appreciate its goodly influence upon the lives of men?

CONCERN FOR PUBLIC EDUCATION.

The greater part of the work of a yearly meeting's committee on education has to do with the welfare of the Friends' schools within the limits of the yearly meeting. Our query as to education seems to refer only to these. And yet there are but twenty-five or thirty neighborhoods of Friends that have Friends' schools in them. Four out of our seven yearly meetings have no Friends' schools at all within their limits. By far the majority of the members of our seven yearly meetings have no direct interest in any local Friends' school. Of course all these Friends may have an interest in our college and larger schools, which include in their enrollment representatives from many widely-scattered communities and families. All Friends wherever they live have a responsibility for these schools as long as they bear the name of Friend. But any amount of interest in some educational institution at a distance, to which all the children of the neighborhood cannot go, perhaps only a very few of them, cannot take the place of a concern for education in the immediate neighborhood. Education cannot do its perfect work for any community if only a few of the children in it are provided with facilities for a guarded education such as Friends have from very early times believed in.

What, then, is this great majority of Friends doing as regards the Society's time-honored concern for education? From the answers to the queries, and other reports on education, it would seem that they are holding this concern in abeyance. For no mention is made in our meeting minute books of a Friendly interest in the public schools which are to be found in every neighborhood, and on which the children in all the neighborhoods that have no Friends' school are wholly dependent for their education, except such as are sent to select private schools. So much depends on the quality of education furnished by these public schools that it would seem to be a most important thing that whatever is of value in the Friendly ideal of education should be brought to bear upon them. Great as is the importance of maintaining our Friends' schools in the highest state of excellence, yet far wider still is the field opened up when we turn our thought to the public schools.

As a matter of fact Friends are by no means neglecting this important field of educational activity and interest. In many, perhaps in most, Friendly neighborhoods our members are to be found on the school boards. In many cases Friends are teaching the schools. In Philadelphia the president and some of the most active members of the Public Education

Association are Friends, and are bringing their Friendly ideals to bear on the public school system of the city. Perhaps if we were to look about we should find that Friendly activity in behalf of guarded education for the children in the public schools is quite equal, in the number of Friends concerned and in the earnestness and high standards of their work, to all the effort in behalf of our own Friends' schools, the only difference being that the latter is reported fully in yearly and other meetings, while the former is not "queried after" nor discussed in our meetings.

Has not the time come when, as a religious society, as well as individually, we should take a part in raising the standards of public education? In doing this the work of individuals could be greatly encouraged and strengthened. It would also be one means of bringing into closer touch with the work of the Society many individuals and many meetings situated far from the centers of Friendly influence. Most important of all it would be a move in the direction of bringing those important testimonies, that have been too much dormant in times past, to bear on present-day conditions, and of making our Society more of a living force in the world to-day.

It is not probable that there is any reader of the FRIENDS' INTELLIGENCER who would deliberately bring dime novels into his home and permit his children, to read them. But a writer in the *Atlantic Monthly* gives his reasons for believing that many of the colored supplements of the Sunday papers, which are placed freely in the hands of children by well-meaning but thoughtless parents, are more demoralizing than the dime novel. He says that the dime novel, with all its coarseness and vulgarity, holds up ideals of bravery and chivalry, rewards good and punishes evil; but the comic supplement "goes on its immoral way unnoticed, raises no high ambition, and devotes itself to mischief made easy." The child who devours it learns to laugh at the pain, deformity and misfortunes of others, and to make heroes of boys who are sharp enough to deceive their elders. Moreover, the colored supplement is hideous in itself, and the child who learns to enjoy it becomes accustomed to ugliness instead of acquiring a love for the beautiful. If the great public that buys the papers would persistently give preference to pictures that are beautiful, quaint or genuinely humorous, and to fun that is clean and wholesome, the ugly comic colored supplement would gradually disappear.

Whenever any American advocates giving the Filipinos their independence he is assured by those "who have been there and understand the situation" that the Filipinos are not yet prepared for self-government. Whether this be true or not, we have constantly recurring evidence that the people of the United States are not sufficiently interested in the welfare of the Filipinos to govern them wisely and unselfishly. The United States Senate refused to make the tariff changes asked for by the islanders in order to encourage their commerce; but on the demand of certain American cotton manufacturers the Congress passed a bill placing a duty of one hundred per cent. on a line of British cottons that came in competition with theirs, thus compelling the Filipinos to buy the higher-priced American cottons. This piece of injustice has been graphically described in the *Outlook* by Bishop Brent, who lives in the islands and is in favor of their retention by the United States. It is probable that some of the recent outbreaks in the Philippines would not have occurred had our Government done the things that it ought to have done to convince the natives of its interest and good will.

"TOO MANY CONFERENCES."

Every time the General Conference has met some one has made a proposition to convene every three or five years instead of biennially.

This time the suggestion comes a little early and through a different channel—the INTELLIGENCER.

The proposal to hold the sessions of the Conference at longer intervals than two years has always been decided against for the following reasons:

Many young people attend the Conferences and there receive impressions which last throughout life. Should the Conference meet only once in four or five years such opportunities would be lost. Suppose a young person of fifteen should attend a Conference and then all the years up to nineteen or twenty would pass before such another opportunity should occur again. One may easily perceive how much of a loss would ensue. By the present plan there is an opportunity to attend every two years. With us older people two years seem a very short time, but it is a very important period between fourteen and twenty when the character is forming and associations for life are being made.

Besides, not all have the privilege of attending the Conference every time. Should a person, therefore, miss one occasion, an interval of eight or ten years would elapse between Conferences, with inevitable loss of interest.

To make any vital changes in the present arrangement would be unfortunate, on account of the fact that after many years of planning and effort our membership have come to regard the biennial Conference as a regular institution—just as much so as the yearly meeting—and they are loyally supporting it. To agitate the question of holding the Conference at longer intervals is about as if it were proposed to hold Philadelphia Yearly Meeting but once in three years.

There is a necessity to meet in Conference at frequent intervals to review the work that has been done in the First-day schools and by the philanthropic and other departments, and to adopt better methods. Few among us realize the value of the General Conference to our Society as a stimulus. Much, very much, of the new life, now so evident throughout our membership, originated in the Conference.

Among other movements the smaller or week-end conferences were first suggested in the General Conference, and have received from it active encouragement. So far from the Conference interfering with the holding of these smaller conferences, it encourages them, and the best way to forward this movement is to loyally support the biennial Conference.

Now it is very much to the credit of our Society that although one of the smallest religious bodies, it has for a quarter of a century encouraged and practically assisted in the holding of the Conference, a movement of growing force and widening influence. In this respect the Society of Friends stands as an example to other churches in the effort to improve conditions within the membership and to hold out a helping hand to others.

Some of our thoughtful and considerate friends feel that the burden of holding two-year Conferences presses too heavily upon the shoulders of those who are in immediate charge of them. So far as appears, those in charge consider the work a pleasure and not oppressive. Besides, there is a splendid body of younger people at hand ready to help and to assume responsibility in their turn. The frequent holding of the Conferences gives these concerned young people an opportunity to which they have a right and which is of untold value to the Society at large.

The Conference is helpful to every yearly meeting. It is very probable that the increased attendance at our yearly meetings, and almost certain that the increased interest in their proceedings, are due to the General Conference, under the influence of the Holy Spirit. The weaker yearly meetings have been greatly encouraged, and the stronger ones helped by the Conference.

The interest in the Conference keeps up and is on the increase. There is little evidence that its meetings may not be held every two years indefinitely with credit. Surely, unless the interest wanes, it would be unwise to make the proposed change.

O. Edward Janney.

NOTES BY THE WAY.

Since the last chapter of notes came to the Intelligencer, visits have been made to Trenton, New Jersey, and Hockessin, in Delaware, to the Westbury Quarterly Meeting, and to the annual gathering at Peach Pond, in Westchester County, New York. In this connection it is in order to say that the Friends in Trenton are making plans for a Week-End Conference, to be held the 13th of Tenth month. The program has not yet been fully arranged, but it is hoped that Governor Stokes, of New Jersey, may be able to address the conference in the evening. At Hockessin, the First-day school has been resumed with more than usual vigor and interest, and with Lillian Cloud as superintendent is doing much good work in increasing interest in the Friendly faith.

* * *

The Westbury Quarterly Meeting, on the 28th of last month, was largely attended. In fact, one of the largest audiences that has ever graced the new meeting house came together on this occasion. In the afternoon the session held under the care of the Quarterly Meeting Committee for the Advancement of Friends' Principles, was especially interesting. The papers read were of a high order of literary merit, and moral and spiritual power. We presume others will make a more detailed mention of this most interesting gathering, full of hopefulness for the future good of the Society. During the afternoon the meeting appointed by the last yearly meeting to consider the conditions and needs of the Society in the way of the meeting of ministers and elders, held a long session. No decision was reached, but the concern was given an advance in the thought of the membership and meetings, future sessions of the committee being left to make united recommendations, if such unity seems possible.

* * *

On First-day, the 29th, our faces were turned towards Peach Pond. This neighborhood is located near the Connecticut line. The venerable meeting house has not been occupied for regular meeting purposes for many years, but there are not a few people living in that section, especially in the summer season, who like to attend a Friends' meeting. For some time at least one meeting a year has been held here, the main concern in the matter resting with our Friend C. L. Hunt, a member of Chappaqua Monthly Meeting. On a pleasant day persons drive for miles to attend the meeting, and even on this occasion, with thunder showers alarming the timid, a meeting house full of people assembled. Mary Travilla had a share in the service, and Charles F. Underhill, from Brooklyn; Henry Carpenter, from New York, and Elwood and Luella Burdsall, from Purchase, besides C. L. Hunt and wife, from Golden's Bridge, came to lend interest to the gathering.

* * *

In other days Peach Pond was reached after a drive of seven miles over a hilly road in wagons. But for this occasion friends Nichols and McGall, summer residents in the neighborhood, but not members of the Society, were so much interested, that they whirled the visitors from the station to the meeting place in quick time in their automobiles, making the trip short and not at all tedious. On the route near North Salem we pass two curiosities. One a Presbyterian meeting house that is idle for the want of a minister and worshipers, and the other a great rock, which lies perched on three smaller ones in a resident's door yard. This rock is a fugitive of the drift period. Agassiz, who visited it twice, said that it had strayed far away from its starting place. It is red granite, no similar formation of stone being nearer than Vermont or New Hampshire. Surely the visitor over this route gets a literal sermon in stone, touching the great changes which have taken place in the old world, and reminding him that changes are still going on, while God is constantly busy in the work of creation. Meetings like the annual gathering at Peach Pond impress us with the fact that our So-

ciety has a large opportunity to do missionary work in the world in behalf of a spiritual religion and a rational but reverent faith. H. W. W.

WESTBURY QUARTERLY MEETING.

Westbury Quarterly Meeting was held Seventh month 28th, at the meeting house in Westbury, Long Island, with a gathering that filled the aisles and overflowed to the piazza.

The morning religious meeting was addressed by Mary Travilla, John Stringham and Henry W. Wilbur. Attention was directed to the things which are beneath the surface, the internal things, the internal laws which are eternal and work for righteousness, the infinite love which is at the heart of all things. The things which we can see and touch are often transitory, but the things which we cannot see are lasting.

At three o'clock was held a public meeting, under the care of the Quarterly Meeting's Committee on the Advancement of Friends' Principles, for which papers had been prepared as follows: "Some Influences Outside the Society of Friends," by Mary W. Albertson, in which reference was made to the desires for show and for gold, which give reason for us to hold firm to our ancient testimonies for simplicity; "Modern Needs of Present-day Quakerism," by Grace Hicks, in which reference was again made to the usefulness of adherence to simplicity. The growing better feeling between all branches of our Society, which is developing into a fellowship for labor, is a fulfilling of one of our needs. "Recent Changes in the Society" were spoken of by Amy Willets, in which changes that brought home to us the foundations of our principles, were commended. Religion must go to the foundations or it is no religion at all. When it came to her to have the privilege of attending the meetings of ministers and elders it grew to be a matter of regret to her that their helpfulness was not open to others. In "The Ideal Society of Friends for the Twentieth Century," by Margaret L. Seaman, it was intimated that the ideal Society was not that which offered nothing more than opportunity to think sweetly and talk sweetly on a pleasant summer afternoon, but one which showed the opportunity for work, which human needs and fellowship require. We need sympathy with others, with all races. Don't ask the question, "Is he a Friend?" or "Is he an American?" or "Is he white?" but "Is he awake? Has he a message?" There is a duty upon Friends' schools to see that the children of Friends understand our message, and that they learn expression, learn to think and to speak.

In the discussion which followed recommendation was made that those who come to our meetings come to lay something upon the altar as well as to take something away. There is too much desire to get something, too much of the spirit of wishing for a souvenir, which is likely to result in disappointment; but if every one will come ready to give something to the meeting it would be better for all. H. M. H.

WEST BRANCH FIRST-DAY SCHOOL PICNIC.

West Branch First-day school, of Grampian, Pa., held a very enoyable picnic on the 21st ult., at which R. Barclay Spicer, his wife, Margaret, and little son, William, of Philadelphia, were present. The weather was pleasant, after a showery morning, and quite a large crowd gathered to enoy the day in the beautiful, cool pine grove. After dinner the crowd assembled to listen to the exercises, which consisted of recitations by Lydia and Eliza Underwood, a well-prepared paper by George T. Underwood, and a very instructive address by R. Barclay Spicer, on "First-day School Work," showing that the hope for a better future condition of mankind lies in properly training and educating the children; that the religious revivals of the past had to do almost entirely with the adult, but in the light of the present day we realize that permanent and radical changes in common thought and practice can most certainly and successfully be made by training the mind of the child rightly. Closing remarks were made by the superintendent, James D. Wall. The exercises were interspersed with singing. After the program various games were engaged in or watched by the crowd until time to disperse. Although this practice may not be common among Friends, it was the general opinion that the day had been pleasantly and profitably spent. Our visiting Friends attended the First-day school and meeting on First-day, in both of which Friend Barclay had helpful and acceptable service.

SARAH T. R. EAVENSON, M.D.

This elderly and well-known Philadelphia Friend finished her earthly course, after a few days' illness, while on a brief visit with her husband, Alben T. Eavenson, of Philadelphia, to Buck Hill Falls. She was about eighty-three years of age, and had always enjoyed good health. She had a cheerful disposition, and was the light and life of the family and the social circle. Her active mind and warm heart kept her engaged in movements for the betterment of humanity; especially in the cause of peace, of equal rights for women, and in the various interests of the religious Society of Friends, of which she was a lifelong member, and of latter years an elder.

Her parents, Samuel and Sarah T. Middleton, were estimable Friends of Burlington Quarterly Meeting, New Jersey.

In the year 1862 she married Clayton B. Rogers, of Philadelphia, and had one son, H. Taylor Rogers, who with the motherless children of her husband, found in her a true mother and a congenial companion. After the death of Clayton B. Rogers, in 1886, she married, in 1890, Alben T. Eavenson, whose daughter Mary had previously married H. Taylor Rogers. Alben and Sarah T. Eavenson were mostly found together harmoniously laboring in the cause of truth. The Friends' Home for Destitute Children in West Philadelphia was one of the good works in which they both were deeply interested.

Her voice was often heard in our religious assemblies, briefly and earnestly bearing testimony to the love of our Heavenly Father. Especially in the mid-week meeting at Fifteenth and Race Streets, from which she was rarely absent, will the hundreds of school children miss her pleasant smile and cheerful voice.

Her chosen calling of physician was not neglected because of the numerous public interests claiming her attention. The breadth and scope of her activities seemed to embrace all human needs, and the touch of her hand helped to bring healing and comfort, so that her presence was as a well-spring of joy. S. S. A.

TEACHER TRAINING AT SWARTHMORE.

The Swarthmorean has already announced the establishment of a course in education at Swarthmore. The organization of the course of study has been effected. The work is to be in charge of Dr. Martin G. Brumbaugh, superintendent of the Philadelphia Schools and formerly Professor of Pedagogy in the University of Pennsylvania; Professor Edward B. Rawson, principal of Friends' Seminary, New York city, and Dr. Bird T. Baldwin, Swarthmore, '00, Professor of Psychology and Education, West Chester Normal School. Each instructor will offer two courses of one hour each one day in the week. Dr. Brumbaugh will present "The Philosophy of Education" the first period on Thursday, and "The History of Education" during the second period on Thursday. Professor Rawson will give courses in "Educational Methods" and "School Management" the first and second periods, respectively, on Saturdays. Dr. Baldwin will offer work in "Principles of Education" and "Educational Theory and Practice" on Tuesday during the first and second periods. In addition to these courses Dr. Baldwin will conduct laboratory work in experimental psychology.—*The Swarthmorean.*

A SWARTHMORE MAN FOR STATE SUPERINTENDENT.

[From the *Plaindealer-Herald*, of Charleston, Ill.]

Francis G. Blair, of the Eastern Illinois State Normal School, has announced himself as a candidate for the office of State Superintendent of Public Instruction, and his name will go before the Republican primaries on August 4th next. He is late in entering the contest, but his obvious fitness for the position is so widely recognized among school men that he can be counted upon to make a powerful appeal to educational interests. As present political conditions seem to have left the highest educational office in the State free from entanglement with other issues, school sentiment is likely to prove an important factor in determining the nomination.

Mr. Blair's acquaintance is not confined to educational circles. He has been so long before the general public as a lecturer of note that he is well and favorably known to thousands of people outside of the school room. The Central Committee of his own county took the earliest opportunity heartily to endorse his candidacy, and he is assured of the solid support of his own Congressional district. From other parts of the State messages have come sufficient to demonstrate that he is already a formidable candidate.

Mr. Blair is a native of Nashville, Illinois, but most of his early life was spent in Jefferson County. Here, in the country schools and in the Mt. Vernon High School, he received his preparatory education, and here for several years he taught in the country schools. In due time he became principal of schools at Malden, Bureau County, a position which he held for three years. For an equal period he served as superintendent of schools at LeRoy, in McLean County. At one time he filled out also an unexpired term in the Decatur High School. Passing to a larger field, he became principal of the Franklin School at Buffalo, New York, an institution connected with a well known school of pedagogy. The position was one which brought him into contact with some of the foremost educators in the country, among them Dr. Nicholas Murray Butler, now president of Columbia University. The impression which he produced is attested by his appointment to a fellowship in Columbia University, effective in 1899, at about the time that the Eastern Illinois State Normal School was preparing to open its doors. A position in the latter school being tendered him, he decided to return to Illinois. As supervisor of the training department during the past seven years, he has exerted a strong influence on teaching wherever graduates of the Eastern Illinois State Normal School have gone to take positions.

Mr. Blair is prominently identified with various educational and scientific organizations, State and normal, and has delivered addresses before State teachers' associations in Illinois, Wisconsin and New York. Institutes and school commencements have so often demanded his services that his work in these fields may properly be rated with the best and most popular in the entire country. In Illinois alone he has appeared on institute programs and made addresses of one kind or another in forty-seven counties.

The new candidate is a graduate of the Illinois State Normal University and of Swarthmore College, Pennsylvania. He is forty-one years of age.

THE RETIRING COMMISSIONER OF EDUCATION.

When older members of the National Educational Association meet one another during opening hours of one of the conventions of that organization, almost the first question asked will be, "Is Harris here?" and during earlier sessions the invariable request of new members is, "Will you be kind enough to point out Dr. Harris?" It is worthy of note that if it were understood that he was to be present at any educational gathering in England or France or Germany these same inquiries would be

made, with quite as much interest, though perhaps with not the same quality of personal affection.

William Torrey Harris, who has just withdrawn from the position of United States Commissioner of Education, after seventeen years of most acceptable service, and who honors the Carnegie retirement fund by his acceptance of the first selection made by its trustees, is without doubt one of the most widely known, one of the most universally beloved, and one of the most influential educators of this or any other country. Rising rapidly from a teacher's position to the superintendency of the city schools in which he began his educational work, withdrawing at the end of twenty-three years' service with a reputation which was already international, and which covered not only the entire field of education, but that of philosophy, one of the founders of the Concord School, brilliant lecturer and writer on all phases of pedagogy and psychology, so long the highest educational officer recognized by the central government of this country, just entering his seventy-first year in such health and strength of mind and body that we have a right to expect many more years of intellectual activity—he stands at the very forefront of American educators and men of power. Perhaps there is no person in this country to-day who unites as many qualities and characteristics which make for strength and influence, both personal and official, as does he.—*James H. Canfield, in the Review of Reviews.*

THE SUNDAY SCHOOL COMMISSION MOVEMENT.

Attention is called by our Friend, Anna M. Jackson, of New York, to *The Sunday School Commission Bulletin*, in which First-day school workers will find much that is helpful. The bulletin is issued quarterly, from 416 Lafayette Street, New York City, for eight cents a copy, 25 cents a year. It is issued "as a medium for the dissemination of new ideas and the interchange of views arising out of the commission movement."

The Sixth month issue has suggestions for work in a sparsely-settled neighborhood, "Co-operation of Public Schools in Religious Education," suggested courses of study for First-day schools and comments on them, "Advantages of the Graded System," "Holding Older Pupils," "The Place of Sunday School Lessons," and much discussion on many practical matters.

The issue for Ninth month will contain a complete topical index of all the *Commission Bulletins* for the two years of its existence.

It would be a good thing for our First-day school workers to investigate at least buy getting the Ninth month number, and see what that movement may have of helpfulness for us in our work in religious education.

If the great Potter waited for clean clay he would make no vessels.

BOOKS AND READING.

Moncure D. Conway, whose autobiography appeared some time back, was born in Stafford County, Eastern Virginia, in the first quarter of the last century. His parents were large slaveholders. They were Episcopalians at first, but became Methodists. Moncure was precocious, a boy of great energy and force of character. He became a preacher at eighteen or nineteen years of age, and Sandy Spring was within his circuit. He soon became acquainted with Friends and very much interested in them. He visited Benjamin Hallowell's school and Friends' meeting, and soon outgrew Methodism, which was too narrow for him; but Quaker silence was not attractive. He wielded a most prolific pen and tongue. He soon became a Unitarian minister, and had charge of several congregations—one in Massachusetts, one in Washington, D. C., and one in England, the latter for over twenty years. He inherited many slaves, whom he freed and settled in a free State. He was in England during the War for the Union, when Senator Mason was Ambassador for the Southern Confederacy. He wrote Mason a letter, claiming that the anti-slavery party had the influence to prevent the military invasion of the South, and they would use it if the Confederacy would give satisfactory pledges to abolish slavery. Mason wrote him a cautious, diplomatic answer. When it became known in the United States that Conway had written such a letter to Mason it caused great indignation, and it was fortunate for Conway that he was not in this country.

This autobiography is an intensely interesting one, introducing us to very many distinguished persons on both sides of the Atlantic, and giving a vivid picture of public feeling during our war for the emancipation of the slave.

DAVID FERRIS.

Wilmington, Del.

I have spoken frequently of the invaluable quality of *The Literary Digest.* Every number comes so thoroughly edited as to make it invaluable. It is the very best summary of current history extant. It is published by Funk & Wagnalls Co., of New York. This company now announces the purchase of *Public Opinion*, the chief rival of the *Digest.* This periodical was founded in 1886, and has probably about fifty thousand subscribers, while the *Digest* has one hundred and twenty-five thousand.

The Literary Digest alone excepted, I do not know of one single journal in the United States that is, at present, so well edited as *The School Journal.* This is now published by A. S. Barnes & Co., of New York, and is edited by Ossian Lang, and every week. I know nothing that so closely brings you into contact with the thinking of the world and the educational affairs of the whole world as this journal. Mr. Lang is the model editor. The *Journal*, is worth a dozen illustrated magazines.—*E. P. Powell, in Unity (Chicago).*

IF I SHOULD DIE TO-NIGHT.

If I should die to-night
My friends would look upon my quiet face
Before they laid it on its resting-place,
And deem that death had left it almost fair;
And laying snow-white flowers against my hair
Would smooth it down with careful tenderness,
And fold my hands with lingering caress—
Poor hands, so empty and so cold to-night!

If I should die to-night
My friends would call to mind, with loving thought,
Some kindly deed the icy hands had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night!

If I should die to-night
Even hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old, familiar way,
For who could war with dumb, unconscious clay?
So I might rest, forgiven of all, to-night!

Oh, friends! I pray to-night
Keep not your kisses for my dead, cold brow;
The way is lonely; let me feel them now.
Think gently of me; I am travel-worn;
My faltering feet are pierced with many a thorn;
Forgive, O hearts estranged! forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night!

—*Robert C. V. Meyers.*

BIRTHS.

BYERLY.—At Easton, Md., Sixth month 14th, 1906, to Oscar Kenneth and Anna White Byerly, a daughter, who is named Cornelia Dawson Byerly.

DEATHS.

CARY.—At his home in Newtown, Pa., Seventh month 25th, 1906, Silas Cary, son of Joseph and Elizabeth Drake Cary, in the 91st year of his age; a lifelong member of Newtown Monthly Meeting of Friends. He was clear in his mind to the last, and said he believed all was well with him. He was universally beloved and respected by a large circle of friends, and was so genial and pleasant to all that he will be much missed in the community. He was well posted in the events of the day, and took great interest in public improvements. It may truly be said of him that "he was ninety years young." His life was pure and true, and he despised all tattling and dishonesty. The funeral was held on the 28th, and Newtown Meeting House was filled by those who had held him in esteem, most of them being young enough to be his children or grandchildren. Fitting words were spoken by Sarah B. Flitcraft, Evan T. Worthington, Elizabeth G. Stapler and Elizabeth Lloyd. George W. Nutt recited an appropriate poem, and a prayer of thanksgiving for this long and well-spent life was offered by T. J. Elms, the Presbyterian minister.

CONARD.—At her home, near Port Kennedy, Pa., Seventh month 25th, 1906, Ella Virginia Conard, aged 56 years. She was a daughter of the late David and Hannah Cowgill Walker, and the wife of Edward Bright Conard; a lifelong member of Radnor Monthly Meeting of Friends, she took an active part in the work of the Society in First-day School, on the Quarterly Meeting's Visiting Committee, and in philanthropic work, until her health failed about six years ago. Since that time she has been compelled to rest from active duties, but her interest never ceased. In addition to her husband she is survived by a son, daughter, granddaughter, sister and brother. Her funeral on the afternoon of Seventh month 28th was largely attended, and many gave testimony to her useful and uplifting life and to the patience with which she bore her lingering illness. Interment was at Valley Friends' Burying Ground.

EYRE.—At the Friends' Home, Newtown, Pa., on Seventh month 29th, 1906, Elizabeth E. Eyre, widow of Isaac Eyre, in her 88th year; an elder of Makefield Monthly Meeting of Friends.

HOOPES.—Seventh month 26th, 1906, at the residence of his son, Dillwyn Hoopes, near Newport, Del., Albert Hoopes, in his 88th year. Funeral from Friends' Meeting House, West Chester, First-day, the 29th.

RALEY.—Lydia B., daughter of William and Lydia Reeder, was born Fifth month 10th, 1840; died Seventh month 18th, 1906, being over 66 years of age. She was married to George Milner, Eleventh month, 1862. Of this union four children were born, they being Wm. S., of Newark, O.; Anna L., who died at the age of 21; Emma C., who died at the age of 35; and Ida M. Cope, of Hanover, O. Her husband died Third month 12th, 1890. She married Comly Tomlinson, of Salem, O., Third month 12th, 1894, who died in 1901. She again united in marriage with Kersey Raley, of Rogers, O., Third month 11th, 1903, who survives her. She leaves a twin sister, Rebecca Burson, of Alliance, O., to mourn her loss, together with a large circle of friends. She was raised a Friend, and was always strongly imbued with their doctrines.

WIGGINS.—At the Friends' Home, Newtown, Pa., on Fifth month 9th, 1906, Susan Ann Wiggins, in her 76th year; a member of Wrightstown Monthly Meeting of Friends.

NOTES AND ANNOUNCEMENTS.

The readers of the INTELLIGENCER will learn with sorrow that while attending Swarthmore Monthly Meeting on Third-day evening, Seventh month 24th, Lydia H. Hall had a slight stroke of paralysis. She arose to speak to the business of the meeting, and would have fallen forward but for the support of the gallery rail. She afterwards recovered sufficiently to say what was on her mind, and remained in meeting until the close. She has since been confined to her bed, her left side being entirely helpless, but her mind is perfectly clear. Her physician is much encouraged by the improvement in her condition, and hopes for a complete recovery.

The summer session of Centre Quarterly Meeting will be held this year a week earlier than usual, on the 27th of Eighth month, instead of Ninth month 3d, the change being made on account of the General Conference at Mountain Lake Park. The quarterly meeting is held at Centre Meeting House, near Stormstown, Centre County, Pa., and is reached by way of Tyrone on the main line of the Pennsylvania Railroad. Changing cars at Tyrone, train is taken to Port Matilda on the Bald Eagle Valley Branch, where visiting Friends are met. Any further information may be had by Friends expecting to attend by addressing Robert A. Way, Port Matilda, Pa.

Since coming to Swarthmore Prof. Brooks has begun a series of articles for the principal economic and political science magazines on German city government. Of these two on "The Sewage Farms of Berlin," and "The Finances of Berlin," have already appeared in the *Political Science Quarterly*. The third on "The Gas Works of Berlin" has just been completed in the current number of the *Yale Review*.—*The Swarthmorean.*

The members of the Westbourne Park Preachers' Institute [made up in members from the various non-conformist denominations], of which Dr. Clifford is president, are again organizing visits to various Friends' meetings in London, within the Westminster and Longford and Devonshire House Monthly Meetings. Acton, Hampstead, Barnet Grove and Devonshire House were visited last month, and during the summer months, the members are hoping to visit every meeting in North London.

After much delay and many discouraging experiences the 1907 *Halycon* [which is gotten out each year by the Junior Class of Swarthmore College] has made its appearance. The printers' strike and the unfortunate illness of Business Manager Richardson made it impossible to deliver the books to subscribers before the college year closed. The *Halcyon* is a

good book. It reflects much credit on the staff in charge of the publication and ought to be received with favor by the members of the class of 1907. Many new features in the way of illustrations and literary miscellany are noticeable. The department of "Jokes and Grinds" has been edited in a "safe and sane" manner. The "Wit and Humor" shows good judgment and skillful execution. The book is dedicated to Dr. Spencer Trotter, Professor of Biology. The dedicatory page reads as follows:

"To
Dr. Spencer Trotter.

With words sincere and youthful sympathies;
With zeal to learn! he earnestly imparts
The truth to others. Thus he justly wins
The honest love and trust of loyal hearts."

The staff in charge of the 1907 *Halcyon:* Editor in chief, Spencer L. Coxe; associate editors, Mary E. North and Ralph J. Baker; staff editors, Jeannette Curtis, Samuel D. Heed, Emma Jane Wilson, Amos J. Peaslee; artists, Marietta L. Van DeVerg, Ella C. Levis, J. Walter Keller; business manager, James N. Richardson; assistant business manager, Lesley W. Hallock.—*The Swarthmorean.*

It may interest Friends to know that it is arranged for the next yearly meeting [London] to begin at 11 a.m. "on the Fourth-day after the third First-day in Fifth month," or, to put it shortly, on Wednesday, May 22d, 1907.—*British Friend.*

Over £1,000 ($5,000) has been contributed by Friends in England toward the rebuilding of Pickering College, Canada, which was, some time ago, destroyed by fire. This college is under the care of the Friends of the other branch in Canada.

On the 22d the meeting at York, Pa., was attended by Dr. O. Edward Janney, of Baltimore, who spoke very earnestly and helpfully concerning the vital principles of our Society. The meeting was followed by the First-day School, in which the main thought under consideration was the discussion of the topic, "Making a Living and Making a Life." Both sessions aroused much interest in the Friendly movement in York, and we feel encouraged. About three weeks ago Eleanor Wood, of George School, was acceptably with us. B.

We are glad to hear that Elizabeth Powell Bond, late Dean of Swarthmore College, Pa., has been associated with the editorial staff of The Friends' Intelligencer. Her lofty ideals and ripe experience will doubtless aid in maintaining the present high standard of that journal.—*British Friend.*

WOODBROOKE SETTLEMENT.

The autumn term will commence on Fourth-day, Ninth month 26th, 1906 (on which day students will assemble), and will conclude on Twelfth month 19th.

The lecturers are to be J. Rendel Harris, M.A., D.Litt. (Director of Studies); Robert S. Franks, M.A., B.Litt.; A. Neave Brayshaw, B.A., LL.B.; Theodore H. Robinson, B.A., B.D.; T. Bryan, M.A.; George Shann, M.A.

The curriculum is arranged to suit the needs of elementary as well as more advanced students. No one need hesitate to come to Woodbrooke on account of small intellectual attainments.

The residential fees are: Per term, £16; for shorter periods, 30s. per week; for brief visits, 5s. per day.

A limited number of exhibitions—generally of £10 per term—have been generously placed at the disposal of the committee for the benefit of students to whom such assistance may be of importance.

Students desiring to enter the autumn term should make early application. Prospectus, and any further information, can be obtained on application to the Warden (to whom all communications should be addressed).

William Littleboy,
Selly Oak, near Birmingham.

Every State in the Union has the right, under the law of eminent domain, to prohibit the cutting down of a tree on any land, public or private, unless another tree, or several trees, shall be planted in its place. And the States will one day awaken to the necessity of exercising this right. It is exercised abroad.—*Maxwell's Talisman.*

BYBERRY FRIENDS' SCHOOL REUNION.

The invitations to the Byberry Friends' School Reunion on Eighth month 18th are now out, and if any who were formerly pupils have failed to receive them it was solely because of lack of knowledge of the fact or absence of proper address. Let this notice serve as invitation to any such. It is to be an all-day affair, with a short meeting in the afternoon in the meeting house. The trains leaving the Reading Terminal at 9.17, 10.17 a.m., and 12.37 p.m. will be met by public conveyances at Somerton Station. All former pupils and teachers are desired to be present.

On behalf of Committee of Arrangements,
Arabella Carter, Secretary.

THE FIRST-DAY SCHOOL AT MILLVILLE, PA.

As our Lesson Leaves leave three First-days without lessons this quarter, the committee in charge of the First-day School at Millville, Pa., decided to vary school work by having some general exercises of interest to the children on Seventh month 29th.

The school was opened with responsive reading from the 55th chapter of Isaiah. The little people then gave their share of the entertainment, which consisted of concert exercises, recitations and responses. One class repeated the Lord's Prayer in concert.

Retta Eves, one of our members who is teaching in a school for deaf children in New York, gave a very interesting talk about her work among these unfortunates, showing how the fettered tongue is unloosed and the lips that were dumb are taught to speak, and how the eye is educated to take the place of the ear; and lip reading, together with vocal utterances, makes communication with the outer world, as it were, not only possible but often easy.

She read several letters from her little pupils, and it is remarkable that children so afflicted should have learned to write such nice letters in so short a time. Certainly much patience is required on the part of the teacher. After the talk, which we all enjoyed very much, questions were asked and answered which added to the information already gained.

One of the teachers recited a beautiful poem about Christ blessing the little children.

After a few remarks by members of the school and others, a poem which had been printed for the purpose on slips of paper was distributed, and read in concert by all who wished to take part in the exercise.

The school then closed with the feeling that a change from the regular program is often refreshing and helpful.

One pleasant feature of our meeting and school in the summer time is the presence of so many of our young people who are away the rest of the year. K.

SUMMER SCHOOL OF PEACE AND NATURE.

The success attending the "Summer School for the Study of Nature and Peace" in the Peace Grove at Mystic, Conn., has induced Prof. Daniel Batchellor and others again to call the children together daily in the Eighth month this year.

The exercises will include nature studies in animal, vegetable and mineral life. These things will be studied mainly in outdoor rambles. In the Peace Temple there will be lessons in Natural Philosophy, especially as applied to training of the senses. Through these studies the children will be led to see that Peace is the essential condition of a full and free life.

It is planned also to have classes in Vocal Music and Elocution as well as practical lessons in Good Government, Arbitration and the peaceful settlement of disputes. There will probably be a few evenings set apart for the study of moon, planets and summer constellations.

Although the course of study is intended chiefly for the children, their parents and friends will always be welcome to take part in the proceedings. There will be no charge made for anything. Any further information will be furnished upon application to the business manager, Arabella Carter, 1305 Arch St., Philadelphia, Pa.

The fortieth anniversary of the Universal Peace Union and Connecticut Branch will be held Eighth month 22d to 25th. The grove will be open all of Eighth month for Friends of Peace to camp out by applying to above address.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—
Fifteenth and Race Streets, 10.30 a.m.
Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.
Fourth and Green Streets, 10.30 a.m.
Germantown, 10.30 a.m.
Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.
Frankford, 10.30 a.m.
Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—
Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—
10.30 a.m; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City—
East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn—
Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City—
1811 I Street, Northwest, 11 a.m.

Chicago—
Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m.. Adult class at 10.30 a.m.

8th mo. 5th (1st-day).—Merion Meeting, Montgomery County, Pa., attended by Philadelphia Quarterly Meeting's Visiting Committee, at 10.30 a.m. Train to Narberth from Broad Street, at 9.45 a.m. D. Henry Wright, Beulah K. Pearson, Arthur C. Jackson, James Hampersoomian, R. Barclay and Margaret J. Spicer expect to attend.

8th mo. 5th (1st-day).—At Newtown Square, Delaware County, Pa., at 3 p.m., a circular meeting, under care of a committee of Concord Quarterly Meeting.

8th mo. 5th (1st-day).—Chichester Meeting, Pa., held at 10.30 a.m., will be attended by the Visiting Committee of the Philadelphia Young Friends' Association.

8th mo. 7th (3d-day).—Philadelphia Quarterly Meeting, at Race Street, Philadelphia, at 10 a.m.; ministers and elders, day before, at 3 p.m.

8th mo. 9th (5th-day).—Abington Quarterly Meeting, at Gwynedd, Montgomery County, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

8th mo. 11th (7th-day).—New York Monthly Meeting at Schermerhorn Street Meeting House, Brooklyn, at 2.30 p.m.

8th mo. 11th (7th-day).—Salem Quarterly Meeting, at Salem, O., at 11 a.m.; ministers and elders, same day, at 10 a.m.

EASTON SANITARIUM
Select class of nervous and mental patients received. Twenty-five years' experience; late First Assistant Physician in Middletown, N. Y., State Hospital; visit before deciding. C. SPENCER KINNEY, M.D., Easton, Pa.

PLAINFIELD SANITARIUM
For the treatment and cure of chronic and nervous cases. No mental cases received. Twenty acres in lawn—fine, new building with every comfort. Massage, electricity, baths, packs, vibration. Booklet. Telephone 84.
J. H. COOLEY, M.D., Plainfield, N. J.

AQUILA J. LINVILL
Dealer in Choice Lehigh Coal
1827 North Tenth Street, Philadelphia

FRANK PETTIT
Manufacturer of
IRON FENCING AND GATES
and other Ornamental Iron Work.
809 Master Street, Philadelphia, Pa.

BARLOW'S INDIGO BLUE
Will not Spot or Streak Clothes
In use for fifty years is proof that it is the best. All grocers sell it. Free samples mailed.
Depot, No. 233 N. Second Street, Philadelphia

Y. F. A. Building
140 North Fifteenth Street, Phila.
FOR FRIENDS AND OTHERS
Convenient Restful Homelike
Table d'hote 25 cents.
Dinner, 12 to 2 p.m.
Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.
COMFORTABLE ROOMS:
One occupant, 75 cents per night; $3 per week.
Two occupants, 50 cents each, per night; $2 each, per week.
Address, ELIZA H. WORRELL, Clerk.
Phone 1-33-55.

WHEN MEN WERE SOLD
The Underground Railroad in Bucks Co., Pa. An address by Edward H. Magill, delivered before the Bucks County Historical Society.
Paper, 10c. per copy.
FRIENDS' BOOK ASSOCIATION
15TH AND RACE STREETS, PHILADELPHIA

ELLWOOD HEACOCK
UNDERTAKER
TELEPHONE
1313 VINE STREET
ESTABLISHED 1860

Dead men's estates are often absorbed by their debts, leaving the family penniless.
The household loaf is never buried with the household head, when that head has a policy in the
PENN MUTUAL LIFE,
921-3-5 Chestnut St.

8th mo. 11th (7th-day).—Miami Quarterly Meeting, at Green Plain, near Selma, O., at 10 a.m.; ministers and elders, day before, at 2 p.m.

8th mo. 12th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 42 Fisher Avenue, at 11 a.m.

8th mo. 18th (7th-day).—Pelham Half Yearly Meeting, at Yarmouth, Ont., at 3 p.m.; ministers and elders, day before, at 2 p.m.

8th mo. 18th (7th-day).—Short Creek Quarterly Meeting, at Short Creek, near Emerson and Mt. Pleasant, O.; ministers and elders, day before, at 2 p.m.

8th mo. 20th (2d-day).—Duanesburg Half Yearly Meeting, at Quaker Street, N. Y.

8th mo. 20th (2d-day).—Fairfax Quarterly Meeting, at Goose Creek (Lincoln), Va.

8th mo. 20th (2d-day).—Indiana Yearly Meeting, at Richmond, Ind. Those desiring to attend will please write to Eliza W. Morris, No. 25 North Twelfth Street, Richmond, Ind., that suitable homes may be provided. A cordial welcome is extended.

8th mo. 24th (6th-day).—Nottingham Quarterly Meeting, at East Nottingham, at 10 a.m.; ministers and elders, the day before, at 2.30 p.m.

8th mo. 27th (2d-day).—Warrington Quarterly Meeting, at Menallen, Adams County, Pa.

8th mo. 27th (2d-day).—Centre Quarterly Meeting, near Stormstown (Centre), Centre County, Pa. Note change to this date from the usual time (Ninth month 3d), on account of the Conference at Mountain Lake. Friends from a distance will leave the main line of the Pennsylvania Railroad at Tyrone; take Bald Eagle Valley Branch, 12 miles to Port Matilda Station, where all trains will be met on Seventh-day, Eighth month 25th. Further information can be had from Robert A. Way, Port Matilda, Centre County, Pa.

8th mo. 27th (2d-day).—Ohio Yearly Meeting, at Mt. Pleasant, Jefferson County, O. Friends from a distance desirous to attend will be cordially welcomed and entertained. Mt. Pleasant is on the Wheeling & Lake Erie Railroad, which can be reached by the Wabash at Chicago, Baltimore & Ohio at Wheeling, W. Va., Cleveland, O., Pittsburg, Pa., and Steubenville, O. By reference to railroad guide will be found time of trains at Mt. Pleasant Station. Conveyances will be in waiting. Any other information desired can be obtained by correspondence with W. R. Clark, Emerson, O.

8th mo. 31st (6th-day).—FRIENDS' GENERAL CONFERENCE AT MOUNTAIN LAKE PARK, MD. From this date to Ninth month 6th. See program in issue of Seventh month 14th; railroad arrangements, issues of Fourth month 28th, Sixth month 16th, Seventh month 7th and 21st; boarding places, Sixth month 30th.

TRANSPORTATION ARRANGEMENTS for the Friends General Conference

MOUNTAIN LAKE PARK, MD.

EIGHTH MONTH 31st—NINTH MONTH 6th, 1906

RATES

In the territory east of Chicago and St. Louis (including Canada, but excepting New England). a rate of one fare plus $1.00 has been authorized.

In the territory west of Chicago and St. Louis, including the northern part of Illinois, Kansas, Nebraska, Iowa, Missouri, Wisconsin, Minnesota, South Dakota and Colorado, a rate of a fare and one-third for the round trip has been granted on the Certificate Plan.

On the basis of one fare rate plus $1.00 in the territory east of Chicago, the rates will be as follows, viz.:—

Chicago	$16.00
Indianapolis	14.15
Pendleton	13.95
Richmond	12.25
Cincinnati	11.50
Youngstown	8.60
Wheeling	5.25
Washington	7.10
Winchester	6.25
Baltimore	7.90
Wilmington	9.95
Philadelphia	10.70
Trenton	11.50
Quakertown	11.95
Plainfield	12.61
New York	13.05

And at proportionate rates from intermediate points.

West of Chicago, Friends at each point will have to determine which is the better course to pursue, either to purchase a through ticket to Mountain Lake Park on the Certificate Plan, which entitles to a return ticket at one-third a full regular fare paid going, or purchase where possible an excursion ticket to Chicago and there get the special round trip ticket for $16.00.

TICKETS

Tickets will be on sale at all stations of the Baltimore and Ohio Railroad, and the connections of that road, Baltimore and Ohio, Southwestern, Philadelphia and Reading, Central of New Jersey and Lehigh Valley; they are also authorized to be sold at all stations of other roads where through tickets are sold, but it is not obligatory. On the line of the Pennsylvania Railroad through tickets will be sold only between Atglen and Altoona, Harrisburg and Canandaigua and the Bald Eagle branch. The route will be via Huntingdon, Pa., to Cumberland, Md., where connection is made with the B. & O. R. R.; by this route the connections are not good, but unfortunately it is the best that can be done for those who live on the line of that road. The committee recommend all who can connect with the Reading to do so. Friends in the neighborhood of Lancaster can do so, or pay local fare to Coatesville, and there they can obtain at the Wilmington and Northern (Reading) station a through ticket at the authorized rate. It is expected that arrangements will be made with the Western Maryland Railroad for through tickets from points on that road, notice of which will be given. If at any station through tickets are NOT sold, Friends will have to apply to the nearest station where such tickets ARE sold; this rule applies to the special round trip tickets sold in the Eastern territory, as well as the Certificates in the Western territory.

In the territory east of Pittsburg and Wheeling, including Canada, tickets will be on sale Eighth month 29th, 30th, 31st, and Ninth month 1st.

In the territory west of the above to and including Chicago and St. Louis, tickets will be on sale Eighth month 28th to the 31st inclusive; all of these tickets will be good to return up to Ninth month 15th.

In the territory west of Chicago and St. Louis, tickets will be sold on the Certificate Plan from the 28th of Eighth month to the 3d of Ninth month, inclusive. Friends will remember that when they purchase tickets on this plan they must obtain from the agent a CERTIFICATE (not a receipt), which, when certified by the chairman at Mountain Lake Park, will entitle the purchaser to buy a return ticket up to the 11th of Ninth month at one-third the price paid going.

ROUTES

Mountain Lake Park is on the Baltimore and Ohio Railroad, 51 miles west of Cumberland, and the same distance east of Grafton.

From Chicago tickets will be sold via Wheeling and Benwood. From Indianapolis and Pendleton tickets will be sold by the Big Four Route to Cincinnati. Tickets will be sold from Richmond also, via Cincinnati, Parkersburg and Grafton. Tickets will be sold from Youngstown via Pittsburg and Cumberland.

Train No. 14 leaves Chicago 8.30 p.m. Eighth month 29th; Columbus, 8.45 a.m. Eighth month 30th; Wheeling, 11.30 a.m., arriving at Mountain Lake Park 5.10 p.m.

Friends from Salem, via Youngstown, are advised to take the train leaving Youngstown 8.40 a.m. Eighth month 30th; leaving Pittsburg 1.15 p.m., arriving at Cumberland 6.20 p.m, connecting there with the special New York train leaving at 6.40. (If not on time, connection can be made with regular train leaving Cumberland 8.28 p.m.).

On account of the difficulty Friends west of Cincinnati will have to connect there in time to take an earlier train, No. 4, leaving 12.10 noon, appears to be on the whole most convenient. A special car will be provided for the accommodation of Friends, arriving at Mountain Lake Park 12.34, night. Carriages will be at station to take Friends without delay to their homes. To connect with this train at Cincinnati, Friends will leave Indianapolis, via Big Four Route, 7.30 a.m.; Anderson, 7.00 a.m.; Richmond, 7.00 a.m.; Waynesville, 9.02 a.m. Friends who expect to take this train are requested to notify Wilson S. Doan, Law Building, Indianapolis.

Friends in Canada are advised to travel by the following route: The Grand Trunk to Suspension Bridge, the New York Central to Buffalo, the Buffalo, Rochester and Pittsburg to Pittsburg, and the Baltimore and Ohio to Mountain Lake Park, via Cumberland. Connections made in same stations. The following schedule is suggested: Leave Trenton, 11.24 a.m. Eighth month 29th; leave St. Thomas 3.15 p.m.; leave London 4.25 p.m.; leave Toronto 6.10 p.m.; leave Suspension Bridge 8.30 p.m.; arrive Buffalo 9.25 p.m.; leave Buffalo 10.40 p.m.; arrive Pittsburg 7.40 a.m. Eighth month 30th; leave Pittsburg 8.00 a.m. Eighth month 30th; arrive Cumberland 12.45 p.m.; leave Cumberland 3.20 p.m.; arrive Mountain Lake Park 5.00 p.m.

Friends who expect to attend the Conference from Canada are requested to notify Samuel P. Zavitz, Coldstream, Ont.

REVISED SCHEDULE FOR SPECIAL TRAINS, EIGHTH MONTH 30, 1906.

Parlor Car Seats			No. 3 Train	No. 2 Train	No. 1 Train
			a.m.		
$2.00	Lv.	West 23d St., N.Y.,	8.20		
"	"	Jersey City,	8.40		
"	"	Elizabethport	8.54		
"	"	Plainfield	9.15		
"	"	Trenton Jct.	9.58		
"	"	Yardley	10.02		
"	"	Langhorne	10.12		
"	"	Jenkintown	10.28		
"	"	Wayne Junction	10.37		
				a.m.	
1.75	Ar.	24th and Chestnut	10.55		
"	Lv.	" " "	11.00	7.40	
"	"	Chester		7.58	
1.50	"	Wilmington		8.16	
"	"	Elsemere		8.20	
"	"	Newark		8.34	
"	"	Havre de Grace		9.05	
			p.m.		a.m.
1.25	"	Mt. Royal, Balto.	1.10	9.48	8.45
"	Ar.	Camden St., Balto.	1.15	9.52	8.50
"	Lv.	" " "	1.20	10.00	9.00
"	"	Laurel			9.27
1.00	Ar.	Washington		10.50	9.55
		"		11.00	10.05
"	"	Rockville			10.35
.75	"	Washington Junction			11.20
"	"	Weverton			11.42
"	"	Harpers Ferry			11.49
"	"	Martinsburg			12.28
			p.m.	p.m.	p.m.
	Ar.	Cumberland	6.10	2.55	2.35
	Lv.	"	6.30	3.20	3.20
	Ar.	Mt. Lake Park	8.10	5.00	5.00

Notwithstanding the above schedule, if conditions are favorable Train No. 1 will arrive at Mountain Lake Park about 4.30 p.m.

Dining cars will be attached to Trains 2 and 3; meals will be served for 75 cents. At the Cumberland Hotel meals will be served for all trains at 50 cents.

Tickets will be on sale for above trains, Eighth month 29th at all stations, and at the following offices:

New York—Broadway and Thirty-fourth Street and Twenty-third Street Ferry. Parlor car seats at Thirty-fourth Street only.

Philadelphia—Twenty-fourth and Chestnut Streets and 834 Chestnut Street. Parlor car seats at 834 Chestnut Street only.

Baltimore—Camden Street Station, and Central Ticket Office (new office), Baltimore and Charles Streets. Parlor car seats at Central Ticket Office only.

It is urgently requested that Friends who propose to travel on either of these special trains, notify the following members of the committee without delay, naming the station where they propose to board the train, and if they intend to secure a seat in Parlor Car.

For Train No. 1 from Baltimore, Joseph J. Janney, Eutaw and Madison Streets, Baltimore.

For Train No. 2 from Philadelphia, James H. Atkinson, 421 Chestnut Street, Philadelphia.

For Train No. 3 from New York, John W. Hutchinson, Hempstead, L. I.

RETURN SCHEDULE OF SPECIAL TRAINS FROM MOUNTAIN LAKE PARK, NINTH MONTH 7.

		No. 1	No. 2	Luray Special
		a.m.	a.m.	a.m.
Lv.	Mountain Lake Park	6.15	8.20	6.15
Ar.	Cumberland*	8.10	10.07	8.10*
Lv.	"	8.30	10.15	8.30
"	Martinsburg		12.10†	
"	Shenandoah Junction	11.00		11.00
				p.m
Ar.	Luray			1.00
Lv.	"			4.00
			p.m.	
Lv.	Harpers Ferry		12.45	
"	Weverton		12.54	
"	Washington Junction		1.15	
"	Boyds			
"	Rockville		1.37	
Ar.	Washington	12.50†	2.35	7.45
Lv.	"			
		p.m.		
"	Camden St., Balto.	1.50	3.35	
"	Mt. Royal, Balto.		3.50	
"	Havre de Grace	2.55		
"	Newark	3.22		
"	Elsemere Junction	3.35		
"	Wilmington	3.40		
"	Chester	3.57		
"	Philadelphia	4.15		
"	Wayne Junction	4.27		
"	Jenkintown	4.37		
"	Langhorne	4.42		
"	Yardley	4.50		
"	Trenton Junction	4.53		
"	Plainfield	5.36		
"	Elizabethport	5.57		
"	Jersey City	6.10		
Ar.	Liberty St., New York			
"	23d St., New York	6.25		

*Breakfast. †Noon.

Note: Special train will be provided from Washington if numbers will justify it; at any rate the railroad will furnish the necessary equipment for the accommodation of Friends on regular trains.

Printed copies of the transportation arrangements will be furnished by members of the committee on application.

JOHN W. HUTCHINSON,
Chairman Transportation Committee.

BAGGAGE

Friends will all please be particular to place a tag on any baggage, writing thereon their names, residence, their route of travel, train, and the hotel or cottage where they expect to stay at Mountain Lake Park. An agent of the railroad will take up their checks on the train and turn them over to the transfer agent, Mr. H. B. Lewis, at Mountain Lake Park, who promises to deliver all the same evening. The charges will be, for trunks 15 cents, and hand pieces 5 cents each.

(Continued on page iv.)

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(Continued from page iii.)

The same party has agreed to transfer passengers from the station to their homes for 10 cents each.

The chairman desires to impress upon Friends the importance of notifying the Friends named below of their intention to attend the Conference; also to make early application to their local ticket agent, and if he has not been notified of the action of the several Passenger Committees in granting rates, insist upon his applying for instructions to the main office.

STOP-OVER PRIVILEGES

are not granted on the special tickets except at Washington and Harper's Ferry, on the return, and at Shenandoah Junction on the Ninth month 7th, only to enable Friends to visit the caves at Luray, Va.

EXCURSIONS

The committee has arranged some side excursions during and after the Conference. One, a carriage ride of nine miles up the mountains to Table Rock, Mt. View Tower, an altitude of 3,300 feet, where a beautiful view both sides of the mountain can be obtained; for a party of fifty, the expenses will be 75 cents each, and dinner at the farm on top of the mountain, which has the reputation of furnishing an excellent meal, will be 45 cents each.

Arrangements have been made for a special train to connect at Shenandoah Junction with the special train to leave Mountain Lake Park at 6.15 a.m. the day after the close of the Conference, Ninth month 7th, for Luray, Va., provided there be 100 passengers; if there be not that number, those who desire to go to Luray will have to make connections with regular trains; the expenses of this excursion, including railroad fare, transfer from the station, admission to the Caves and dinner at the Mansion House, will be $3.50. For those who remain longer at Luray the cost will be additional at the rate of $2.00 per day.

Friends who desire to take advantage of these excursions will notify members of the committee or register not later than Third-day, Ninth month 4th, a.m., at the office of the Transportation Committee at Mountain Lake Park.

JOHN W. HUTCHINSON, Chairman,
Hempstead, L. I.
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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 11, 1906.

THE GENERAL CONFERENCE PROCEEDINGS.

The Committee on Publication has decided to print the proceedings of the General Conference at Mountain Lake Park as a supplement to nine or ten issues of FRIENDS' INTELLIGENCER, beginning Ninth month 14th. This will place the report promptly in the hands of every reader of the INTELLIGENCER without extra cost. Additional copies will be printed and bound in cloth for any who order them in advance, and delivered at a cost of fifty cents each, postpaid.

FRIENDS' INTELLIGENCER, including the whole of the Conference Report, will be sent to any address from the first of Ninth month to the end of 1906 for 50 cents. The Conference numbers alone will be sent to any address for 30 cents. It is hoped that many will avail themselves of one of these offers, to send Conference Reports to persons who are not members of our Society nor regular readers of the INTELLIGENCER.

Any who desire extra copies, either in the form of supplements or bound volumes, should order them before the close of the Conference, as extra copies will not be printed unless ordered. The papers need not be paid for until during or after Conference, but those desiring reports of the proceedings, other than our regular subscribers, must order them in advance.

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We stated two weeks ago in our "mosquito" advertisement that the little pests usually disappeared by midsummer, and we are glad to announce that from the observation of several friends who tramp through the woods considerably they have entirely gone. At Margaret's Falls, where four weeks ago it was impossible to hold a picnic in comfort, not a mosquito was to be found a week ago.

The new garage is completed and the separate new road leading to it will be finished this week. This enables the automobiles to approach reasonably near the Inn to discharge their passengers and still not traverse any of the driving roads of the settlement. A supply of gasoline, oil, etc., has been secured, and we are now ready for business.

Bathing in the lake has become so popular that the two bath houses and the boat house are entirely inadequate for dressing purposes. A tent has been erected nearby as a dressing room for men. It looks as if from ten to twenty bath houses would have to be planned for the near future.

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CONTENTS OF THIS ISSUE.

Good Words.—XXXII. 501
Close to the Father (Verse) 501
Quaker Footprints in the Land of John Knox.—IV. (Concluded) ... 501
"The Second Landing of Friends at Pennsbury" 502
Miracles 505
The Christ of the Creeds 505
Home Life Among the Negroes 505
Rifle Target Practice for Boys 506
Literature of the Bible.—XV. 506
Editorial:
Preparing for Meeting 508
Note and Comment 508
A Word of Caution to Trade Unionists 509
What Can You Do for the Congo Reform? 510
Purchase Quarterly Meeting 510
Caln Quarterly Meeting 511
Friends of Huntingdon, Ind. 512
Christian Unity in England 512
Responsibility of White Peoples ... 512
Summer School of Philanthropy ... 513
The Summer Chautauqua 513
Just a Few Questions 513
Books and Reading 514
Paul Laurence Dunbar (Verse) 514
Deaths 514
Notes and Announcements 515
From the East to Ohio Yearly Meeting 516
Fortieth Anniversary Universal Peace Union 516
Race Street After-Meeting Conference 516
Friends' Associations 516
Calendar of Meetings, etc. iii

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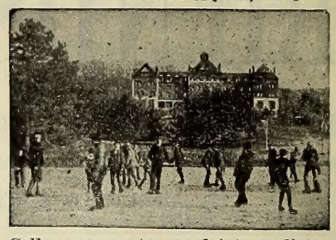
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In the *Century* L. H. Bailey, director of the Agricultural College of Cornell University, supplements his earlier discussion of the reasons why boys leave the farm with a presentation of the reasons, gathered at first-hand from Cornell University students, why many boys are turning to farming as their life work.

St. Nicholas for Eighth month is an out-door number. One of its good things is a detailed account of forest evolution by Frederic E. Clements; another is a sketch of "Crabs and Their Habits," by Margaret Leighton.

Rio Janeiro, where the Pan-American Conference is in session, is the fifth city in size in the New World, following close after New York, Chicago, Philadelphia and Buenos Ayres.—*Review of Reviews.*

FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, EIGHTH MONTH 11, 1906.

Volume LXIII. Number 32.

GOOD WORDS—XXXII.

This hidden life, this inward vision, this immediate and intimate union between the soul and God—this, as revealed in Jesus Christ, is the basis of the Quaker faith.

JOHN WILHELM ROWNTREE.

CLOSE TO THE FATHER.

Dear Father, I would come to thee for help along my way,
Oh, wilt Thou keep my wayward heart within Thy care to-day?
Let me suppress all thought or word offensive in Thy sight,
Give strength to overcome the wrong and help support the right.
Continue Thou to dwell with me, and may it be my choice,
Amid alluring things of time, to listen for Thy voice;
To listen, hear, and heed it well, then in Thy love to go,
To do the deed or speak the word, Thy precious seed to sow.
Keep me from overthought of self that standeth in the way,
Cleanse from the chambers of my heart all bitterness, I pray;
Then may I, as each dawning day breaks o'er the gloom of night
Walk ever closer by Thy side, and in Thy guiding light.
So may I live that from my soul all night will pass away
And I may see the dawning of Thy eternal day. S.

QUAKER FOOTPRINTS IN THE LAND OF JOHN KNOX.—IV.

(Conclusion.)

From the summit of Ben Lomond the traveler looks into the Highlands on the one side and into the more cultivated region on the other. The difference in the country suggests the difference in the people. The strong tendency to religion shines through even the national drink habit, recalling the words of George Fox, who, smarting under the bitterness of Scotch persecution, wrote, "There is a precious thing in these Scots, but there is a beastly . . . thing lieth over." . . . "When I first set my horse's feet upon Scottish ground, I felt the seed of God to sparkle about me, like innumerable sparks of fire."

From the summit of Ben Lomond one sees the untrodden mountain moor stretching to the heights that encircle Loch Katrine. We planned to abandon the route back to Loch Lomond, the boat ride to Inversnead, and the coach road to Loch Katrine. We would go overland and follow our own path. Walking out of the beaten tracks on these mountains is like jumping from a rock into a swamp, and from the swamp back to the rock. Dorothy Wordsworth found great delight in walking on these Scottish moors. "I can always walk over a moor with a light foot; I seem to be drawn more closely to nature in such places than anywhere else." We felt the truth of this when, expecting to step upon firm ground, we sank ankle deep into water-soaked moss. This was being drawn more closely to nature.

The absence of a path or highway, of house or farmer's field, brought in its loneliness thoughts of the early border life in this region. We were penetrating the fastness where Rob Roy at one time held undisputed sway. "Rob Roy's caves," says Dorothy Wordsworth, "are in fact no caves, but some fine rocks on the brink of the lake, in the crevices of which a man might hide himself cunningly enough." It was on the Macfarlane farm, on the banks of Loch Katrine, where Dorothy Wordsworth mentioned Rob Roy, "and the eyes of all glistened; even the lady of the house, who was very diffident, and no great talker, exclaimed, 'He was a good man, Rob Roy! . . . He was a famous swordsman. Having an arm much longer than other men, he had a greater command with his sword.' As a proof of the length of his arm, they told us that he could garter his tartan stockings below the knee without stooping."

Sixty-six years before Rob Roy died George Fox traveled through this section bent upon his mission of love and the propagation of truth. "I had," he says, "for some time felt drawings on my spirit to go into Scotland, and had sent to Colonel William Osburn, of Scotland, desiring him to come and meet me. . . . I passed with him and his company into Scotland, having Robert Widders with me, a thundering man against hypocrisy, deceit and the rottenness of the priests."

Once, in going to William Osburn's house, "there lay a company of rude fellows by the wayside, hid under the hedges and in the bushes. Seeing them, I asked him, 'what they were?' 'O,' he said, 'they are thieves.' Robert Widders, being moved to go and speak to a priest, was left behind, intending to come after. So I said to William Osburn, I will stay here in this valley, and do thou go and look after Robert Widders; but he was unwilling to go, being afraid to leave me there alone, because of those fellows, till I told him, 'I feared them not.' Then I called to them, asking them, what they lay lurking there for, and I bid them come to me, or else it might be worse with them; then they came trembling, for the dread of the Lord had struck them. I admonished them to be honest, and directed them to the light of Christ in their hearts, that by it they might see what an evil it was to follow after theft and robbery; and the power of the Lord came over them. I stayed there till William Osburn and Robert Widders came up, and then we passed on together. But it is likely that, if we two had gone away before, they would have robbed Robert Widders when he had come after alone, there being three or four of them."

The summit of Ben Lomond rose again when we

climbed the ridge that shadowed the upper end of Loch Katrine. With a lingering look back upon the course we had followed, trackless and lost, we hastened down toward where we supposed a highway led to the lake some two miles away. A sheep fold, with the shepherd and his dogs, reminded us that we were returning among men. A field of piled hay, with its water border and narrow foot bridge, smiled in the light of the setting sun, and reminded us that the hand of man is ever welcome, even after a short absence from its many tokens. The love call of a pheasant from the haycock, and the shy peep of his pretty brown mate from over the way, reminded us that we had turned our footsteps homeward, and an unspoken mate call arose in the heart of each of the pedestrians. Loch Katrine, Stronachlacker's, hospitality, dry clothing, an abundance of supper, open fire, boating under the stars, a day on the lake gathering flowers, and finding our only orchid (Orchis maculata), a tramp through the Trossachs, where we pitied the poor victims of coaches and autos, cycles and perambulators, reading Scott, and visioning Ellen's Isle as a foreground to the massive beauty of Ben Venue—all these opened for us the road to Callander and Sterling.

The open road by lake margins, and mountain shadowed, was radiant in the morning before the stream of coaches began; then one could hear the laughing streamlets as they hurried into Achray or Vennacher; then even the water birch became alive and played the parts of a willow and an aspen, recalling to mind Dorothy Wordsworth's favorite birch at Grasmere. "We were stopped at once," she writes, "at the distance perhaps of fifty yards from our favorite birch tree. It was yielding to the gusty wind with all its tender twigs. The sun shone upon it, and it glanced in the wind like a flying sunshiny shower. It was a tree in shape, with stem and branches, but it was like a spirit of water."

The open road to Callender and Sterling was our first day on the return journey. Many times we turned and gazed backwards toward the fading Highlands. Like Thomas Wilkinson, "here we took our final leave of the Highlands, a country sunk in valleys, and towering with mountains; rugged with rocks and frowning with precipices; shining with lakes and glittering with waterfalls; a country at once barren and sublime, dreadful and delightful; and, I believe, scarce one hundredth part of it capable of cultivation. Other countries that I have seen have in proportion their moors and their meadows, their fields and their plains, their valleys and their forests; but in the Highlands it is mountain after mountain, mountain after mountain, for ever and ever."

The poetic nature of Thomas Wilkinson traveling with the spiritually-guided John Pemberton, was a combination interesting to the Scotch at that day (1787) and to history ever since. On the 29th "we passed Urie," writes Wilkinson. "Something of a sorrowful feeling accompanies the survey of places once the residence of wisdom, piety and virtue, especially when no traces are found of the former inhabitants." Thomas Wilkinson mourned over the weak places that had once been strong among Friends. John Pemberton turned into new fields of labor, and wearied not in following the guidance of that which he called the leadings of love. In a letter to his brother in Philadelphia he writes: "It is fifteen weeks since we entered Scotland, in which time we have attended one hundred and thirteen public meetings. The weather for six weeks has been very wet. I believe that during five weeks my great coat was not for six days fully dry; yet I have been preserved from taking much cold, which is a great mercy. But I wanted to be a few days at a Friend's house, for I have little satisfaction at taverns, and until we came here (Edinburgh) we had but four days' cessation from meetings or riding in the fifteen weeks, which is trying to nature; yet the Lord in mercy hath upheld and made way for us in every place. . . . I have now been nearly round Scotland, yet there is work enough for a year or two more; but if it is the Lord's will to release me, I shall consider it a mercy."

Thomas Wilkinson left John Pemberton at Selkirk; the additional year or two more of labor in Scotland was never performed. John Pemberton returned to America in 1789, his sixty-second birthday occurring during the passage. Thomas Wilkinson returned to his beloved farm and that simple round of daily duties that have since been the admiration of all who love the simple life but are unable to live it.

Joseph S. Walton.

George School, Pa.

"THE SECOND LANDING OF FRIENDS AT PENNSBURY."

[By Lucy Cope Shelmire, in *The Westtonian* (Westtown Friends' School, Chester County, Pa.) for Seventh month, 1906.]

Near the time that Friends celebrated the one hundredth birthday of the meeting house at Fourth and Arch Streets, Friends' Historical Society [Orthodox] had its birth. The same minds that planned the former and carried it through most successfully, were responsible for the new Society. Papers read on that occasion were a fitting nucleus for a future collection of valuable documents that an historical society might well hope to accumulate.

The beginning was very modest, and increase in numbers, in the years that have since elapsed, has been small. Partly from a desire to spread information of its existence and partly from a willingness to associate as many friends as possible in a day's pleasure, the members of this Society extended quite a general invitation to Friends of Philadelphia and vicinity to accompany them on an excursion to Penn's Manor, the site of William Penn's home at Pennsbury.

Seventh-day, the 26th of Fifth month, was the time chosen, and the steamboat Springfield was chartered for the trip. By 11 o'clock the company had assembled on the boat, the whistle blew, the gang plank was drawn off, and we steamed away. There were 160 aboard, scattered about as fancy dictated,

groups of friends chatting together, and prepared to enjoy everything that came along. The boat accommodations were ample and the weather all that could be desired, warm enough to sit on deck and take in all the sights.

Little seemed to be doing at the wharves we passed; a few vessels were loading or unloading, but there was no evidence of the modern business rush. We had a good view of Penn Treaty Park, a pretty little green spot on the river bank at the foot of Columbia avenue. It seemed deserted and gave no indication of the crowds that gather in it during the evening hours. Situated as it is in the congested mill district, this park is a favorite trysting place for lads and lasses on pleasant summer evenings. Then every bench holds one or two couples absorbed in confidential conversation, while others slowly saunter to and fro along the paths. Many a sweeter word, I fancy, has been spoken on this spot than was uttered in the traditional treaty under the famous elm, and pale faces are still making just as solemn compacts here as were made between the pale faces and the Indian in the long ago.

Cramps' shipyard, with its long succession of docks, is close by. Here huge shops extend for blocks along the river front and immense cranes were traveling back and forth, lifting and moving enormous weights without apparent effort. Many vessels were lying in the docks, or just outside, in various stages of completion. Some were war vessels, huge and grim, death-dealing machines, whose peaceful purpose is to impress other Powers with the majesty and might of our great Government.

On our right lay Petty's Island, which, rumor says, may pass into the hands of a syndicate to be developed into a second Coney Island.

A fine pleasure yacht lay off the Camden shore, a thing of beauty and of luxury, indeed, while farther up the river we passed the tiny Spray, in which Captain Joshua Slocum made his famous voyage, alone, around the world. As one gazed upon these boats, gently riding at anchor, so different and yet alike in their purposes, the poet's words speedily took possession of one's idle mind,

> "Yon deep barque goes
> Where Traffic blows,
> From lands of sun to lands of snow;—
> This happier one,
> Its course is run
> From lands of snow to lands of sun."

At Bridesburg is the Arsenal, and near by we passed under the immense bridge of the Pennsylvania Railroad, our boat being sufficiently small to pass under the bridge without opening the draw.

At Tacony we had a good view of Disston's Saw Works, and near Torresdale the large unfinished filter plant lies along the river front, an operation that has proven such a fruitful source of graft.

At Florence, N. J., were seen large shops where iron pipe is made, and still further up stream a new wharf was building, high stacks appeared amongst the trees, and rows of very new two-story houses marred the beauty of the scenery. All these are component parts of an immense plant the Roeblings are putting down at Kinkora.

Lower tax rate, favorable housing conditions for laborers, and facilities of transportation have moved these necessities of modern civilization into rural districts, and many a quiet and beautiful spot is learning what it is to become grimy with smoke and deafened with noise, spoiled for peaceful residential purposes.

Skirting both banks of the river, one saw many charming homes, veritable pictures of repose. The comfortable, roomy houses stand back from the shore, while lawns slope gently to the water's edge, carpeted with the greenest of grass and shaded with majestic trees. Torresdale, Bristol, Riverton and Beverly are all quiet and restful, apparently devoid of modern rush and strain.

But Burlington is perhaps the most beautiful of all, the trees seemed finer, the grass greener, and the lights and shadows played across its lawns like ghosts of its departed greatness. St. Mary's Hall looked dignified and most conservative, as though it had been left behind in the modern rush that has not even spared our educational institutions.

Lunches had been taken with us, and from the noon hour on, little groups of friends could be seen, all over the boat, sharing the contents of their boxes and baskets and chatting together as they satisfied their appetites. When our landing place was reached all had finished their simple meal and were ready to disembark. Here a number of vehicles awaited the party, and, by these, most persons were conveyed to the spot chosen for the meeting. A few followed the winding path along the river bank, and in twenty minutes reached the same place just as the others were driving up. Here, under a spreading sycamore, only a few yards from the shore, our Bucks County friends received us most hospitably, dispensing, for our refreshment, a delicious, cold fruit punch and cakes. After we had carefully examined an old map of the locality lying on the ground, and gazed upon the relics, two window frames and a wooden lintel from the fireplace of Penn's brew house, together with some pieces of wood from cherry trees, of whose fruit the great man himself is said to have partaken, we seated ourselves on camp chairs to enjoy the literary portion of the day's outing.

President Sharpless called the meeting to order with a few happy remarks, and then introduced Samuel C. Eastburn, the speaker of the day.

After giving Sir Joseph Nordin's views of the probable extent of Penn's grant in the New World, and quoting Penn's ideas "as to the form of government," he went on to give the probable reasons "why this location was selected as the permanent residence of Penn."

"Sir William Markham, his deputy governor, and his friends, James Harrison and Phineas Pemberton, who had arrived in 1680 and 'located below the Falls of the Delaware,' knew 'of Penn's intention to build a great town.' Markham had a knowledge of the country, and undoubtedly considered 'below the Falls of the Delaware the most available place.' This was and is about four miles above here, nearly op-

posite Trenton, and the head of navigation. At the Falls the river was crossed going to and from New York, which at that time was a considerable Dutch settlement. Markham writes of the great and deep river, and that 'the largest vessels can come as far as the Falls,' hence its facilities for commerce. Being in the long bend of the river it would have extensive wharfage, with a fine level site and backed by a wonderfully fertile country. That he had made maps and surveys is undoubted. This being so, we can easily see why he and James Harrison should select Pennsbury as the residence of the Proprietor. They knew Penn's love for rural life, yet here it would be near the seat of government, in touch with a large settlement of very able men who would be wise chancellors in helping to frame and administer a government such as had never been tried before, 'in the fear of God and the love of mankind.' The well-settled province of West Jersey was opposite, and it was also not far from the settlement of able Friends at Burlington. It would appear that Penn readily accepted these ideas of his 'trusted agents.' He was in this country at first for about twenty months when he was called back to England. Why the town was not built here we do not know.

"While here on that first visit, Penn laid out some counties and townships and roads, and established the first postal service in Pennsylvania. . . .

"Able men settled about here at this early date. These men were not adventurers, nor redemptioners, nor probationers, and but few of them quit-renters, neither unworthy followers, in the sense of waiting to see if Penn would lend his personal presence to the success of his project. But they were able, independent spirits who boldly sought a broader civil and religious liberty in a new country. They selected what they wanted, bought their land and paid for it in the coin of the realm.

"Though he had put aside 'the lusts of the flesh and the pride of life' when he joined the 'Quakers,' yet Penn was born and lived with essentially aristocratic ideas and loved to live among and associate with able people. He was an accomplished and polished gentleman, of good appearance and winning manners, 'a cavalier whose sword was sheathed.'

"The tract, which was known as the Manor of Pennsbury, was said to contain about eight thousand acres, but when carefully surveyed in 1733 for Penn's heirs there were 5,832 acres. The manor house was 60 feet long, thirty feet wide, and three stories high, built of brick, probably burnt near by. It had 'a porch in front with rails and bannisters.' 'Let it have some ornamentations,' writes Penn. A wide hall ran through the center, with a parlor and larger eating room on one side, and a large drawing room on the other. The roof was covered with tile, and a leaden reservoir for water was built on it. The kitchens were all outside the main house, as, in August, 1684, Penn, by letter, directs James Harrison to have 'a kitchen, two larders, a wash-house, a room to iron in, a Milan oven for baking, and stabling for 12 horses.' The outbuildings were 'to be placed uniform,' and 'not ascu.' Later a brew house was built, 202x35 feet, 11 feet to the eaves, with heavy sills and weather boards of planed cedar, and with a generous fireplace. He brought with him, on his first arrival, a master carpenter, a master stone mason, and other artisans followed, but the house was not finished when he returned to England. A wide walk led from the front door to the river; there were gardens on either side of this walk, which he was very much interested in having planted with the best seeds, sending to England and Maryland for the purpose. He also sent to Long Island for 'hay dust,' and imported blooded mares and the finest stallion he could find in England, Godolphin Barb, a descendant of the great Tamerlane of that time.

"His house furnishings seemed to be such as belonged to people of worth of that day, silk, satin and camblet curtains and cushions. The dining room had table cloths and napkins, tunbridge ware, white and blue China, silver forks and tea set.

"Penn spent only about three years here altogether. The house was much damaged by the bursting of the reservoir and fell into very bad repair. After his death a sale was made of the furniture and it was uninhabited, his sons taking no interest in the maintenance of the property. The land was sold to various parties in many tracts. That part immediately adoining the mansion is now owned by the Warners. The bricks and stones of the mansion were probably used in the foundations of the present building."

Joshua L. Baily, thought the present occasion might be called "The Second Landing of the Friends at Pennsbury," and said he had measured the trunk of the tree under which we sat and found it to be 16.82 feet in circumference, an interesting combination of figures.

President Sharpless closed the exercises with a plea for an increased membership for Friends' Historical Society, expressing the wish that the number might be sufficiently large to justify them in securing a "local habitation."

The assembly then dispersed, many going to the farm house which occupies the site of Penn's mansion. Here hot coffee could be purchased for a small sum and water could be obtained from the old well for the pumping. This well is all that remains of the home that Penn lived in, and we drank of the water because of its historic interest.

At four o'clock we were aboard the boat again, and after some belated members of the party had arrived, started on our return trip down the river. As we passed the place on which we had been assembled, we waived adieu to our Bucks County friends, still standing on the bank, and they responded with similar salutations, calling an invitation to come again.

Again we settled ourselves on deck or in cabin, as fancy dictated, but as a stiff breeze was blowing that carried away a few insecure hats, the bow was less popular than the stern. Children chased each other up and down the decks, while elders continued their visits with each other, and as the afternoon waned,

the remains of lunches were eaten for supper, and all superfluous impediments in the form of empty boxes and papers were cast overboard.

At several different points down the river the boat put in to let off different members of the party, and when the great city came in sight the sun had set, the sky was full of the sunset tints against which the irregular lines of roofs and towers and steeples stood out in bold relief, while here and there an electric light shone dimly forth. Our day of pleasure was ended, marred by no untoward circumstances, it remains in our minds a delightful memory.

MIRACLES.

Is it really less than a hundred years since the left wing of the Christian Church [the Unitarian] itself but grudgingly accorded the Christian name, cast forth Theodore Parker for his assertion that the value of the gospel of Jesus Christ did not stand or fall with the credibility of its miraculous elements? It is a far cry, indeed, from those days to the days when it is the Dean of the Faculty of Protestant Theology in the University of Paris who observes: "The most conservative apologists of the traditional school confess to-day that miracle has lost its evidential force." (Auguste Sabatier, in "The Religions of Authority and the Religion of the Spirit); and when it is the Professor of Church History in the University of Berlin who declares, "He who uttered the words, 'Except ye see signs and wonders ye will not believe.' cannot have held that belief in the signs and wonders which he wrought was the right or only avenue to the recognition of his person and his mission. . . . The question of miracles is of relative indifference in comparison with everything else which is to be found in the gospel. It is not miracles that happen." (Adolf Harnack's "What is Christianity?")—*From "The Religion of Christ in the Twentieth Century."*

THE CHRIST OF THE CREEDS.

The Christ of the creeds has . . . maintained a hold upon the most advanced nations of mankind chiefly through the study of the Scriptures and the concurrent testimony of Christian experience. The methods pursued in the study of the Bible rendered its interpretation in all essential points more certain from age to age. The type of Christian experience and character produced under the influence of Christian dogma brought conviction of the essential soundness of this interpretation home to generation after generation of men. This does not imply that the conception has been the same in all minds. In point of fact no two minds have ever conceived of the God-man in precisely the same manner. The world of thought in which the thirteenth century scholastic, or a sixteenth century reformer, moved was in many respects different from that familiar to a Greek father of the fourth century. But the great currents of thought seem to have largely swept past the domain of Christology, and the common formulas represent a considerable similarity of view.

It is impossible to contemplate this wonderful conception that has exercised an influence so vast and uplifting in human history without the deepest reverence and gratitude. A long procession marches down the ages bearing trophies to the Christ. Among them are men of genius and men of faith, evangelists and martyrs, thinkers and reformers, knights and statesmen, missionaries and philanthropists. There are rare and radiant spirits of whom the world was not worthy, pure, high-minded, self-forgetful, rich in faith and hope and charity. And there is an innumerable host of men and women rescued from sensuality and greed to lives of purity and gentle service. These all proclaim him Saviour, Lord and God. In his name they have fought the good fight, borne their burdens gladly, fed the hungry, clothed the naked, freed the slave, lifted up women, educated the child, brought peace to the earth. If in his name men have also perpetrated deeds of darkness, it has been only necessary to look more closely into his face, even as tradition painted it, to see the look of disapproval. Through him the divine has come very near to the human, time has been lapped in the bosom of eternity, life has received a new meaning.

Perhaps no man ever felt the intrinsic worth of the prophecy, the psalmody, the legislation of the Old Testament as deeply as he who, having looked upon the face of the heavenly Christ, saw the glory vanish from the covenant of the letter. So it may be that the beauty of the Christ is best seen, the grandeur and power of the celestial Son of God are most fully appreciated, by him whose eyes have been entranced by the surpassing glory of the new conception that is destined to take its place, the ideal suggested by the life of Jesus of Nazareth, as a critical study of the records is able to restore it.—*Nathaniel Schmidt, in his recent book, "The Prophet of Nazareth."*

HOME LIFE AMONG THE NEGROES.

The family among the negroes cannot date beyond '63. According to the system of slavery, a true family was impossible. There might be a collection of persons called a family—with father and mother and a number of children—that had never been separated; but by and by death or debt would enter the master's household; then separation followed. A permanent, unbroken family was therefore impossible. The best of conditions could not prevent this as long as the system of bondage continued. This is illustrated in case of the Shelby family in "Uncle Tom's Cabin." This breaking up of families, and the separating of the different members of the same household, continued from generation to generation for more than 200 years among the colored people of the country.

At length freedom came. It found a people without any proper conception of a true family; in many cases without the fond ties that should bind together

the various members of a family. It is natural that many evils should grow out of such a condition. The laborers among these people have to meet these evils and seek to change things for the better. When freedom came the first thing was to organize the family. After the organizing then came the work of building up of the family; the teaching of the true nature of the family; the instructing with regard to the relation that obtains among the various members of a household. This work still goes on. The necessity for it has by no means passed away. It must not be forgotten that there are yet many parts of the South, and many thousands of our negro population, that have not yet been successfully reached by the uplifting influences of a pure Christianity. There are yet parts of Florida, South Carolina, Alabama and Mississippi that are practically as slavery left them. Most of the influential institutions have been located in or near large cities, and have drawn their students from cities and towns on their suburbs. Many rural districts have not been touched in a way that has changed the home life of the people. And yet 85 per cent. of the colored people of the South live in the country.

The question is—how shall the home life of these thousands that are far away from our main centers, where our schools are, be improved? It is true that hundreds of students go annually from the rural districts to enjoy the privileges of our various schools, but the number is small compared with those who do not go, and who have never yet even tasted of the sweets of an education. They are contented to live on from year to year as their fathers lived.

It is not possible to have high morals, or high-type Christianity, till the home can be more effectually reached. The home is the place to begin to build. As I labor among these people, I find more to be done in the home than anywhere else. The family has been completely shattered. This destroying influence went on, not for a few years, but for ages. Evil habits were transmitted from generation to generation. The strength of heredity is added to this unhappy condition.

We, therefore, need Christians of the highest type as laborers among these people. Let them not become discouraged if they do not see ingrained habits removed after a brief period of training. Let not those who are sustaining the work among the Freedmen cease to render aid because the work of centuries is not repaired in a few years.

Great patience is required on the part of all concerned in doing this work. And yet if we would see the fruit of our labor we must seek to reach and transform the home life of these people among whom we are casting our lot. If we build aright here the influence will be far-reaching for good.—*G. M. Elliott, in Christian Instructor.*

Whoever rightly advocates the cause of some, thereby promotes the good of the whole.—*John Woolman.*

RIFLE TARGET PRACTICE FOR BOYS.

[From *The Advocate of Peace.*]

E. P. Powell, who usually gets at the very heart of things when he writes, has some very sensible and timely reflections on teaching boys to shoot, in an article entitled a "Vacation at Home" in the *Independent* for June 7th. He says:

"I had some pet chipmunks whose home was in a stone wall behind my orchard. This morning I heard shots, and went quickly to prevent mischief; but I was too late. The beautiful creatures had died, to prevent some boys from 'being wrapped up in cotton wool.' They were schoolboys enjoying their Saturday holiday. I thought none too pleasantly of our President's letter to General Wingate, 'I am glad that you have installed in each of the high schools a target rifle practice and are teaching the boys to shoot!' I am quite certain that this rifle practice and the death of my chipmunks will go a very short distance toward defending our country in time of war. Indeed, I am more than suspicious that it will go farther to provoke a war spirit and preserve the brute force element in human nature. At any rate my pets are dead, and I myself—warlike. It was a brute force age that discovered its need of gentlemen; and it is more gentlemen that we still need. There is no mistake in that word. It defined the Raleighs and the Harry Vanes—men capable of stout deeds, inspired by loving-kindness. It was this sort of spirit that begat sympathy for the under dog. It did not find pleasure in kicking him. It brought in the new age that has extended the Golden Rule to the slave and the Chinaman.

"Instead of fitting your boy with gun and rod for his vacation, let me suggest a safer plan—safer morally and safer manfully. Give him a tutor as companion who is in love with nature, and set them loose on a botanical and entomological tramp. My word for it, they will get more pleasure and something besides—that is, strength of character. They will come back to you with companionship and warm hearts. The vacation will not have ended in mere sport. It will not have rubbed off the fine blush of native sweetness and sympathy that belongs to every decently born boy."

THE LITERATURE OF THE BIBLE.—XV.

"Hear this word[1]
Which I take up against you,
Even a dirge, O house of Israel;
For thus has said the Lord Yahweh:

"She shall fall not to rise again,
The virgin of Israel;
She shall be hurled down upon her own soil,
With none to raise her up,—

"The city that goeth forth a thousand
Having but a hundred left;
And she that goeth forth a hundred of the house of Israel
Having but ten left."

Here Amos uses a kind of meter that has a special significance; it is used in connection with the mourning for the dead. The word here translated dirge is

[1] Amos 5: 1-3.

Kinah, and the meter often associated with it is sometimes called the Kinah meter. This name is given to "a peculiar limping rhythm in which the second member, as it were, dies away and expires."[2] A long line is followed by a short line, which gives a mournful cadence to the pronunciation of the words which can be appreciated almost as well in the English translation as in the Hebrew. Here it is represented only by verses 2 and 3, verse 1 being ordinary meter. Of course, this rhythm was generally used after the death of an individual, but here the prophet uses it to proclaim the coming death of the nation. As soon as the people heard this intonation fall from the prophet's lips, consternation must have filled their hearts. What could this man mean by chanting the dirge of the dead in the midst of his sermon? If this gained their attention, they soon discovered that it was Israel's death which he regarded so certain as to be practically accomplished. This is proclaimed in the rest of the poem (Amos 5: 4-9), and in practically all the rest of the book.

As has been observed, the book of Amos divides naturally into groups which may be called poems, although they are closely connected with each other. Amos 5: 7, 10-17 is such a whole within a whole. Verse 7 is taken out of its place and put here because it makes better sense and makes the strophic structure complete. The poem is then made up of three six-line strophes, each followed by one of four lines. The next poem (5: 18 to 6: 14) may be called

THE DOOM OF CAPTIVITY.[3]

A. A woe upon those who pray for Yahweh's day.

"Alas for those who long for the day of Yahweh;
It is darkness, and not light.
As when one flees from a lion and a bear meets him,
Or goes into the house, and leans his hand upon the wall, and a serpent bites him.
Shall not Yahweh's day be darkness and not light,
Yea, deep darkness without any brightness in it?

"I hate, I despise your feasts,
And I will not smell in your festivals.
For although ye offer me your burn-offerings and meal offerings I will not accept them.
Take away from me the noise of thy songs and the melody of thy lyres;
And let justice roll as waters,
And righteousness as an ever-flowing stream.

"Was it only sacrifices and offerings ye brought me in the wilderness
During forty years, O house of Israel?
But now ye lift up the shrine of your king,
And the image of your God which ye have made for yourselves;
And so I will carry you into exile beyond Damascus,
Has said Yahweh, God of Hosts is his name."

B. A woe upon reckless and indifferent Samaria.

"Alas for those who are careless in Zion,
And reckless in the mount of Samaria,
Who specify themselves the chief of the nations,
And make a prey for themselves of the house of Israel,
Who postpone the day of calamity,
And cause the seat of violence to draw near.

"Who lie on ivory couches,
And stretch themselves out upon their divans,
And eat lambs out of the flock,
And calves from the midst of the stall;
Who twitter to the sound of the harp,
Like David they devise for themselves instruments of song.

"Who drink from bowls of wine,
And with the first of oils they anoint themselves,
And do not grieve for the breach of Joseph.
Therefore, now, shall they go into exile at the head of the captives,
And the shout of the banqueters shall cease;
It is the oracle of Yahweh, God of hosts."

C. Yahweh's oath that Israel shall be destroyed.

"The Lord Yahweh hath sworn by himself:
I abhor the glory of Jacob,
And his palaces I hate,
And I will deliver up the city and its contents;
And one shall smite the great house with fragments,
And the small house into fissures.

"Do horses run upon crags?
Does one plough the sea with oxen?
That ye have turned justice into poison
And the fruit of righteousness into wormwood.
Who rejoice in that which is not,
Who say: Have we not taken for ourselves horns by our own strength?

"Yea, behold I am raising up against you,
O house of Israel, a nation;
And they shall crush you,
From the entrance to Hamath
Into the stream of the Arabah;
It is the oracle of Yahweh, God of Hosts."

Here we have three sections, each composed of three six-lined strophes. They are symmetrically arranged, the first strophe of each section beginning with an "Alas" or an oath, the second strophe recounting sins and the third pronouncing the doom. Thus Amos, in thunderous rhythmic accents, the full power of which it will be impossible for us ever to recover, proclaimed the doom of sinful Israel. He set forth the vanity of their belief that a "day of Yahweh" was coming which should give them victory over their enemies. No, their creed was wrong, and their worship meaningless. Instead of the murmur of the multitudes at the feasts, a continuous stream of human life making their inadequate offerings, Yahweh desires that justice shall roll as waters, and righteousness as an ever-flowing stream. But, since they do not understand, but lazily sprawl upon their divans, caring only for luxuries, their banquets shall cease, their land be destroyed, their people go into exile "beyond Damascus." No wonder they told Amos to go home! (7: 10-17.) However, he never falters, but makes each picture of doom more terrible than the last. Amos 7: 1-9 is a beautiful poem showing how he had watched and prayed for Israel when he saw calamities coming. But this is one of the few places where Amos shows tenderness; he is almost entirely the embodiment of righteous judgment. His book closes[4] with a terrible picture of Yahweh's wrath pursuing every wrongdoer.

"If they dig through to Sheol,
Thence will my hand take them;
And if they climb up to heaven,
Thence will I bring them down;
If they conceal themselves at the top of Carmel,
Thence will I search them out and take them."

. . . . . .

"Behold the eyes of the Lord Yahweh are upon this sinful kingdom,
And I will destroy it from off the face of the earth."

[2] Prof. Budde, in Hastings' Bib. Dict.

[3] As arranged by W. R. Harper, "The Structure of the Text of the Book of Amos."

[4] Amos 9: 8b to 15 is a later addition.

FRIENDS' INTELLIGENCER.

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PREPARING FOR MEETING.

THE Friendly idea of religious worship is very simple in its metaphysical conception. The vital part of man is spirit, in intimate relation to the Great Spirit, and it needs to commune with God to gather strength and to grow toward a state of greater perfection. It is to seek the knowledge of God's presence within us that we come into our silent meetings, and strive to bring our inmost beings into a state of calm where we shall be responsive to spiritual influences.

The very simplicity of the theologic idea back of a Friends' meeting may sometimes prove a stumbling block in the way of realizing its benefits, for it seems so easy and natural that we underestimate the effort required upon our part to maintain a state of quiet introversion of spirit. The idea of God's spirit working upon ours to renew and refresh us possesses no troublesome abstractions. The practical difficulties in the way of making our centers of calm paramount to the strain and stress of life that surrounds us, and to the round of material interests of which we are a part, are very great to most of us.

We easily maintain outward quietness which is not necessarily related to inward calm. Our thoughts surge from the bit of news imparted by a friend before meeting setttled, to our domestic or business affairs, or the trifling interest aroused by whatever lies within our range of vision. Sitting in meeting in an orderly manner does not of itself produce refreshment of spirit. The law of cause and effect, of effort and reward, written everywhere in nature and in human life, provides that we must work for what we really desire to attain. To work effectively we should give ourselves the benefit of the best possible conditions. The early Friends recognized this principle when they provided for care in such matters as regular attendance and observance of the hour of assembling.

In many meetings this early care as to promptness to the hour has suffered neglect. It grows to seem unimportant to interrupt by late arrival a meeting where there is no fixed vocal service. In this way we neglect an important principle in the preparation for introversion of mind. Friends separated during the week meet outside the meeting house on First-day morning, and talk over the events of the week before taking their places. While pleasant brotherly sociability is a habit which we cannot too highly commend, we doubt the wisdom of using the last few minutes before the hour for meeting, in this way. It may fairly be assumed that the difficulty of gathering into real quietness of spirit is liable to be increased by this habit. The custom prevalent in some meetings during the pleasant part of the year, of waiting outside until most of the attenders have collected, before going in, is open to the same objection. It tends to distraction rather than concentration of mind.

Emerson testifies that the empty church before the service began was more eloquent to him than any preaching. May we not share something of the feeling of this interpreter of The Over Soul by entering the meeting house promptly and quietly upon arrival?

If we wish to realize the best that Quakerism offers, we need the most careful preparation for our religious service. Constant practice in shutting out the things which obscure the clearness of spiritual vision, and in turning our thoughts to the contemplation of helpful ideas, will increase our ability to worship.

The hour for worship ought to be the culmination of the week's preparation for it. If we barely find time for the hour on First-day morning, and come to it physically and mentally weary, as well as spiritually hungry, and take our seats in the hope of having mental stimulus and spiritual comfort dispensed to us, we shall usually be disappointed. We need to practice finding the calm centre where God reveals Himself to man daily. We need to think the thoughts of those spirtually experienced, to leave behind us wherever possible all external weights and hindrances, and to come with preparedness of mind and heart to the assembly for worship shared by our fellows. This idea is neither conservative, progressive nor utopian. It is reasonable. The Quaker ideal prohibits us from resting our dependence for a good meeting upon the preparation of a minister, and places the responsibility upon us. Where meetings are without ministry, as most of them are, and are lifeless and growing smaller, as still happens in some places, it is largely because we violate the Quaker ideal and depend upon another's preparation, or expect the reward of spiritual gifts without the effort to attain them.

We hope all Friends everywhere who understand and appreciate the simple basis of a Friends' meeting will lay to heart the injunction, "If ye know these things, blessed are ye if ye do them."

There is and has been for some time a general feeling among Christians of all denominations that the Church has not as strong a hold upon the community as it once had, and is not meeting the moral and spiritual needs. As a result of this feeling we have had young people's societies of different kinds as adjuncts to the Church, and numerous philanthropic activities conducted by the Church, and still the great mass of the people hold themselves aloof. Now there is much

talk of church federation and a hope that a union of inefficient organizations may do what these organizations have been unable to accomplish working along individual lines. E. F. Blanchard, of Paterson, N. J., in *The Christian Work and Evangelist* (New York), speaks of this as another panacea foredoomed to failure, since "it offers nothing for improving the ethical status of organized religion or for restoring the power and spirituality of former days." He says further:

"The great need is to make the Church mean in present conditions what primitive Christianity meant to the world ages ago. . . . Jesus Christ lived the ideal life in both his righteousness and his love to fellow men. Therefore, the institution that represents that life must, in its organized character, methods, and spirit, be expressive of the highest ethical and fraternal ideals of the age. Organized religion seemed to me to fail in both these respects. Some common church methods are unethical, thus belying the gospel of righteousness preached from the pulpit; and the fraternal spirit of the lodge surpasses that of the ordinary church.

"Catholicism is feudal in organized character and spirit. Protestantism is individualistic in organized character and spirit. Both the ancient Hebrew commonwealth and the early Christian Church were fraternal and ethical in their organized characters and spirit. For their respective ages they were the lights of the world as ethical and fraternal institutions. So would the true Church be to-day. Let the Church be reorganized on strong fraternal, ethical, and practical principles, and she would take a new place in the world, and therefore be for this age what the early Christian Church was to the world ages ago. The Church would then fill a large economic mission, and it would exert a deeper and more vital influence. There would be a return of prosperity and power."

Many churches in the cities have tried to get hold upon the souls of men by looking after their bodily wants. The pastor of a large institutional church in Boston is quoted in *The Literary Digest*. His church had an employment agency, a medical dispensary and other similar activities, carried on for the benefit of its members and those whom it hoped to draw into membership. After several years' trial, he came to the conclusion that "the institutional church, if plentifully supplied with money, is in danger of pauperizing the community in which it is located, while it repels the self-respecting workingman." Hence he now holds the belief that "it is easier to reach the bodies of men through their souls than the souls of men through their bodies."

The motion in favor of disarmament which was recently passed unanimously by the British House of Commons, is finding an echo among Japanese publicists. Already the people of Japan are feeling the burden of the war taxes, and as long as the army and navy are kept up to their present standard this burden will grow heavier rather than lighter. The nations of Europe are all heavily taxed by their large armies and navies and yet each nation is vying with the others in the effort to build the largest battleship afloat. Let us rejoice that our last Congress refused to authorize the building of such a ship by the United States at present, and let all American citizens who believe in arbitration help to create a strong public sentiment in favor of reducing the size of our army and navy, until we have converted them into a national police force.

A WORD OF CAUTION TO TRADE UNIONISTS.

[By Prof. Nicholas Paine Gilman, of Meadville, in *The Exponent*.]

Trade-unionism has had a varied history. Periods of repression by government, or of strongly adverse public opinion, have alternated with other periods of vigorous growth and warm encouragement from the public, in the long dispute of the unions with the employers. But long-sighted union leaders have sometimes had more to fear, the philosophical observer notes, from a time of great success for their cause than from a time characterized mainly by opposition to their claims. As Carlyle has said, "Adversity is sometimes hard upon a man, but for one man who can stand prosperity there are a hundred that will stand adversity." A time of marked public favor, like that which was so manifest during the anthracite coal strike of 1902, when the most arrogant employers are compelled by general pressure to yield to the demands of the strikers so far as to consent to arbitration, is too apt to turn the heads of union leaders. They prepare to make farther and less defensible claims, as if there were, practically, to be no limit to them, and before long they are made aware that public opinion has become weary of their extravagance.

It is quite evident, for those who have eyes to see, that trade unionism in the United States is now in one of these periods of comparative unpopularity with the framers and the chief organs of the "social mind." Taking American unionism as a whole, its behavior has not been such in these last two years as to command the approval of disinterested third parties. The teamsters' strike in Chicago last year, for instance, was one of the most inexcusable strikes ever recorded. The revelation of corruption in the so-called "settlement" of labor difficulties that has been going on in that city for the last few years was simply astounding. The great strike of the printers of the country for the closed shop has proved a failure, largely because the United Typothetæ have made it plain that continuance in business under such conditions as are demanded is not desirable for any employer. The dynamite outrages perpetrated in New York by the strikers of the Housesmiths' Union have shown that there are no lengths to which some strikers will not go in fighting for their so-called "rights."

. . . . . .

The union has done much for the workingman, although it has by no means done all that is often claimed for it. In its hour of strength it should not

deceive itself with imaginations of omnipotence. It should listen with deference to counsels of moderation like those given by the late George Jacob Holyoake, when he said to a body of workingmen: "Since so much has been accomplished in half a century, when there were few advantages to begin with, what may not be gained in the next fifty years with the larger means now at command, with the confidence which the great successes of the past should inspire! If working people adhere to the policy of advancing their own honest interests without destroying others as rightfully engaged in seeking theirs, the workers may make their own future what they will."

WHAT CAN YOU DO FOR CONGO REFORM?

[By Herbert S. Johnson, in *The Congo News Letter.*]

All the conditions at the present time indicate that victory for our movement is not far removed. Many thousands of the people of the United States, who six months ago knew nothing of the abuses in the Congo Free State, are now informed and thoroughly indignant. The newspapers of the country have also changed their front, and to cap the climax King Leopold himself has recently greatly assisted us. By his ridiculous and arrogant attitude, which he has assumed in his recent edicts of reform toward the signatory powers of the Conference of Berlin, to which he owes his African sovereignty, he has invited the intervention which must result in the downfall of his government.

Under all these circumstances, it seems plain that a swift, strong movement, participated in by all the members of the Congo Reform Association throughout the United States, must result in action by our Government within a few months' time. I would therefore urge upon individual members the absolute importance of personal activity in the following particulars: First and foremost, write immediately a short personal note to the Secretary of State at Washington, and throughout the summer induce your friends to do the same. No matter if you have done so before or that the Secretary himself is absent from Washington, your second protest and appeal for action by our government will be quite as strong as the first, and your letter will be placed on file in the State Department. Write the same kind of letter also to your two Senators and to your Representative in Congress. Bring to bear all possible legitimate influences upon your Congressmen to interest them in the movement which is bound to be prominent next winter in Washington. In the second place, secure new members for the Congo Reform Association. Get those who speak on public occasions interested in Congo Reform, and while the people are interested take their names for membership. You will find it easy to do so, especially since the small membership fee of $1.00 a year brings with it our literature, including Mark Twain's last book. We are in great need of money. It is a shame that so noble a movement for humanity should be handicapped for the lack of a few dollars. It is almost as important that you should secure memberships as to write to Washington. Send your money secured for memberships, or given direct for the continuance of the campaign, to John Carr, treasurer, Congo Reform Association, Room 710, Tremont Temple, Boston.

In the third place if you know of some particularly good speaker, who is interested in Congo Reform and who might be available for a speaking campaign in your State next fall, will you please send his name to the Secretary of our Association? Will you have such a campaign in mind, and endeavor to prepare the people of your locality for it? See that the editors of your newspapers keep the subject of Congo Reform to the front. Speak tentatively to the officers of your religious and literary societies and clubs with reference to their participation in some form in our coming campaign. . . . In the fourth place; if you know of a large convention of any kind, that is to be held during the summer or early fall, secure a place on the program for Congo Reform. If you will secure us an opportunity to take membership pledges, or a good collection, we will probably be able to send you a first-class speaker without expense to you. Correspond with our Secretary about Congo meetings at your Chautauquas, Christian Endeavor State Conventions, etc., upon these terms. A Congo Reform meeting will stimulate your convention and help the cause greatly.

PURCHASE QUARTERLY MEETING.

The Meeting of Ministers and Elders was held on Third-day, the 31st of Seventh month, in the afternoon, at the meeting house.

The quarterly meeting was held at Purchase Meeting House, Fourth-day, Eighth month 1st, at 11 a.m. This meeting house is in West Chester County, N. Y. Its nearest station is White Plains on the New York Central. Friends are met here and are brought to the meeting house in several stage loads. A few Friends live not far from the meeting house, among these being Robert Barnes, who at this time was unable to attend meeting, being confined to his bed by a stroke of paralysis. All the land in this part of the county is very highly valued, and is much sought after for country homes of wealthy New Yorkers, among the prominent men who have thus established themselves in the near vicinity being the present Ambassador to England, Whitelaw Reid. This influx is greatly changing the once distinctively Friendly community about the old Purchase meeting house, and there is a tendency among the remaining Friends to sell their farms and settle in simpler surroundings. Some of the Friends who regularly attend this meeting live a good long drive from it. Some of these are as far away as Port Chester and Rye, near the Connecticut border, distances of five or six miles.

The quarterly meeting is made up of Chappaqua Monthly Meeting (which includes Mt. Kisco Preparative Meeting), Amawalk Executive Meeting, and Purchase Executive Meeting. There is also an in-

dulged meeting at White Plains, which is near, but this is not connected officially with Purchase Quarterly Meeting, being under the care of New York Monthly Meeting.

In the meeting for worship, preceding that for business, the speakers were Mary Travilla, of West Chester, Henry W. Wilbur, and Charles Griffin, a member of the other branch of Friends. The minister of Purchase Methodist Church was also among those who occupied seats in the ministers' gallery, but took no vocal part in the meeting.

The clerk of the quarterly meeting was Ellwood Burdsall, of Port Chester. He and Louise E. Haviland, the assistant clerk, were reappointed for the coming year. The seventeen representatives from the constituent meetings were all present except two.

Information was received at this time from the yearly meeting as to the new plan in regard to answering the queries. These for the period of three years are not to be formally answered, but reports prepared by committees of the monthly and quarterly meetings, and considered and adopted or changed by these meetings are to go up to the yearly meeting. These reports are to be based on the queries, and these are to remain unchanged. They are to be read in the meetings as heretofore, and time is to be taken for carefully considering the subjects brought up by such reading. The clerk and assistant clerk were appointed a committee to receive the reports from the constituent meetings, and to summarize them for presentation in the quarterly meeting.

A Nominating Committee was appointed to bring forward names of Friends to serve on the Board of Management of Chappaqua Mountain Institute, which is under the sole care of this quarterly meeting. The advices were read at this time.

Robert Barnes, being missed from his usual place, his absence was referred to feelingly by several Friends, though his name was not mentioned.

The presence was noted of ministering Friends, Henry W. Wilbur, of Philadelphia, a minister of New York Monthly Meeting, and Mary Travilla, a minister of Birmingham Monthly Meeting, West Chester, Pa. Since both these ministers were present without minutes their presence was not noted officially on the minutes of the quarterly meeting, though some Friends desired that this be done, and were also willing to mention the names of some others, not ministers, who were present from other quarterly and yearly meetings.

R. Barclay Spicer.

CALN QUARTERLY MEETING.

This, one of the oldest of the Pennsylvania Quarterly Meetings, holds its summer session at the old East Caln Meeting House, situated on the hills overlooking the main line of the Pennsylvania Railroad not far from Coatesville, Pa. No meeting is held here except this once a year. Only one or two Friends live in the neighborhood, and these have, through their families, connections with other denominations. There was formerly a large membership in the immediate neighborhood, and there are Friends living who remember when the large meeting house would be well filled at quarterly meeting time, and when the usual First-day meeting was of goodly size. The meetings that once made up the quarter extended from Bird-in-Hand, near Lancaster, down through one of the richest and most beautiful farming sections in the world to Uwchlan, near Downingtown. In the shifting of the population the meetings do not seem to have kept in such close touch with those of their members who became identified with the life of the busy industrial centers of Downingtown, Coatesville, Lancaster, etc., as to keep them active in the interests of the Society, and no meetings were established in these places to take the place of those that were discontinued as their attendance dwindled. Only the meeting at Sadsbury, near Christiana, kept pace with the movement of population. This meeting has been moved into the town of Christiana, a new meeting house built on modern lines has been put up, and Sadsbury meeting at Christiana is a live and prosperous present-day Friends' meeting. Connected with it is the Preparative Meeting of Bart, situated in a farming section not far from Christiana. These two meetings make up Sadsbury Monthly Meeting, and this monthly meeting alone constitutes Caln Quarterly Meeting.

The quarterly meeting was held on Fifth-day, the 26th of Seventh month, at 11 a.m., the Meeting of Ministers and Elders being held an hour earlier the same day. Sadsbury Friends came by train to Coatesville, where they were joined by any visiting Friends from Philadelphia. Carriages were then taken for the beautiful drive up over the hills to old Caln. There were thirty-five present, of whom ten were young children. Francis Brinton, of Bart Meeting, spoke in the meeting for worship preceding the business session, taking as his theme the mission of Queen Esther and her faithfulness in the face of peril, applying it to present-day needs for faithfulness, oftentimes in not very momentous things of which life is made up.

At the opening of the business session the elder who sat at the head of the meeting invited those not members not to withdraw, but to remain through the session feeling cordially welcomed. The clerk was Edward Broomell, of Christiana. The assistant clerk being absent, no one was appointed in her place, there being but little business at this session. Extracts from the recently-published proceedings of the yearly meeting were read. At the suggestion of a visiting Friend portions relating to education were read. In discussion the thought was brought out that while the activity of the yearly meetings in education is all together in reference to Friends' schools it should be remembered that there is an important field for educational activity on the part of a religious society in connection with the public schools. Especially is this the case in a quarter like Caln where there are no Friends' schools, but where the Friendly concern for a guarded education must nevertheless exist as among

all Friends. William L. Paxson, who had long been interested and active in matters of public education as school director, etc., and others took part in the discussion. In a discussion which later arose in regard to the importance of individual initiative in keeping a meeting alive and up to its duties and privileges, William Brinton, of Christiana, spoke on the necessity of leadership for the people.

At the close of the meeting lunch was served, picnic fashion, on the porches and under the trees, the Friends having brought abundance with them in baskets. R. Barclay Spicer.

FRIENDS OF HUNTINGDON, IND.

On account of the regular weekly meetings for worship being so poorly attended, they were discontinued some time ago, and now meetings are held every other First-day afternoon at the homes of the different Friends. These meetings are held in order to bring the Friends together in a social way and at the same time to spiritually uplift them. After a few moments of silence a short program is given; selections are read, after which there is open discussion on any point in the selections. The young Friends have been taking an active part in the meetings, and it is thought that more real value and benefit is derived from these meetings than from those formerly held.

Last week we met at the home of Nehemiah and Sarah Brown. After silence and the reading of a chapter of the Scriptures by James Plumner, well chosen and beneficial selections were read by Dessie Moore, Charles Moore, Edith Spencer and Ethel Moore. After a few remarks on the articles read the meeting closed with the usual moments of silence. The rest of the afternoon was spent in a social manner. E. R. M.

CHRISTIAN UNITY IN ENGLAND.

At the notable meeting held recently in the Friends' meeting house, Manchester, for the promotion of Christian Unity, under the presidency of John William Graham, a resolution was passed asking the Christian Conference to consider the wisdom of approaching the Lord Mayor with the view of finding whether there is room for a Civic League in Manchester and Salford to co-ordinate the various agencies for social reform. Besides the chairman, the speakers included Dean Fremantle, of Ripon, and Dr. John Watson, of Liverpool, both of whom dwelt on the importance of outward evidence of a drawing together among the various Christian denominations. The visible disunity of the Christian Church, said Dr. Watson, was a scandal and a stumbling block. The Dean of Ripon said that the teaching of the Bible was that the life was the one great thing; the Spirit of God working itself out in mankind was the one thing beyond all others of importance. The systems by which men were taught to approach this were of secondary importance.

Dr. Watson thought it possibly not outside practical politics that all Nonconformists in this country should form one denomination; at the same time he did not expect uniformity either in government or teaching. As some means of advancing unity, he recommended that in and out of the pulpit they should refrain from arguments on differences of Church government and doctrine, that the ministers of all denominations should occasionally preach a sermon in appreciation of other denominations, and that personal friendships should be cultivated between ministers of all denominations.—*The Friend (London)*.

RESPONSIBILITY OF WHITE PEOPLES.

[Editorial in *The Friend* (London) for Seventh month 13th.]

W. J. Bryan struck a high and a true note in his address on "The White Man's Burden" in London on Independence Day. The words of a man who has been twice the elected Democratic candidate for the Presidency of the United States, and who is likely to be so again, are deserving of attention. There is an attitude of mind which regards the colored races as the born hewers of wood and drawers of water for the rest of mankind. That view is frequently accompanied by the corollary that the education of the colored man is a danger to the welfare of the white. That is not Mr. Bryan's view. The prosperity and civilization of the Christian nations have cast upon them a corresponding responsibility towards the rest of the world; and Mr. Bryan named five "blessings" which it is the duty of the more highly favored peoples to carry to others: education, knowledge of the science of government, arbitration as a substitute for war, appreciation of the dignity of labor, and a high conception of life. Respecting education we have but to look at its result on peoples who in even modern days were wrapped in darkness. Education revolutionized Japan within a generation. The Chinaman is apt to move more slowly than his island cousin, but present-day events in China indicate that the adoption of Western education, within but a short period will likewise transform that swarming population. In the United States educational work among the colored people, such as that of Booker Washington, has proved that color is not *prima facie* evidence of intellectual incapacity. Owing to long centuries of neglect, the capacity may be latent; but until the effort to educate it has been long, steady and persistent, it is folly to deny its existence. Under the sway of Britain, in India and South Africa especially, there are hundreds of millions of these races whose opportunities in life have been so much less than ours. The address of Mr. Bryan is a fresh call to a duty which should not be neglected. But education alone is insufficient; education will not regenerate a nation. Too often the introduction of European civilization has been accompanied by the promotion of Western vices. The wonderful development of Japan has gone along with the Western spirit of militarism. Unless the Christian nations carry the real spirit of Christianity with them in their relations

with the non-Christian peoples, civilizationp may be a curse rather than a blessing. But the spirit of Christ animating the education of the world will promote good government, will encourage arbitration instead of warfare, will make for the recognition of the dignity of all true work, and will ensure a high conception of life.

SUMMER SCHOOL OF PHILANTHROPY.

The registration in the ninth summer session of the New York School of Philanthropy exceeded that of any previous year. Nineteen States and two foreign countries (Brazil and Scotland) were represented in the fifty-five students registered in the course under Dr. Carl Kelsey.

The opening address was delivered by former mayor Seth Low. The first two weeks were devoted to a study of institutions, and the regular lectures were supplemented by visits to representative institutions in and around New York. Beginning on July 2d and continuing until July 13th the discussions and lectures centered on the care of needy families, with John M. Glenn, of Baltimore, in charge. The final two weeks of the course have been given over to constructive social work.

105 E. 22d St., New York.

THE SUMMER CHAUTAUQUA.

The summer Chautauqua has become the great American forum, where the man who has a message for people who think, can quickest reach his audience. Those who are at a loss to understand the strength of Mr. Bryan fail to estimate the effect of his constant appeal to the thousands who hear him every summer at the Chautauquas. Addressing each day for ten weeks audiences of from three to ten thousand people, he has had a hearing equaled by no other popular leader in America.

From all this it must not be understood that the methods of the stump-speaker prevail at the Chautauqua. An occasional political debate is arranged, but the politician who gains a place for himself as a Chautauqua speaker must discuss his theme in a constructive, statesmanlike manner. Partisanship is not countenanced. Not since the Civil War has there been so great a demand for the real orator. The spoken word is as effective as ever it was, and, a general misconception to the contrary notwithstanding, oratory to-day is as much a factor as ever in our history. There are a score of men who, through the Chautauquas, and through the lyceum, are wielding an influence like that of orators whose names we honor in our history.

Let no one, then, underestimate the power—the beneficent power—of the Chautauqua movement. To its summer cities countless thousands come for inspiration and recreation, and the influence of their sojourn lasts throughout the year. In multitudes of homes the required books are read and discussed during the long winter evenings. Favorite lecturers, readers and teachers are recalled to mind, and are as frequently quoted during the family talks upon the vital, popular and educational subjects with which they have become acquainted at the summer assembly. Reaching the home as it does, the Chautauqua movement is immediately felt where the home influence goes. As one man said to a lecturer at the Northampton, Mass., Chautauqua, "The Chautauqua furnishes us thought for a year." "We have had to call another preacher," said a patron of a Minnesota Chautauqua; "our horizon has extended, so that we must have a better-educated man."—*Paul M. Pearson, in Lippincott's.*

JUST A FEW QUESTIONS.

I was grieved to learn that the able and conscientious faculty of Swarthmore were persuaded to authorize the use of tobacco on the premises of the college. I do not profess to know how to conduct such an institution, and I am, therefore, loth to write anything that may have any appearance of criticism; but I do know the feelings of the concerned parent and the interested member of our Society relative to the use of tobacco, hence I am willing to say that I am surprised and grieved.

Not knowing all the conditions that confront the faculty, I am not competent to pass judgment on their action, and I have no disposition to do so, for I am sure this subject has distressed them sorely; and I shall, therefore, simply present a few questions:

Does the Society of Friends stand for a principle in regard to tobacco using, or have we simply been wedded to a theory?

Is it possible that the worthy and conscientious "pillars of the Church" were wrong when they incorporated this subject in our Book of Discipline, and have we been wrong ever since in keeping it there?

Have our leading educators been mistaken when they have declared, almost without exception, that the highest mission of the college is the building of character—the development of the moral nature?

Indeed, is it not the reasonable teaching of common sense that strong, pure physical lives and high moral development is more to be desired than brilliant intellects?—and are not the latter built more surely and safely upon the former?

Have the managers of Friends' schools all over the country been wrong in prohibiting the use of tobacco among pupils, and will not their task be made more difficult by the innovation at Swarthmore?

Can it be that the young men of the college are ignorant of public opinion on this subject, or must we assume that they are willing to do an injury to Swarthmore and the Society that has created this splendid educational institution?

Are we willing to disregard the concensus of scientific opinion which pronounces the use of tobacco harmful; of public opinion that its use is useless; of personal opinion that it is very often objectionable and even offensive?

Are we to have smoking cars (for the first time)

on the special trains that carry Friends to the Conference this month? Much as we would all deplore such an innovation, would we not rather have that than authorized smoking at Swarthmore?

Are we ready to justify the fear often expressed by interested Friends, that our college is becoming "conformed to the world" by admitting that we cannot resist the "smoker" fashion?

Finally, are we willing to admit that the Society of Friends has been false in its doctrine of absolute equality of the sexes, and that we must now acknowledge that henceforth we have a separate code of morals for men and women? If not, who could raise objection if the young ladies of Swarthmore should, in some moment of epidemic mental aberration, so completely lose sight of their own real selves as to introduce the cigarette and snuff-box into their dormitory? Perish the thought.

I especially commend these questions to the young men of Swarthmore in the most kindly spirit. I am not fault finding. I am just so sorry.

YARDLEY T. BROWN.

BOOKS AND READING.

A certain little book was picked up by Robert Louis Stevenson, when he was wandering disconsolately about the streets of San Francisco, convalescent, but "still somewhat of a mossy ruin." The small volume, printed in the colony which its author had established, was carried by Stevenson all about the San Francisco byways, read in street cars and ferryboats, and formed, as he said, "in all times and places a peaceful and sweet companion." There is, he declared, "not a man living—no, nor recently dead—that could put, with so lively a spirit, so much honest, kind wisdom into words." Much, it is thought of Stevenson's philosophy of courage and cheerful sense can be traced to those brief records from the heart of William Penn—these "fruits of solitude" gathered by a man of deeds. Penn went to jail, in 1667, for publicly professing himself a Quaker; in 1668, for his attack upon the Athanasian Creed; in 1670, for an address which was unsatisfactory to the British bureaucracy; in 1671, for favoring a Quaker meeting with his views. He disappeared to escape a warrant when the Stuarts fell, and altogether his attacks of solitude were of the strenuous variety. Experience never brought him bitterness. From La Rochefoucauld he borrowed nothing but the form. In substance he remains the honest Quaker, bold, shrewd, and kind. To those who are puzzled about their summer reading we would say that more virtue lies in this tiny book than in a hundred average novels.—*Collier's Weekly, Seventh month 14, 1906.*

"The Universal Kinship." By J. Howard Moore. Chicago: Charles H. Kerr & Co. $1.—"The society with the long name" ought to raise Mr. Moore to beatification at least, if not to canonization. He has made a really strong appeal for our kinship with what we rather impolitely call "the lower animals." . . . Sir John Lubbock and Maeterlinck have fully exploited the life of the ant and the bee, but this author sums up their conclusions very clearly.—*Christian Register (Boston).*

PAUL LAURENCE DUNBAR.

Peace of the shadow-land whither he's faring
Hallow his soul in the way of its caring!
Out of the night—
Spite of the world's rack, spite of its scorning—
Sun-starved ages in him won the morning,
Stark through their might.

Hallow his rest, O ye stars without number!—
Whisper him love-runes to soften his slumber!—
Whisper of dawn;
Valleys a-gleam where the myrtle leaves glisten;
Ecstatic song for the soul taught to listen,—
Alas—he is gone!

Yet fair looms the pathway he trod without turning,
Leading us up toward the goal of his yearning,—
Oh! not as a knell,
But in joy let his lute-notes thrill on thro' the morrow!—
As in labor we loved him so sweet be our sorrow!—
Blithe Singer—farewell! —'99.

From The Swarthmorean.

DEATHS.

DOING.—Tacy Branson Doing, at her home near Clearbrook, Va., Eighth month 2d, 1906, in the 39th year of her age. She was the wife of J. Herald Doing, and the only remaining child of Jonathan W. and E. Caroline Branson. She leaves a little girl of three years. This dear young Friend has borne, with much patience, an illness of eight months' duration, and while she hoped to live she expressed herself as ready to go if it was the Father's will. She was much beloved in her neighborhood; always taking an active part in the social life of the community, as well as in all the interests of her religious Society. It was through her efforts that the Young Friends' Association of Hopewell was first organized, and she has been faithful and helpful in promoting its growth. Her willing, reliable and efficient assistance in things which pertain to social and religious life will be greatly missed, but we hope the beautiful memory of her unselfish usefulness may be a talisman drawing others in like paths. S. T. P.

DURNALL.—On Seventh month 31st, at the home of her husband, Edwin J. Durnall, Swarthmore, Pa., Sidney A. Durnall, member and elder of Swarthmore Monthly Meeting of Friends, in the 60th year of her age. Interment at West Chester Friends' Burying Ground.

HOLLINGSWORTH.—After several months of severe suffering, patiently borne, at his home in Santa Cruz, Cal., Seventh month 23d, 1906, Charles L. Hollingsworth, aged 81 years, 3 months. Testimony was given at his funeral of his honorable and upright character.

JAMES.—At the Friends' Home, 6300 Greene Street, Germantown, Pa., Seventh month 2d, 1906, William James, aged 79 years. The funeral was held at the Home on the 5th, and several Friends bore testimony to his faithfulness in the attendance of meetings at Seventeenth and Girard Avenue when health permitted. He was a valued elder of Philadelphia Monthly Meeting. He leaves a widow, one daughter and two granddaughters. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." A.

NOTES AND ANNOUNCEMENTS.

"The Spring Street Mission" for colored boys and girls, which is preparing to begin work in the fall at 1223 and 1225 Spring Street, Philadelphia, has received valued donations of benches, desks, chairs, blackboards and some books.

The management is in need of a couple of bookcases, and believes the same will be donated if the attention of Friends is called to this work.

In addition to the First-day School a reading room and social centre will be opened in Tenth month to continue each evening during the winter. Such other improving work for colored people as can properly be performed in this connection will be taken up.

The working force of volunteers enrolled, a majority of whom have had experience in such work, numbers eighteen. In addition to these a few specially trained charitable workers will be connected with the Mission.

This institution, as stated in a previous issue, is under the care of the Pennsylvania Society for Promoting the Abolition of Slavery and Improving the Condition of the Colored Race, in which a number of our Friends are interested.

Any Friend who may have an old bookcase to spare, and is willing it should be used for this purpose, will kindly communciate with Ellwood Heacock, secretary of the Pennsylvania Society, 1313 Vine Street, Philadelphia, who will attend to its removal, if in the city. If it should be out of Philadelphia, and the owner is willing to pay for shipment, advice concerning it will be welcome. Books and magazines suitable for colored children, young men and young women, will also be very acceptable.

Eleanor Wood, daughter of S. Adelbert Wood, of Knightstown, Ind., is spending the summer with her parents. She gave a very instructive and interesting address in the Knightstown meeting the evening of the 22d ult., on the city missionary work of English Friends, with which she is personally acquainted.—*The American Friend.*

The Mothers' Meetings at the Neighborhood Guild in Philadelphia have been discontinued during the time of the vacation of the superintendent. We still have the Flower Mission. A week ago we had nearly 600 bouquets. In Ninth month, when we will open the meetings again, we shall be glad to have readers of the INTELLIGENCER help to entertain them. Following is an extract from the letter of a little Friend, aged ten years: "Do you remember the parsley bed I told you about in my last letter; from this same bed I have earned seventy-nine cents. This money is for the Ice Fund. I am earning more, and when I get another dollar will send it. My friend, C. G., earned part of this dollar. I have an order for ten bunches of parsley for Saturday, and then I will have thirty cents more." This dear Friend so early has learned the blessedness of giving and helping others. EMILY WILBUR.

Newtown, Pa.

The writer most heartily endorses the article in the FRIENDS' INTELLIGENCER concerning the "funny" pictures in the Sunday papers. How well the innocent children enjoy studying over them and filling their eager minds with nonsense! And sad to say, many who are older, encourage this kind of amusement. It keeps the little ones quiet while they also indulge in worldly reading on the Lord's Day.

If all Friends would take a definite stand against the buying and reading of Sunday newspapers, teaching their children to shun them, they would indeed be doing a good work.

There are so many lovely books and papers of a religious character that are both entertaining and wholesome, that no one need be at a loss as to what to read on the Sabbath. So much can be accomplished by quietly but firmly refusing to touch the unclean thing that it always pays in the end even if it requires some self-sacrifice. A FRIEND.

The following is from a letter of John Ashworth, of Manchester, England, bearing date of Seventh month 27th:

"It has seemed most difficult to plan a visit across the water on account of important business that requires personal attention. At the same time, believing it is the right ordering of God's love, I have booked to cross in the Umbria, hoping to arrive at New York on the 1st of Ninth month, and go direct to the gathering on the Blue Ridge Mountains.

"It was pleasant to meet Wm. G. Brown, of Toronto, and C. A. Zavitz, of Guelph, Canada, at J. W. Graham's a few days ago. The former attended our general meeting at Penthill School."

Friends of Middletown Meeting, Delaware County, Pa., have been most favored this summer with visits from Friends of other meetings. Eighth month 5th it was our privilege to have with us Ellis W. Bacon, of Philadelphia, who had prepared for us and presented to us a paper on "Christ's Sermon on the Mount," which was very greatly appreciated by us all. We hope that other Friends who may be studying this subject may have the opportunity of hearing the author read this paper, as it would surely add interest and zeal to any audience privileged to hear it. If there are any First-day Schools who feel that a live interest in their work is lacking we would recommend from our own experience first of all that they get out of the rut they are in, whatever it may be, and when starting in a new field of work ask the assistance and co-operation of other First-day Schools and interested Friends. The new work and new Friends will add much to the Friendly interest in the community. A. J. D.

The Executive Committee of the Conference of Friends' Associations will hold its fall sesssion at Mountain Lake Park on Second-day afternoon, the 3d of Ninth month, at 4 p.m., in the Hall of Philosophy. This will take the place of the usual meeting held at Fifteenth and Cherry the third Seventh-day in Ninth month, as more of the distant associations will be in attendance at that time.

ARABELLA CARTER, Secretary.

Mary H. Whitson has gone to Mountain Lake Park in advance, and she writes: "We have been here two weeks, and yesterday had our first warm day. The air is fine, houses comfortable, company genial, entertainment good. What more need we ask?"

A reader of FRIENDS' INTELLIGENCER who lives at Battle Creek, Mich., was formerly a pupil of the Byberry Friends' School, and is interested in the approaching reunion of old pupils. Of the school he says: "I was a pupil during the winters of 1837-38-39, being ten years old the first winter. We always had a large school of one hundred scholars with one teacher. We were required to be on hand by eight o'clock in the morning, and let out at five o'clock in the afternoon. We had good teachers and most everything was taught—reading, writing, spelling, arithmetic, philosophy, grammar, chemistry, geography."

Concerning Friends at Battle Creek, he writes: "I came to Battle Creek from Chicago in 1845, and found a large Friends' meeting, and during the summer of 1846 I had a good time attending a full meeting. I went away in the fall of 1846, and when I moved back to Battle Creek in 1864 the meeting had dwindled to half a dozen, and now there are but three of us left. Not one of the children of the old members remains with the meeting."

The General Conference Committee on Railroad Arrangements MUST KNOW BY EIGHTH MONTH 15TH how many expect to go to Mountain Lake Park by the special trains. Those who are going by the Baltimore train (No. 1 special) will send their names to Joseph J. Janney, Eutaw and Madison Streets, Baltimore, Md.; those going by No. 2 special, leaving Philadelphia at 7.40 and making stops between Philadelphia and Baltimore, and at Martinsburg and Cumberland, will notify James H. Atkinson, 421 Chestnut Street, Philadelphia; those going by No. 3, leaving New York at 7.50 a.m.., making all stops between New York and Philadelphia, and leaving Philadelphia at 10.27, making no other stops but Mt. Royal and Camden Station, Baltimore, Washington, and Cumberland, will notify John William Hutchinson, Hempstead, Long Island, N. Y.

Disarmament on the lakes between the United States and Canada was a successful experiment. In our relations with England we do not need warships on the Atlantic any more than we do on Lake Erie.—*Christian Register.*

No argument at all can justify a monopoly due to the seizure of the whole supply of some natural commodity that is an article of general use by a common carrier or a group of common carriers, whose proper function is not to traffic in commodities, but to carry other people's goods at the lowest feasible prices. If the railroads which touch the anthracite field of Pennsylvania had always been limited absolutely and strictly to their function as common carriers the users of anthracite coal would not to-day be paying much, if any, more than one-half of the present price of coal.—*Review of Reviews.*

FROM THE EAST TO OHIO YEARLY MEETING.

As those going from the East to Ohio Yearly Meeting cannot purchase tickets to Mountain Lake Park long enough in advance to use them on that trip it has been necessary to make other arrangements. By means of these the expense from New York to Wheeling and return will be $18.05; from Philadelphia, $16.20; from Baltimore, $13.40. Those wishing to avail themselves of these rates will please write at once to Elizabeth Lloyd, 140 North Fifteenth Street, Philadelphia, and she will give them the necessary information. It is proposed to take the train leaving New York about noon Sixth-day, the 24th. This will reach Wheeling about 5.30 Seventh-day morning, and Mount Pleasant about 7 o'clock. The cost of berth in sleeper from Washington is $1.50. All members of other yearly meetings who expect to attend Ohio Yearly Meeting should write to Anna B. Walker, Emerson, O., telling her when and by what route they expect to arrive.

FORTIETH ANNIVERSARY UNIVERSAL PEACE UNION

will be held at the Peace Grove, Mystic, Conn., on August 22d, 23d, 24th and 25th, preceded by the Summer School, in charge of Prof. Daniel Batchellor from the 6th.

Among the speakers promised and expected are Francis Gallagher and Julia B. G. Plummer, of Providence, R. I.; Rev. Scott Hershey, of Wooster, O., on "Charles Sumner: The Value of His Example;" Homer B. Sprague, LL.D., of Newton, Mass., on "An Old Soldier's Changed Views;" Senorita Carolina Huidobro, "South America in the Peace Movement," and she will also give an illustrated lecture on "The Christ of the Andes." Ex-Judge Joseph Sheldon, of New Haven, Conn., and Hon. Wm. H. Berry, State Treasurer of Pennsylvania, has signified his desire to be present and speak. James H. Earle and wife, of Newton, Mass.; Christine Brown, of Boston, and Hon. A. J. Barchfeld, of Pittsburg, are also among the speakers; and Prof. Batchellor, of Philadelphia, will have charge of the children's session on the afternoon of the 24th. The 25th will be in charge of the local branch in Connecticut.

It is felt it will be an unusually profitable occasion with the number of speakers already promised, and others yet to hear from.

RACE STREET AFTER-MEETING CONFERENCE.

The after-meeting conference class at Race Street, Philadelphia, purposes for the coming year to make a study of the Prophets, under the guidance of Eleanor Wood. The class will meet early in the Eleventh month, and the course will extend from the rise of Prophetism to the fall of Judah, including a study of the books of Amos, Hosea, Isaiah (chapters 1 to 39), Deuteronomy, and Jeremiah.

Members of the class and others who wish to pursue a definite line of Bible work are advised to read during the summer the books mentioned above, also the first volume of George Adam Smith's "The Book of the Twelve" in the Expositor's Bible Series. As the history underlying any part of the Bible is necessary to its best understanding, Kent's books will be found very helpful. W.

FRIENDS' ASSOCIATIONS.

Mansfield, N. J.—The Mansfield Young Friends' Association was entertained at the home of Thomas A. Bunting, Seventh month 21st. The president being absent, I. Biddle Black was appointed to fill his place for the evening. At roll-call twenty-five members responded, some with sentiments from Irving. The Executive Committee submitted the following program: Poet for evening study, Byron; biography, Joanna Shreve; discipline, Mary Moore; current topics, Martha Gibbs; recitation, Edith Gibbs and Helen Dey; readings, Sallie Black and Anna Taylor.

Mabelle Taylor, Helen Dey and Bessie Bunting were appointed on the new Entertainment Committee, the old committee having served three months. The evening's program was opened by Elisabeth Scott giving an interesting sketch of Irving's life. Bessie Bunting read a good selection. "Stratford On Avon" was read by Martha Gibbs. Mabelle Harvey read "Rural Funerals" taken from the Sketch Book. "Right and Wrong" was the title of the piece read by Howard Rogers.

Adjourned to meet Eighth month 25th, 1906, at the home of Joseph Taylor. S. A. B., Secretary.

Byberry, Pa.—The last meeting of the Friends' Association was held as usual at the meeting house on the afternoon of the 5th, with the attendance rather smaller than usual, though with no lack of interest manifested in the proceedings; more, perhaps, than usual participating in discussion.

In opening the meeting the 15th chapter of St. John was read by Rachel Johnson. After the minutes of the last meeting were read by the secretary, standing committees reported. Miriam Tomlinson, for the Membership Committee, said a meeting was held on Sixth month 24th, and decided to send card invitations for special occasions, but not for every meeting. Arabella Carter, on behalf of the Reunion Committee, reported the invitations were out, and much interest was manifested, the committee feeling it would be an interesting occasion. Harry S. Bonner supplemented this by making the announcement that it was not to be an exclusive affair on the 18th, but any interested would be gladly welcomed.

It was felt that it would be pleasant to have a report of the General Conference at Mountain Lake Park, and Rachel Johnson, Arabella Carter, Sarah Warner Knight and Sarah Richardson were named to furnish such to the association.

The subject of souvenir postals claimed attention, unity being expressed with the proposition to have one issued by Byberry Meeting House, though the association did not take the matter up, it being left as an individual project for the present. At the first exercise John Wood read the "Particular Advices" from the Book of Discipline. Immediately following this, and very appropriately so, Ida R. B. Edgerton answered the question, "Is plainness of dress an attribute of Quakerism?" She answered it affirmatively, making a distinction, however, between plainness or simplicity and distinctive or severely plain garb, saying dress may be simple without being distinctive, as is the plain bonnet and shawl. She supplemented her reply by reading an article on "The Quaker" by Amelia Montgomery, which dealt very comprehensively with the subject. Nathaniel Richardson spoke on this theme, saying: "Many mistook the reason for the plain garb. The early Friends did not alter the prevailing cut of garments, but did away with the superfluities. This keeping to the old cut is a mistake, and as much proclaimed a Friend as does the badge of mourning on the sleeve proclaim the mourner."

Wm. P. Bonner spoke of the adoption of a sort of uniform by merchants for their employees, to do away with the rivalry in dress among them.

Charles Randall gave an excellent reading on "The Value of Friends." Many good thoughts were here expressed: "No better capital can a man have than plenty of friends." "Many would have failed to attain their present status but for friends." "What is needed is somebody to make us, by encouragement, do what we are really capable of doing."

A paper written by Hannah Hall was read by Edwin K. Bonner on "Religions Die, Religion Lives," being a thoughtful comment on the death of form and the undying truth exemplified by true religion.

Nathaniel Richardson, in commenting on friendship, spoke of the necessity of trust and faith, not being suspicious of one's friends, and being willing to meet half way. Harry S. Bonner commented on the subject of plainness of dress, and also on our appreciation of our friends too often being left until they are in their caskets.

The matter being brought up for discussion it was decided to ask the Philanthropic Committee to meet with us at the Tenth month meeting, the Ninth month meeting being omitted because of the Conference, and several members might be away.

As the meeting closed Arabella Carter spoke of the words of appreciation and help so often needed, and paid a feeling tribute to Dr. Sarah T. R. Eavenson whom she felt embodied in her life this true friendliness. A. C.

Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress;
And let our ordered lives confess
The beauty of Thy Peace.

—*Whittier.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—
Fifteenth and Race Streets, 10.30 a.m.
Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.
Fourth and Green Streets, 10.30 a.m.
Germantown, 10.30 a.m.
Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.
Frankford, 10.30 a.m.
Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—
Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

Merion, Pa.—
10.30 a.m; visiting Friends are conveyed free of charge by hack from Narberth Station, on the Main Line, P. R. R.

New York City—
East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn—
Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City—
1811 I Street, Northwest, 11 a.m.

Chicago—
Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m.. Adult class at 10.30 a.m.

8th mo. 11th (7th-day).—New York Monthly Meeting at Schermerhorn Street Meeting House, Brooklyn, at 2.30 p.m.

8th mo. 11th (7th-day).—Salem Quarterly Meeting, at Salem, O., at 11 a.m.; ministers and elders, same day, at 10 a.m.

8th mo. 11th (7th-day).—Miami Quarterly Meeting, at Green Plain, near Selma, O., at 10 a.m.; ministers and elders, day before, at 2 p.m.

8th mo. 12th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 42 Fisher Avenue, at 11 a.m.

8th mo. 12th (1st-day).—A circular meeting at Unionville, Pa., at 3 p.m., under care of committee of Western Quarterly Meeting.

8th mo. 18th (7th-day).—Pelham Half Yearly Meeting, at Yarmouth, Ont., at 3 p.m.; ministers and elders, day before, at 2 p.m.

8th mo. 18th (7th-day).—All-day conference at London Grove, Pa., under care of Philanthropic Committee of Western Quarterly Meeting. General subject, "What can we do to make the world brighter?" Sessions at 10 a.m. and 1.30 p.m. Addresses upon the work of the Sunshine Society, Friends' Neighborhood Guild, the Flower Mission, the Children's Aid Society, and the Needlework Guild. Also an address by Mrs. J. K. Barney, of the W. C. T. U.

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8th mo. 18th (7th-day).—Short Creek Quarterly Meeting, at Short Creek, near Emerson and Mt. Pleasant, O.; ministers and elders, day before, at 2 p.m.

8th mo. 20th (2d-day).—Duanesburg Half Yearly Meeting, at Quaker Street, N. Y., at 10 a.m.; ministers and elders, Seventh-day before, at 3 p.m.

8th mo. 20th (2d-day).—Fairfax Quarterly Meeting, at Goose Creek (Lincoln), Va., at 11 a.m.; ministers and elders, Seventh-day before, at 3 p.m.

8th mo. 20th (2d-day).—Indiana Yearly Meeting, at Richmond, Ind. Those desiring to attend will please write to Eliza W. Morris, No. 25 North Twelfth Street, Richmond, Ind., that suitable homes may be provided. A cordial welcome is extended.

8th mo. 24th (6th-day).—Nottingham Quarterly Meeting, at East Nottingham, at 10 a.m.; ministers and elders, the day before, at 2.30 p.m.

8th mo. 27th (2d-day).—Warrington Quarterly Meeting, at Menallen, Adams County, Pa., at 10 a.m.; ministers and elders, Seventh-day before, at 3 p.m.

8th mo. 27th (2d-day).—Centre Quarterly Meeting, near Stormstown (Centre), Centre County, Pa. Note change to this date from the usual time (Ninth month 3d), on account of the Conference at Mountain Lake. Friends from a distance will leave the main line of the Pennsylvania Railroad at Tyrone; take Bald Eagle Valley Branch, 12 miles to Port Matilda Station, where all trains will be met on Seventh-day, Eighth month 25th. Further information can be had from Robert A. Way, Port Matilda, Centre County, Pa.

8th mo. 27th (2d-day).—Ohio Yearly Meeting, at Mt. Pleasant, Jefferson County, O. Friends from a distance desirous to attend will be cordially welcomed and entertained. Mt. Pleasant is on the Wheeling & Lake Erie Railroad, which can be reached by the Wabash at Chicago, Baltimore & Ohio at Wheeling, W. Va., Cleveland, O., Pittsburg, Pa., and Steubenville, O. By reference to railroad guide will be found time of trains at Mt. Pleasant Station. Conveyances will be in waiting. Any other information desired can be obtained by correspondence with W. R. Clark, Emerson, O.

8th mo. 31st (6th-day).—FRIENDS' GENERAL CONFERENCE AT MOUNTAIN LAKE PARK, MD. From this date to Ninth month 6th. See program in issue of Seventh month 14th; railroad arrangements, issue Eighth month 4th, advertising pages; boarding places, Sixth month 30th.

Among the stories in this month's *McClure's* is an amusing yet thought-compelling one about New York shop-girls, entitled, "The Trimmed Lamp," and an East Side school episode, "A Soul Above Buttons," by Myra Kelly.

This month's *Century* contains the first of several articles on "French Cathedrals," by Elizabeth Robins Pennell," with fine illustrations by her husband, Joseph Pennell.

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Let [Truth] and Falsehood grapple; who ever knew Truth put to the worse in a free and open encounter?—*Milton.*

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The many friends of "Rebecca of Sunnybrook Farm" will be delighted to learn that Kate Douglas Wiggin is writing more stories about Rebecca's girlhood. "Jack-o'-Lantern," in this month's *Scribner's*, gives some of her original poetry.

Paul M. Pearson, Professor of Public Speaking at Swarthmore College, contributes to this month's *Lippincott's* an interesting article on "The Chautauqua Movement." As Prof. Pearson spends most of his summers addressing Chautauqua summer schools, he knows whereof he writes.

The influence of the "comic supplement of the Sunday paper" in destroying reverence and making high ideals ridiculous is feelingly portrayed by Ralph Bergengren in this month's *Atlantic.*

Hard bargains, hard words, neglected chances to give help where help was needed, slanders, ill-natured gossip, misrepresentation—all such things are stones in the road. Don't leave them behind you, to plague you when you come that way again, or else to plague some other traveler. Clear up as you go along.—"*The Farmer's Seasons,*" *in Scribner's.*

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 18, 1906.

THE GENERAL CONFERENCE PROCEEDINGS.

The Committee on Publication has decided to print the proceedings of the General Conference at Mountain Lake Park as a supplement to nine or ten issues of FRIENDS' INTELLIGENCER, beginning Ninth month 14th. This will place the report promptly in the hands of every reader of the INTELLIGENCER without extra cost. Additional copies will be printed and bound in cloth for any who order them in advance, and delivered at a cost of fifty cents each, postpaid.

FRIENDS' INTELLIGENCER, including the whole of the Conference Report, will be sent to any address from the first of Ninth month to the end of 1906 for 50 cents. The Conference numbers alone will be sent to any address for 30 cents. It is hoped that many will avail themselves of one of these offers, to send Conference Reports to persons who are not members of our Society or regular readers of the INTELLIGENCER.

Any who desire extra copies, either in the form of supplements or bound volumes, should order them before the close of the Conference, as extra copies will not be printed unless ordered. The papers need not be paid for until during or after Conference, but those desiring reports of the proceedings, other than our regular subscribers, must order them in advance.

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Total,	636

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CONTENTS OF THIS ISSUE.

Good Words.—XXXIII. 517
The Single Eye (Verse) 517
Twentieth Century Religion 517
An American Friend at London Yearly Meeting 520
An Answer to "Just a Few Questions" 521
A Deeper Meaning 521
The Christian Citizen 522
The Literature of the Bible.—XVI. . 522
Editorial:
Free Gospel Ministry 524
Note and Comment 524
The Fifteenth Peace Congress 525
Let Friends Stand Firm 526
Violence of Striking Workmen 526
Notes by the Way 527
Salem Quarterly Meeting 528
"Too Many Conferences" 529
The New Library at Swarthmore .. 530
American Friends in England 530
A Wish (Verse) 530
One Line of Activity for Ministers and Elders 531
Man (Verse) 531
Births, Deaths 531
Notes and Announcements 532
Conference Notes 532
Meteorological Summary for Seventh month, 1906 532
Calendar of Meetings, etc. iii

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GOOD WORDS.—XXXIII.

What is Christ, and where is he to be found? I tell thee then: first he is the great spiritual light of the world, that enlightens every one that comes into the world: by which he manifests to them their deeds of darkness and wickedness, and reproves them for permitting them."

WILLIAM PENN.

THE SINGLE EYE.

If therefore thine eye be single thy whole body shall be full of light.

Love thou the Lord, thy neighbor too, sums the divine behest;
But just what this may mean is many an earnest seeker's quest.
What is it to love God? they ask,
What is the nature of the task?

If God is Truth, then love of truth for some the problem solves;
But what is Truth? asked Pilate and the question still revolves.
Just live the Truth and then discern
The Light within thy being burn.

Shun argument except to know the Truth that others own;
Imagine not with vain conceit that Truth's with thee alone.
But ever keep a single eye
And surely find that God is nigh.

Give up the hope that Truth can be by mortal words defined,
It must be lived, no other way will bring it to the mind;
So let the Light within abound
And learn with joy that God is found.

FELIX A. BELCHER.

TWENTIETH CENTURY RELIGION.

[An address delivered in the Friends' Meeting House at Fifteenth and Race Streets, Philadelphia, on Second month 13th, 1906, by Dr. Martin G. Brumbaugh, now superintendent of schools, Philadelphia, at a meeting under the care of the Membership Committee of Philadelphia Monthly Meeting.]

My Christian friends, ever since I agreed to talk on the subject of "Twentieth Century Religion" I have found my spirit in opposition to my subject. I cannot rid myself of a fact that seems settled in my mind, namely, that there is no time limit to the thought of religion, that religion is the same through all the centuries, and for that reason, any attempt to talk about a twentieth century religion would be manifestly out of place. But I take it that what is really thought in this matter is, not so much what religion is in its essence, as what interpretation this century should give to that religious idea, and what applications of it we can incorporate into our civilization, in order to make it approximate what God would have a great civilization to be.

Unquestionably, we have gone through some pretty clearly-defined spasms of religious interpretation. While the thing itself has been the same, our way of interpreting it has varied from time to time.

Soon after we began to have what we now call Protestant denominations, the breaking up of the religious views of society and the carrying out of one's own free judgment and conscience in the building of a religious creed or a religious life, from that time to this we have had at least three fairly distinct religious activities.

There was a time when we thought that the emphasis of our religious treatment should be an appeal to the feelings of the people, and out of that, in its abuse rather than in its use, there sprang that shameful series of religious persecutions, and so-called religious wars (for no war is religious), with which you are all familiar.

There came a time, after all this struggle of feeling and passion had in part subsided, when men began to organize their religious feelings into some kind of an intellectual formula—some called it dogma, some called it creed—and in the still later times it found its expression in what some choose to call the higher or textual criticism of God's Book. Of course, as any one knows who thinks for a minute, one cannot intellectually formulate religion, any more than he can intellectually formulate any other great conviction of your soul. We certainly are sane enough to know that there are questions above reason, that there are movements in the soul of a man before which his mind must stand in awe. And so all that has passed away, and one is not disturbed nearly so much by the Higher Criticism, and all that sort of thing, as we were a few years ago. It is past, and it is a matter of history more than it is a matter of disturbance to our minds to-day. I think about five years ago every third man with whom I had argument or discussion had something to say about the intellectualizing of God's Book. Nobody worries about it now. It is past.

Later we moved over, or perhaps we are moving over, to a third form of religious interpretation, in which we propose, within the limits of our knowledge and revelation, to lay the emphasis upon the will, and to measure a man's religion by the way he acts, instead of trying to measure it by the way he thinks. If there is any one fairly clear guidance that comes to us to-day in the changed emphasis in religion, it is to be found in the fact that more and more we want men to live their religious convictions; that, in short, by their fruits we are to know them; and these fruits are to be deeds and not thoughts. You will also, I think, understand my thought when I add to that this additional fact, that in our present-day

religion we must more and more see that the Church, or organization which stands for religion in society, is pre-eminently an organization whose business it is to set religious men and women to work.

When I was a youngster, and went to church, all the Church did for me was to preach at me. If it hit me, well and good; if it missed me, that was my loss; but the Church was helpless beyond that. Now, see the change that is coming over our thought about that. Look at the great number of religious activities that supplement the word that is spoken, and the service which is inherently worshipful. I need not go into detail to point out how we have learned to put our Christian people to work; but it does seem to me that we have made a great gain when we have learned to look upon the Church, not as an agency to give us something, but as an agency through which we can give something to another. If we can understand that, and work it out, it seems to me that we shall have honored God and his Church more than in any other one way. It breaks up all the selfishness of religion; and I think I speak reverently when I admit that the man who comes into a church for the sole purpose of getting from it comfort to himself, comes with a rather selfish spirit. But when he comes into the Church, and is fired there with a zeal for holy things, and that zeal enkindled in his soul is strong enough to carry him out to do some work for God in society, then he begins to be worth while as a member of the Church and as a worker in God's sight.

If I may be permitted another suggestion, it is this, that we are face to face just now with a rather imminent peril, namely, the danger of confusing purely moral issues with clean religious issues. I believe in moral things, and I love moral issues, but above them all we must hold clearly to the fact that a morality that is not based upon religion is a form that is dead, and that no man can live to his full and honor his God and himself unless he puts religion into his morality, and never forgets that it is religion. Let us not delude ourselves with any cheapening of what religion is. So long as I take the guidance of man as the standard of my conduct, no matter how high the man is, my conduct is merely moral, no more; it is only when I put my spirit under the guidance of God and recognize that he, better than all other agencies in all his creation, is an adequate guide for my spirit, only then does my life begin to become religious.

The virtue of the moral life is the virtue of conscientiousness; it is the quality of dependableness. Can you trust me? That is the last question of the moral man; that is as far as morality guides, and it is the last word that it can speak to my spirit. But when I come to understand that no thought of my own, or of my fellows, is sufficient to guide me, when I come to understand that God alone thinks the thoughts that are worth following, then I lift myself above human guidance, I put my spirit under the direction of the Divine, and there arises in my soul the great virtue of the religious life, which is the virtue of humility. A man who is not humble does not know God; for the very beginnings of our growth in grace come when we recognize that no power within ourselves or our fellows can answer the last and deepest questions of the soul. And so it seems to me that what we need in this century is a religion that centers a man's confidence and faith in God, and in the adequacy of his message.

In the working out of this, another fact arises which interests me quite a little. I find in the teachings of Jesus of Nazareth, who unquestionably best interprets the Spirit of the Father, the best type of teaching that I know of anywhere in all the world. If we understood his teaching method, aside from its dogmatic purpose, simply as a method of a schoolmaster disciplining the human race, if we understood that, we would get at something like what the Church could do and should do in our present civilization.

I find, for illustration, that he always laid the stress and the emphasis of his appeal upon the will, not upon the intelligence. His great apostle understood this when he said, "Knowledge shall pass away,"—as we know it shall,—that it is not at all an abiding thing. The things that abide are above knowledge. They are the things of hope, of faith and of charity. That faith which sees God in his revelation; that hope which lays hold of God as a guidance in life, and that love which sets up God in the soul and lives him forever.

In the sermon on the mount Jesus teaches with fine discrimination. He says: "Not every one that saith unto me, Lord, Lord, shall enter in, but he that doeth the will of my father.' It is not the man that talks about it; it is the man that hustles around and does it that is worth while.

And again you will remember in a little parable that he gives to his disciples, he pictures a father one morning saying to his two boys, "Go work in my vineyard to-day." One of the boys says, "I won't go"; the other says, "Well, I will." The one who said he would, didn't, and the one who said he wouldn't, did, and then the Teacher asks which of the two did the will of his father? And the disciples said, "Why, of course, the one that went out and worked in the vineyard!" "Why," he said, "you know a thing or two yourselves!" That is what I want you to do; get busy doing those things that stir in your heart, and that need to be interpreted in acts.

You know, when a great Roman teacher spoke to his people, he always appealed to their passions. There was at the end of his address a great burst of eloquence, a summing up in a great climax or peroration of the essential feeling quality of his address, which inflamed the audience, and stirred them to impulsive deeds.

When a Greek teacher spoke to his people he always appealed to reason. There was no burst of applause at the end of the Athenian orator's speech, but the summing up of points. When a Roman teacher spoke to his people he always appealed to emotion. There was an impassioned peroration that aroused the enthusiasm of the masses. And it is said by one who made an analytical study of the two methods, that when a great Roman teacher spoke,

the multitudes said, "How beautiful!" But when a Greek orator spoke, the multitude said, "Lead us against our enemies."

But Jesus put both those ancient methods of teaching to shame by pointing out the fact that the final appeal of all great teaching is to the will, and therefore to action. In the closing part of that great sermon on the mount you will remember the striking parallel that he draws between a wise man and a foolish man: "Whosoever heareth these words of mine and doeth them not, I will liken him unto a foolish man; and whosoever heareth these words of mine and doeth them, I will liken him unto a wise man." The difference between the wisdom that commended itself to the Teacher and the act of a fool was not in the way they heard, but in the way they responded to what they heard. They both heard it; one did it, the other didn't; one was wise, the other foolish. So, it seems to me that we want to lay the emphasis of our religious work in these days upon the conduct of men, upon that conduct as it expresses itself in terms of service to others. You cannot save your life unless you lose it in service to another life; and the great Christian Church has among its great purposes more and more what we call nowadays the evangelical spirit, that takes it out of itself in order that it may come back richer for its outgoing and its service. If I were to put the question very pertinently to you, I should ask you this question: What have you done for Jesus this week? Have you said anything for him, have you done anything for him, or have you carried his blessings and lived in the confident expectation of his help, without ever knowing it was your duty to give that blessing and help to another? Why that is not fair! It is not even common courtesy to a neighbor, much less equity with him.

We hear nowadays a very great deal about a certain matter that pleases us. It is the matter which usually sums itself up in the phrase, "the square deal," and somehow we have gotten it into our heads that this square deal was invented a year or so ago, and that the inventor lives somewhere around the White House in Washington. Nothing is further from the fact than that. The square deal is the religious deal in society. No man invented that; God taught it always; we have just found it out, and, moreover, we have found out only a part of it.

To us the square deal, as we call it, speaks for reform in public service. It stands opposed to graft, pull and solicitation, and that subtle and contemptible word influence, which some men prize so much. Let us look at it for a minute and see whether we can discern in the very quality of our religion what the square deal is, and whether it does not at least in part program present-day religious outlook.

In that same sermon on the mount, to which I referred a moment ago, I find the Great Teacher speaking of three things which he assumes that all of us will do. He does not command us to do them, but, assuming that we will do them—in fact, knowing that we will do them—he tells us how to do them. And I have often asked myself the question why he selected three, instead of four or five, or ten of these things, and why he chose the three he did choose? You remember them? "When you give alms," do not do that like the Scribes, or like the Pharisees, but do it in another way. He goes on to tell his disciples how to behave when they want to help their fellow-man. Of course, almsgiving does not mean simply the dropping of a penny in the blind man's cup down on Thirteenth Street, below Market, as he fiddles and begs; that is a small interpretation of it. Why does a man give alms?

Not long since a man came to my house and told me a story that touched my heart. He said he was a professor of Spanish, French and Portuguese languages; that he had taught for twenty years in the South; that his wife was stricken with a fatal disease, and he had brought her to a Philadelphia hospital, not to be healed, but to have her life prolonged and her death made easy. He was living down in the city somewhere, in a little room, for which he paid seventy-five cents a week, and he was begging his bread wherever he could pick it up, and he came to my house and told me this story, with his sick wife in a hospital. He said: "In two weeks I haven't had a cent with which to buy her one single little delicacy of food, or a single flower to cheer her lonely, suffering days." He showed me his foot, the sole of his shoe worn away, and his stocking gone. He was walking the winter bricks with a bare foot, and he said: "I have come to ask you to try to get some tutoring for me; I do not want to beg; I want to earn my money. Cannot you find some boys in the University that need tutoring in French or Spanish, so that I can earn a little money?" I said to him, "I will take your name and address, and to-morrow morning I will look up some tutoring for you if I can." He thanked me and went out of the house. But he had talked so loud that he had attracted the attention of the family upstairs, and when I went up I found them leaning over the rail crying, and they said to me, "What did you give him?" I said, "Nothing." "You didn't?" "No." "Aren't you ashamed of yourself?" Then I was, and the upshot of it was that the man had not left the house ten minutes until a special delivery letter had to follow his footsteps to his little boarding house. Why did the family insist that that man should have help? Oh, my friends, thank God for the religion in your soul that makes you feel your brother's need, and you give alms; you must, to square yourself with your fellow-man whose need calls out to you, and whose need is your opportunity.

The second of these things that is spoken of begins in this wise: "When ye pray" do not pray in a certain way, but another way. And I ask myself, why does a man pray? What's that for? A little thought explains that. No man who is right-minded and properly organized in his spirit, ever approaches a great problem of his life, or a great service that he is to render to another, that he does not pray—pray. He may not fall upon his knees in the street, but as he walks by the busy rush of his fellows, and amidst the roar of business, he prays, "God help me! God steady me! God keep me!" You do that. You

must do it. Your life is an empty life if you don't do it. You come back from your struggles broken and disappointed, if you do not call to him for help. What do you pray for? To square yourself with God, just as you give alms to square yourself with your fellow-man.

And the third of those things that seem to be set for peculiar guidance at first puzzled me greatly: "When ye fast" do not do it this way, but do it this other way. And I said to myself, What does a man fast for? What has that to do with it? Have you ever been in such a stress of life that you could not eat, even if you would? When mere physical appetite is palled and still, when you are struggling with some great issue in your soul; when God has spoken in the still small voice, and called you to do something which you found it hard at first to do, and you have struggled, and struggled, and struggled, for what purpose? That you might square yourself with your own spirit, fighting down its passions, striking down its weaknesses, crushing out of it its lusts and its sordidness, its meanness and its bigotry, and putting in their stead the larger, clearer call that the Divine rings in the soul that is true—and you fast. You hold yourself aloof from the things of mere physical enjoyment that you may square yourself with yourself.

And now we have the guidance which explains the square deal. A man is dealing squarely when he is right with his fellow-man, right with his God and right with himself; then, and only then, is he all right. And our religion needs to take hold of those three great forces: to touch our brother man and bring him to the Father; to hold steadily to the great central fact in all the universe—the fact that God is, and that he is the rewarder of all those that diligently seek him; and the fact that man must fight himself down until he puts his better self up, and then God can use him.

AN AMERICAN FRIEND AT LONDON YEARLY MEETING.

The first impression of London Yearly Meeting is that of the real Friendly atmosphere of the inner yard of Devonshire House, as we entered for the first time through the arched passage from the turmoil of Bishopsgate Without. One often experiences the difference between the noisy bustle of a city street and the quiet of a meeting-house, but one does not often feel the complete satisfaction of the change of atmosphere that we as strangers expecting to see strange faces felt as we first caught sight of the many Friendly faces and heard the hum of yearly meeting greetings and conversation.

The first session we attended was that in which the invitation to the Five Years Meeting was discussed, so that we had an early opportunity to learn the different English views of American Friends. We were grateful for the sympathetic caution of those who wanted to decline the invitation to send delegates, because the Five Years Meeting does not include all of us, but we could not see why a hearty acceptance should offend any of us. Every attempt to bring the different types of Friends together if done in the right spirit, must only tend toward the much-desired breaking down of prejudices between all those who bear the name of Friend, and toward the consequent strengthening of the whole body in the spirit of Christ. At the session on Sixth-day morning devoted to the consideration of the state of Society, one could not help feeling how wide is the range of belief in London Yearly Meeting, and yet how the spirit of love and service binds all the members together. However much we may differ from each other in points of doctrine, surely we must all as Friends find common ground with Dr. Sylvanus Thompson when he says that we have a mission as Friends as well as Christians, and that what the world needs to-day is the Christ, the Christ within. As many know, there is no asking and answering of separate queries in the yearly meeting. The whole session is devoted to the general spiritual outlook and the absence of detailed discussions regarding the truth of query summaries seems to us to promote a larger and more helpful view of the subject. Many of us felt that the influence of this morning session was continued in a very real measure into the Young Friends' meeting of the evening. The remarks of Edward Grubb, T. Edmund Harvey and others who opened the meeting, were followed by short messages from many young people. With the knowledge that a large number of those present were very actively engaged in the service of Christ, the faintest heart must have gone away with a more earnest prayer that he might be henceforth a truer disciple. On Seventh-day morning the simple earnestness of Margaret Clark, a young girl who has been at work among the South African women and girls, teaching them how to use their spare time in spinning and weaving, was also an inspiration.

On First-day morning some of us attended Westminster Meeting. Dr. Thompson and his family attend here regularly; also Percy Bigland and his wife, and Joseph Elkinton and his wife were there on this particular morning. It was very good to shake hands with these Friends and to be welcomed also by Anna Littleboy, sister to William Littleboy, of Woodbrooke, who had given us one of our most helpful Sunday afternoon lectures. We were invited to the home of Kingston Fox to dinner, and spent a pleasant afternoon here with the family of one of our Woodbrooke friends. In the afternoon we were invited to Percy Bigland's home in Chelsea and remained after tea, with Joseph Elkinton and several others, to a little meeting held in the old studio of the house. This meeting is held on First-day evenings for those who find the distance too great to attend Westminster twice in one day. It reminded one of "the ideal Friends' meetings" in the early days, spoken of in the introductory chapter of T. Edmund Harvey's "Rise of the Quakers."

The subject for Second-day morning was "The Wider Fellowship," one of most vital interest to English Friends, as it involves the great question of

extension of membership in the Society to the great body of adult school members, and more especially the question of whether the organization of the Society should be adapted to these needs, or whether it is already broad enough in spirit to include all who desire to become Friends. The answer seemed to be reached by one who said, "We shall not win people by showing them how like other churches we are, but by what we have that is better. A living silence appeals to all who are seeking the truth. We must have a solemn sense of what our meeting means and invite others to what we ourselves enjoy." Another most interesting session was that devoted to the subject of education. T. Edmund Harvey spoke here of the great work of the Central Education Committee in drawing schools into a single system, of its quiet methods in bringing to bear the experience of schools in different parts of the country, and of trying to secure better salaries for teachers. It has formerly proved more profitable to rear chickens than to rear Quakers. It should not be the desire to turn out mere numbers of children. They should be shown the beauty of Friends' principles through the revelation of the lives of early Friends and in other ways. Our Quaker system is not a denominational one in a bad sense; there is not the selfish idea of proselyting, but of turning out men and women imbued with the Spirit.

On Seventh-day afternoon, and at other times between the sessions of the yearly meeting, we found time to visit some places of interest in London. . . . We returned to Woodbrooke grateful indeed for the opportunity of five days at London Yearly Meeting, more fully convinced of the wonderful work being done by Friends in England, through foreign missions, the Home Mission Committee, the Adult School Movement, and in many other ways.

Edith M. Winder.

AN ANSWER TO "JUST A FEW QUESTIONS."

I desire to make a brief reply to the questions so kindly and courteously propounded by Yardley T. Brown. It may be a relief to him to know that we all alike desire to secure abstinence from the use of tobacco at Swarthmore. The present method of doing this is by substituting self-government for prohibition. Our difference is not in principle, but in the method of attaining the result desired by all.

In these days of self-government of college students under proper guidance and care, it may be of interest to consider the origin of this system in our country. A visit to the University of Virginia some years since revealed to me the fact that these modern efforts in this direction are not without an early precedent. The third president of the United States, Thomas Jefferson, was devoted to many good works, and among these he was a most enthusiastic educator. He labored for the establishing of a system of public schools in every State, also State colleges, and a State university in each. The University of Virginia, at Charlottesville, Va., is a fine example of this work. That University was just a half century old the year Swarthmore was opened in 1869, having been opened to students in 1819. From the first it was governed by a "Board of Visitors," and the presiding officer of this board was the rector. This position was held by Jefferson the rest of his life. He expressed his idea of student government in the following remarkable passage. This passage, from the pen that framed our Declaration of Independence, should be familiar to every college officer and college student of our country. It is as follows: "The best mode of government for youth in large collections is certainly a desideratum not yet attained by us. It may be well questioned whether fear, after a certain age, is a motive to which we should have ordinary recourse. The human character is susceptible of other incitements to correct conduct more worthy of employ, and of better effect. Pride of character, laudable ambition and moral dispositions are innate corrections of the indiscretions of that lively age, and when strengthened by habitual appeal and exercise have a happier effect on human character than the degrading motive of fear. Hardening them to disgrace, to corporal punishment, and senile humiliations, cannot be the best process for producing erect character. The affectionate deportment between father and son offers, in truth, the best example for that of tutor and pupils, and the experience and practice of other countries in this respect may be worthy of inquiry and consideration with us. It will then be for the wisdom and discretion of the Visitors to devise and perfect a proper system of government which, if it be founded in reason and comity, will be more likely to nourish in the minds of our youth the combined spirit of order and self-respect so congenial with our political institutions, and so important to be woven into the American character."

This famous passage may be regarded as the origin of the honor system in the United States. It is now about ninety years since this system was thus inaugurated by Jefferson, and it is successfully practiced in the great university founded by him at the present day. Thus the ideals of self-government at Swarthmore in the main conform to those of Thomas Jefferson.

Edward H. Magill.

A DEEPER MEANING.

In the Philadelphia *Press* of the 1st inst. I find an interesting editorial under the caption, "Fire as a Temperance Agency," in which the statement is made that the 3,000 owners of the high license saloons opened in San Francisco, this month, are greatly disappointed in the amount of business they are doing. The San Francisco *Chronicle* is quoted as saying that this "can only be accounted for" by the theory that drinkers have been cured by an "enforced abstinence of seventy-nine days." The *Press*, however, seems to advance the idea that this changed condition is mainly due to the diminished amount of money that the people have now to spend for liquor.

The editors of the two great newspapers named may be right, in some measure, in crediting the diminution of drinking among the San Franciscans to "enforced abstinence" for a time and the scarcity of funds—but is it not reasonable to assume that this is but the logical result of another great cause—the touching of the conscience of the community? Men are always sobered, and often sobered for keeps, as they stand stripped and helpless in the presence of the awful forces of nature—which they know are "held in the hollow of His hand." They who "come up through great tribulation" are almost sure to remain upon a higher plane than before. During those awful nights when earthquake and fire were consuming the great city, thousands of moderate drinkers who, a week before, were visiting places of conviviality, were standing close by the side of wives and children, out under the stars; and as they contemplated the apparent destruction of everything but their family ties, they pressed the hands of the loved ones and made vows for better living. A new manhood was born in those hours of awful travail, and it will live.

To paraphrase a noted declaration that once resounded throughout our country, God reigns and the city of San Francisco still lives. But it lives, in some degree, a new life. And while the matchless men of affairs are busy rebuilding "The City Beautiful," the Great Architect already will have made a nobler manhood to occupy it—a people of greater sobriety, even reaching beyond the confines of appetite into the realm of righteousness.

Verily, in this report about the saloons of San Francisco, we may find reason for the hope and belief that the more splendid city which is to arise upon the ruins of the old will be typical of the moral growth of the people thereof who, even now, seem to be rising "on stepping stones of their dead selves to higher things." YARDLEY T. BROWN.

THE CHRISTIAN CITIZEN.

"Christian citizenship," in its popular acceptation is too often merely a "glittering generality." The Christian citizen is a unit of power. He is an individual of importance; frequently of much more importance than he suspects himself to be, for the chances are that his self-estimate—based upon ideals broad and high—is modest, being tempered with humility.

His influence may be more or less far-reaching. But it is sure to be felt; and through one channel or another—mostly through innumerable channels—it extends from the home, the social center, to the seat of government, the civic center of the land. Nor, indeed, is it circumscribed by boundary lines. It permeates the atmosphere of all lands.

In the home he is an element and an example of cheerfulness, steadfastness and cleanliness in life and language. His wife is a recognized partner in the home firm; and "without regret or shame" shares with him the loss and gain, the burdens, toils and honors of their united life. His children are acquainted with him. They delight to yield him respect and obedience, the "sweet reasonableness" of which they are early made to understand. He is at once their law-giver and companion; their playmate, counselor and sure friend.

His neighbors respect him; often unconsciously expect of him the helping hand or the helpful counsel which he is ever ready, though not officious, to bestow. His presence among the people is ever a rebuke of sin and of vulgar self-assertion; ever an incentive toward nobler ambitions, and truer purposes and deeds.

In the church he is a factor for righteousness; sincere and unassuming; offering his work and his worship with whole-hearted simplicity, as unto God. If he serve, it is with dignity, forbearance, and faithfulness. If he rule, it is as if he were servant of all. Leading or following, it is with that spirit of Christ which delights in the accomplishment of the Father's will.

In civic affairs he regards it a matter of duty to be rightly informed in respect to conditions in State and nation. How otherwise can he express an intelligent opinion or preference concerning them? And this expression, whether by voice or vote, he esteems one of his paramount duties as a "Christian citizen." His vote, therefore, must be cast, as his church service is rendered—as unto God.

It may occur that the Christian citizen is a woman. If so, her claim to the title is laid upon the same basic principles as those which have been indicated. Instances of feminine Christian citizenship abound in every community. Eminent examples might easily be multiplied. Almost without exception are suggested the names of Elizabeth Fry, Harriet Beecher Stowe, Mary Lyon, Frances E. Willard, Clara Barton, Mary H. Hunt—so lately passed to the "better country"—and notable among them the Baroness Bertha von Suttner, whose noble pleadings for peace among nations merit for her the appellation of a Christian citizen of the world.—*H. L. B., in Messenger of Peace (Richmond, Ind.).*

THE LITERATURE OF THE BIBLE.—XVI.

In Hosea we have a prophet-poet of more varied power than Amos. He sees the approaching ruin of Israel, and proclaims it as relentlessly as Amos, but with far more tenderness and sympathy. Of course, part of this comes from the fact that he lives nearer to the calamity and that his home is in Israel, but he is certainly of a more tender, sensitive nature than Amos. He does not reason with his hearers as Amos does, but simply expresses the convictions and longings that have taken possession of his spirit. His passionate style of utterance makes the book more difficult than Amos, especially as it has also made interpolations easier.

Chapters 1: 1-9 and 3: 1-4 tell the story of the sorrow of Hosea's life, and how in the midst of his grief there came a new revelation of Yahweh's rela-

tion to Israel. Chapters 2: 2-5, 8-13, 17 may be the original poem of Hosea in chapter 2. Certainly a good deal of the material in chapter 2 is interpolated, but it is so well done that it is most difficult to draw the lines. All the material is undoubtedly poetic, but has been mutilated.

In chapter 4: 1-19 we have a discourse more like that of Amos. "Strophe 1 (vs. 1, 2, 3) describes the situation; strophe 2 (vs. 4, 14d, 5, 6) places the responsibility upon the priests; strophe 3 (vs. 7, 8, 9, 10, 12a) describes further the priests' responsibility; strophe 4 (vs. 11, 12cd, 13, 14abc) pictures the madness of the people in their sensual indulgence; while strophe 5 (vs. 15, 16, 17, 18, 19) depicts Israel's sins and her consequent destruction." * Chapter 5: 1-14 is also a discourse, proclaiming Israel's sins. It consists of four twelve-line strophes. Strophe 1—vs. 1-3; strophe 2—vs. 4-7; strophe 3—vs. 8-11; strophe 4—vs. 12-14. It will be noticed that these strophes are longer than those found in Amos, those in chapter 5 containing twelve lines each.

A passage which shows something of the power of Hosea is found in 5: 15 to 6: 6:

"I will return again to my place
Until they are confounded;
In their distress they will seek me
Saying, 'Come and let us turn unto Yahweh,
For he has torn that he may heal us,
And he has smitten that he may bind us up,
He will revive us after two or three days,
He will establish us that we may live before him,
Yea, let us know, let us be zealous to know Yahweh;
When we seek him then we shall find him,
His going forth is certain as the gray of morning,
He will come as the winter-rain and as the spring-rain which waters the earth.'"

"What can I make of you, O Ephraim?
Since your love is like the morning cloud,
Yea, like the dew which early goes away?
Wherefore I have hewn them by the prophets,
I have slain them by the words of my mouth,
And my judgment is like the light which goes forth;
For it is love that I delight in, and not sacrifice,
Knowledge of God and not burnt offerings."

Here Yahweh is represented as carrying on a soliloquy in which he represents to himself the words of repentance with which Israel will come to him when he withdraws from them. One wonders if this hymn of repentance could have been one that was known and used by the people. Here it represents somewhat the same conception that "the day of Yahweh" does in Amos. The people think it doesn't matter how they live, for Yahweh is always waiting to receive them. And what could be finer and stronger than Yahweh's reply to this light-minded repentance? Because he has found that their love is only like a morning cloud he has found it necessary to hew them by the prophets in order that they may know that it is "leal love" that he desires above all things. Chapter 6 is certainly one of the finest couplets in the Old Testament.

Chapters 7-11 are most graphic descriptions of Israel's sin and folly and Yahweh's dealing with her. They are written mostly in twelve-line strophes in the trimeter movement. They can never be half-appreciated until they are retranslated and reprinted.

In the eleventh chapter we have another passage in which Hosea rises far above any of his predecessors or contemporaries. In most of the book he has represented Israel as the unfaithful wife of Yahweh, but here the figure changes and Israel is a child whom Yahweh has loved and taught how to walk.

"When Israel was a child, then I came to love him,
And out of Egypt I called him to be my son,
The more I called them, the farther they went away from me,
They kept sacrificing to the Baalim, making offerings to images.
Yet it was I who taught Ephraim to walk, taking them up in my arms,
But they knew not that I reared (?) them.

"With the cords of a man I drew them, with bands of love,
And I was to them as one who lifts up the yoke from their jaws
And I inclined unto him and would give him to eat.
But he must return to the land of Egypt,
Or Assyria will be his king,
For they have refused to return (to me).

"And so the sword shall whirl in their cities
And will destroy their branches,
And will devour them in their fortresses;
And my people having wearied me with their rebellions,
Unto the yoke Yahweh will appoint them,
Since he has ceased to love them.

"How can I give thee up, O Ephraim!
How can I surrender thee, O Israel!
How can I make thee as Admah!
How can I place thee as Zeboiim!
My heart is turned within me,
My compassions are kindled within me."

In the second strophe the figure changes again. Israel is a team of oxen and Yahweh the driver; he is kind to them, driving them with bands of love, making the yoke easy and feeding them, but they do not understand. Hence strophe 3 enlarges upon the calamity that must come—the yoke of captivity, since they have rejected Yahweh's yoke. The fourth strophe expresses in the passionate way so characteristic of Hosea, how Yahweh yearns over those whom he has loved and led, but must destroy. There is almost certainly another strophe belonging to this poem, but its translation is exceedingly difficult.

In chapters 12 and 13 the coming distress of Israel is placed always in close relation to this sorrowing love of Yahweh, and the book probably closes with 14: 1:

"Return, Israel, to Yahweh, thy God,
For thou hast stumbled by thine iniquity."

Selfish men may possess the earth; it is the meek alone who inherit it from the Heavenly Father free from all defilements and perplexities of unrighteousness.—*John Woolman, in the "Word of Remembrance and Caution to the Rich."*

One of the mightiest conceptions that ever swayed the mind of man is the Christ of the ecumenic creeds. Those creeds register the results of centuries of thought; they set forth the finished product of a long development.—*Nathaniel Schmidt, in "The Prophet of Nazareth."*

* The International Critical Commentary. Amos and Hosea, page 248. The translations in this lesson do not exactly follow that of W. R. Harper, but almost.

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FREE GOSPEL MINISTRY.

Basing their belief on the teachings and practice of Jesus and the apostles, George Fox and his followers have borne a strong testimony against the system of paying money for the preaching of the gospel. There are many Friends at the present time who think that this testimony should be confined entirely to our own membership, and that it is not for us to condemn the practices of Christians of other denominations who do not see as we do, and who believe that a minister with his outward needs provided for can do more for his flock spiritually than if he had to give most of his time and thought to earning a living.

Let us consider some of the reasons why Friends feel that a paid ministry is not desirable. One is that when a man is paid for his sermons by those who listen to them, it is not easy for him to proclaim any truth which he knows will not be acceptable to his hearers. Another reason is that when a man is required to preach a given number of sermons during the year it is not probable that he will always have a living message, and a sermon made up of words without the spirit is profitless. A third reason is that professional ministers are in a class by themselves; they lead a different life from their parishioners and are therefore not in a position to give them counsel suited to their needs. There are doubtless many in their congregations who could give living messages if they had the opportunity, but it is the custom for them to listen and for the minister to speak.

On the other hand, we may as well admit that our "free gospel ministry," while right in theory, has failed to meet the needs of our Society, because it is not free in the sense intended by Jesus and the disciples. There are many meetings where the people assemble week after week and no word is spoken. There are many other meetings where one or two Friends do the preaching, and the rest take it as much a matter of course that nothing will be required of them but to listen, as if these Friends were paid for their sermons. Then again there have been many ministers among us who have not only made it a point to go to meeting "empty," but have done so little real thinking during the week, and have allowed themselves to remain so ignorant of the vital issues of the world, that their sermons week after week have consisted of a number of set phrases and Bible quotations, given in a different order, it is true, but seldom reaching the hearts of their hearers. These ministers were good people, and their words were spoken in love, but they mistook the shadow for the substance.

Paul wrote in his epistle to the Corinthians: "We received not the spirit of the world, but the spirit which is from God, that we might know the things that were freely given to us of God; which things also we speak, not in words which man's wisdom teacheth, but which the spirit teacheth." As one sits in a meeting for worship, with the spirit eager to receive the outpouring of the Divine Spirit, often some thought takes hold of the mind with especial power. Then should come the question, Is this thought meant for others as well as for myself? Ought I to share it with those around me? In the silent waiting that follows the asking, the answer will be given. Sometimes another will arise and express that very thought, and there will be no need for its repetition. Sometimes the feeling that the thought should be uttered will grow stronger and stronger, and if it is withheld spiritual growth will be hindered.

Let us get away from the idea that there is something mysterious or miraculous about God's call to service. Knowing that he speaks to every human soul let us yield to each little requirement as it is made. The person who feels it right to deliver a message to-day may never again have a like service required of him, or it may frequently be his duty to act as God's messenger. And let us realize that we need the power which comes to us through the Holy Spirit, just as truly in every other service required of us as we need it in the vocal ministry.

There are very few of our meetings at the present time where the members generally feel free to utter the thoughts that are given them. If any one were moved by the Spirit to read a chapter in the Bible, should he not feel at liberty to do so? If any one were moved to recite or read a poem that had helped him, and might therefore be helpful to others, should a hindrance be put in his way? On the other hand, should any who are accustomed to speaking take up so much of the time of the meeting that there is no opportunity for the timid souls to express themselves? If we would indeed have a free gospel ministry we must burst the bonds of tradition that are choking our spiritual life. Having done this we may pray in faith for a fresh outpouring of the Holy Spirit upon us.

Every day there comes increasing evidence of the growth of public opinion in favor of international arbitration as a substitute for war. The *London Times* has so long treated this as a quixotic idea that it almost startles us to find the following paragraph in an article by its military correspondent: "As time goes on, and opinion becomes more set than it now is upon the abolition of all appeals to arms, each resumption of the sessions of the Peace Conference might well be marked by the addition of fresh cases

susceptible of being embodied under the heading of obligatory arbitration."

A leading article in the same influential organ closes with the following sentences: "Let The Hague Conference devote its energies to introducing that obligatory principle which was so unfortunately dropped out from the arbitration scheme of 1899. Let it extend steadily but not hastily the cases which may be covered by an ordinary arbitration treaty between two or more nations. Steps of this kind, humble as they may seem, can never be effaced; their mere enactment fosters and educates opinion; and their cumulative effects may be to render inestimable services to the cause of peace."

The American Peace Society has come to the conclusion that there is no better field for the propagation of peace principles than among workingmen; a committee has been appointed for this purpose and has outlined a plan of work which contemplates the obtaining of resolutions from organized bodies of working men in favor of action by the coming Hague Conference to secure: (1) Limitation of armaments as proposed by the House of Commons. (2) A general arbitration treaty for all the powers. (3) Exemption of unoffending private property from capture at sea in time of war. (4) Provision for a regular world assembly to meet at stated intervals. The work of the committee will further be directed toward impressing upon working men, by means of lectures and literature, the evil social and economic effects of rivalry of armaments, the promotion of better international relations through friendly intercourse and correspondence, the holding of national conferences for the thorough discussion of the various aspects of the peace problem, etc.

It is cause for encouragement that the Pope of Rome is using his influence in favor of total abstinence. A letter from him read at the National Catholic Total Abstinence Union grants plenary indulgence to the members on certain specified days, and also "an indulgence of seven years and seven times forty days to present members and future members on five days in the year," on certain specified conditions. The letter further says: "We permit all these indulgences to be applied as suffrages to the souls in purgatory. It is our hope that by conferring such abundant favors, not only bishops, priests and men of religious orders, but also the rest of the faithful may resolve to bear witness to their regard for the Union and become members of it."

Our first impulse may be to smile at the thought that it is within the power of any man to shorten by a written edict the time spent by souls in purgatory. But if it be true that "the next life is but the continuation of this, and we begin there just where we leave off here," there is little doubt that most of those who abstain from intoxicating liquors here on earth will begin the next life on a much higher plane than if they had indulged their appetites. It is always a matter for congratulation when any one who has as much influence over the minds and actions of others as has the Pope, exerts that influence in the right direction.

The British people are awakening to the fact that their boys are being stunted and demoralized by the cigarette habit and are urging the passage of a law forbidding the sale of cigarettes to boys under a specified age. In Pennsylvania it is against the law to sell cigarettes to any minor, and to sell or give tobacco in any form to boys under sixteen, and yet it is probable that one-half the boys in the cities and large villages between the ages of six and sixteen do more or less cigarette smoking; and it is certain that there are thousands between these ages who are victims of the cigarette habit. It is clear, then, that what we need is not more law, but an arousing of the public conscience. Officers who are themselves users of tobacco cannot be depended on to enforce the laws that have been enacted. As long as most of our eminent citizens and most of our college boys are smokers the boys will smoke also. When those who are older realize that the present degeneracy of American boys is due to the example set by them, let us hope that they will be willing to help make a new fashion—the fashion of having clean breath, steady nerves and muscles under perfect control.

THE FIFTEENTH PEACE CONGRESS.

Arrangements are now practically completed for the Fifteenth Universal Peace Congress, which will open at Milan, Italy, on the 15th of September. It will be held under the patronage of a distinguished Committee of Honor, of which the Italian Minister of Foreign Affairs, Signor Tomaso Tittoni, is the president, and the Marquis Ettore Ponti, Mayor of Milan, the secretary. The first session will be held at 9 o'clock Saturday morning, September 15th, in the large hall of the Villa Reale, in the Public Garden. The Congress will be opened by an address of welcome by the Mayor of the city. The members of the Congress will be given a banquet by the Municipality of Milan, and there will be fetes and receptions, and a Garden Party at the Villa Reale. During their stay at Milan the members of the Congress will have free admission to the museums and art galleries of the city. There will be reduced rates on all the Italian railways. Our Italian friends have gone to great pains to prepare the way for a large and successful meeting. Milan, the headquarters of the Lombard Peace Union, is the chief centre of the peace movement in Italy, and our colleagues there, with the veteran E. T. Moneta at their head, deserve the reward of a large and influential Congress. We believe they will have it. The Simplon Exposition, with the beautiful Peace Pavilion and Exhibit, will, doubtless, much increase the attendance. Good delegations are expected from all the countries of Western and Southern Europe. We cannot say yet how large a number will go from this country. The American peace Society will have five or more repre-

sentatives, and other peace societies and organizations interested in the movement are expected to send a number of delegates. Under the distinguished patronage of the Italian national government and the municipal government of Milan, the Congress will necessarily add much strength and prestige to the peace movement throughout the peninsula and, indeed, all Southern Europe.—*Advocate of Peace (Boston)*.

LET FRIENDS STAND FIRM.

In his inaugural address of Third month, 1899, President McKinley used this language: "We want no wars of conquest; we must avoid the temptation of territorial aggression. War should never be entered upon until every agency of peace has failed. Arbitration is the true method of settlement of international as well as local or individual differences." What a hopeful promise this was for the peace and prosperity of our country. I believe President McKinley was sincere, and as an individual would have been glad to see the promise fulfilled; but within one year the little Filipino Republic was crushed under the iron heel of our aggressive war.

On the first of this month our Secretary Root made a memorable address at Rio Janeiro, to the people of Brazil. He said: "We wish for no victories except those of peace. We wish for no territory except our own, and no sovereignty except over ourselves. We deem the independence and rights of the smallest and weakest member of the family of nations entitled to as much respect as those of the greatest empire, and we deem the observance of that respect to be the chief guarantee for the weak against the oppression of the strong. We neither claim nor desire any rights or privileges of power that we do not freely concede to every American republic."

This is a noble declaration, and I think sincere on the part of Secretary Root. Can we practically carry it out? Not unless the people, the sovereigns in a republic, demand it. Last week's INTELLIGENCER showed how heartlessly the cotton manufacturers got a bill through Congress doubling the cost of clothing to the people of the Philippines. President Lincoln seemed to have a prophetic vision of the present struggle of the great money power with our republican government. He said, not long before his assassination: "I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. As a result of the war corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people, until all wealth is aggregated in a few hands and the republic is destroyed. I feel at this moment more anxious for the safety of our country than ever before, even in the midst of war."

This question is now livingly up to our country. Our great statesmen so recognize it, our President among them. I appeal to our Friends to help sustain them in making good the inspiring promise of Secretary Root, which has created a great wave of enthusiasm and hope in South America. We, the people, must enable our Government to make good these high pledges of faith and honor. Our Society of Friends should be foremost and stand firmest for keeping these promises of freedom inviolate, as we have been pioneers for justice and freedom ever since our organization. We have been in some degree swept from our moorings by the great wave of imperialism that has deluged our country for a time. Let us regain our standing, and to peace and freedom give our earnest support. DAVID FERRIS.

Eighth month 9th, 1906.

VIOLENCE OF STRIKING WORKMEN.

[By Prof. Nicholas Paine Gilman, of Meadville, in *The Exponent*.]

Strike violence is not theoretically commended by the best leaders of the trades-unions; but it occurs at times on a disgraceful scale, as the report of the Anthracite Strike Commission of 1902, for instance, said. What, then, we naturally inquire, is the attitude of the unions themselves and of their leaders toward such violence when actually committed? This is their usual method. First, a determined effort is made by even the wisest and the most peaceful leaders like Mr. Mitchell to minimize the extent of the violence committed. This is done at the time, in their meetings, and in their journals, and in later books on the labor question. Second, the claim is commonly made that the unions are not responsible for murders and other acts of violence committed by unionists, "without its consent, sanction, or approbation, and even in direct contravention of distinct and specific orders to maintain peace." Is Mr. Mitchell, who uses these words, so naive as to clear all unions of complicity or responsibility unless they have given express "consent, sanction, or approbation" to a particular murder, or distinct and specific orders, which can be produced in court, to blow up a certain house with dynamite? Third, what do the unions actually do when a unionist is accused before a judge of murdering a non-unionist, or of a lesser crime? They furnish him immediately the help of able counsel. This is only fair, of course. The more troublesome question remains, What do they do if the man is convicted? Do they, as one might expect of such proclaimers of peace and good will, at once expel the offender and make a generous contribution in aid of the suffering family? Such cases may have been heard of; but, if they have happened, they have not had much success in making themselves widely known. The recent Commissioners of Labor are as ignorant of such events as all others are. The guilty man retains his membership, and is a hero probably to a large part of the union.

What is to be done about stopping violence? Among other things I should say that economists, at least, should frankly declare to our friends, the leaders of the trade-unions, and with the interests of the union sincerely in view, that they should take a much less ambiguous or purely academic attitude toward the

actual offences committed by unionists. The unions can stop most of the violence if they wish to do so! Let the unions, then, refrain from the repetition of obvious platitudes about the desirability of peace, and set themselves to investigate all cases of probable violence, and punish guilty members, as they have power, by fine or expulsion. If the power is not given by the constitutions of the unions, it should be. So doing, they would convince the world in general of their sincerity. If the officers have not in fact the personal ability and the official power to make the unions clear their skirts of blame, let them protest publicly and resign their offices. A few resignations of this sort would not fail to have a helpful effect.

In the case of violence in labor disputes, enforce the laws against disorder and crime as speedily and thoroughly in the case of a trade-unionist as in the case of ordinary men who realize that their first business and their last business, as citizens, is to keep the peace. That is what we have a right to say to cowardly mayors and sheriffs and hesitating governors.

If I were to suggest any change in the present laws, I should favor the entire abolition of picketing in any shape. It is an antiquated institution, quite out of date in a time when the printing-press in one way or another can inform every workman, in or near a particular place, that a strike is on, and give him the reasons why he should join them. So-called "personal persuasion" during a strike is probably, at the best, an impertinence; at another slight remove, it is verbal menace, and the line between this and a blow is easily crossed. All the gains that can be made by legitimate picketing are of small account, and the entire abolition of the practice would help the reputation of the unions far more than it would diminish their rightful powers.

The main trouble in the violence attending too many labor disputes is that spirit of lawlessness which we see all around us in these days from the highest stations in the United States to the lowest, from the richest to the poorest, and, one might add, from the most philanthropic to the least. Persuade yourself that the end you desire is good, and then persuade yourself that the means nearest to your hand is right, because your end is so good and your character so pure, then you have the whole art of lawlessness at work! Immediate and thorough enforcement of the existing laws against all who practice such logic is the remedy, from fine and imprisonment up to a salutary whiff of grape-shot if necessary (this is sometimes the most merciful of punishments). Our business just now in this direction is elementary, to teach individuals and corporations, railroads and trusts, unionists and non-unionists, employees and employers, to keep peace and order, obeying the plainest commandment of the primary laws of civilized society.

"Where the spirit of the Lord is, there is liberty." Where liberty reigns, uniformity is impossible.—*Nathaniel Schmidt, in "The Prophet of Nazareth."*

NOTES BY THE WAY.

From Peach Pond Meeting, the 29th of last month, we went to the Purchase neighborhood, making our first visit to the home of Ellwood and Luella Burdsall. A home upon a hill, we can toss a stone into the traditional "land of steady habits"; have a fine view of the Connecticut farms and the green hills of Westchester County, while a mere turn of the head brings the Sound and the shores of Long Island into the field of vision. The home of James S. Haviland and family again becomes our pleasant stopping place. This home has lately been sold, and a house which has dispensed the highest type of Quaker hospitality for half a century, will pass into the hands of strangers. Land in this part of Westchester County is much more valuable for country seats for New York's rich men than for agricultural purposes, so that economically one can easily see the wisdom of unloading the paternal acres, however much he may regret the breaking of old ties and associations. Changing social and industrial conditions have their drawbacks and their elements of danger, yet let us hope that in the long run the general good may be advanced, while the virtues of the simple life become the possession of the aristocratic and the wealthy.

* * *

We partook of the hospitality of the Field sisters, following the meeting of ministers and elders on the 30th of last month, and on the following day attended Purchase Quarterly Meeting, which was well attended. The conference held by the Friends' Association in the afternoon was a thought-provoker in more ways than one. The discussion of the topic, "Tradition and Independence," occupied the afternoon session, being opened with an excellent paper by Ellwood Burdsall. Mary Travilla was present at both these meetings, and had helpful service in them.

* * *

The morning of the third instant we turned towards Canada, going by way of the Hudson valley to Albany, and then westward to Rochester, crossing Lake Ontario by boat to Pictou. Here our friend Isaac Wilson met us in the early morning, and drove us five miles "down the pike" to his home in Bloomfield. On First-day morning the meeting for worship was attended, a large company being present. The evening before a reception was given to Elizabeth Stover and the other visitor, at the commodious home of Edgar Mastin. Many Friends were present and a most pleasant evening was spent. A meeting was held First-day afternoon, at which an address was delivered on "Present-day Quakerism."

* * *

Bloomfield has taken on new life aspects within the past few years, the establishment of large canning factories bringing a new element to the village, and one which ought to be susceptible to practical Friendly influence. Our meeting house, a comfortable and commodious structure, is situated half a mile from the hum of the village's industry, but not

too far away, it would seem, to make it the center of a round of helpful activity for the good of the community. Of this we hope to have more to say in the future. Where Isaac Wilson ministers one would expect to find forceful Friends, and he is not disappointed. From them an adequate leadership to meet the present social, intellectual and spiritual needs of the neighborhood ought to, and, we believe, will be secured. The promise of increased industrial prosperity seems to carry with it an obligation to promote the Friendly faith and testimonies in practical and helpful ways.

* * *

Religiously the situation in Bloomfield is the least bit peculiar. There are three Friends' meeting houses in the little village. The Methodist Church represents the popular trend, socially and theologically, and a struggling Universalist congregation, now homeless as to a church building, meets this summer in one end of our meeting house. As to the organic and expressed liberal religious need, our Society ought to afford an adequate supply, and we hope it will. Two Orthodox Friends' meetings occupy the over-crowded ground, but we cannot say that they do so competitively. When the so-called Orthodox body adopted the pastoral system, and the popular form of religious service, the conservatives as to method became dissatisfied. They either withdrew or were driven out, according as you hear the story of the contending factions, and built a new meeting house. Both of these bodies are excessively evangelical as to doctrine, the one being nearly Methodist as to manner and method, and apparently containing little that is Friendly but the name. How much real friendliness there is lying around loose where it requires three separate houses to religiously shelter the Friends in a village of four of five hundred inhabitants, is a question about which the less said the better. With a genuine fellowship of the spirit, divergent doctrines could not separate those who had the Friendly faith and the Friendly method.

* * *

We have now been four days under the banner of the Lion and the Unicorn; the Stars and Stripes have given place to the unfamiliar Union Jack; instead of the face of President Roosevelt paraded for common and sometimes vulgar advertising purposes, we see King Edward. Yet it is hard to tell with our eyes shut when we pass from the land of the eagle to the dominion of the British lion. We fancy that much of what passes for national egotism, not to mention national prejudice, is about as formless and void as the imaginary dividing line between the nations. Still, we rather like the Canadian man or woman, to the manner born, who thinks the Union Jack the handsomest flag that floats (though as to that we are color blind), and who believes that Canada is the most hopeful among the nations, while we look across the line with increased love and admiration to that country which is our land, and to that spot which is our home.

H. W. W.

SALEM (OHIO) QUARTERLY MEETING.

The quarterly meeting is held at Salem, Ohio, in the meeting house in which Ohio Yearly Meeting is held every other year. It is made up of two meetings —Salem Monthly Meeting and West Monthly Meeting—each consisting of one particular meeting. Connected with Salem were formerly meetings at Columbiana and Carmel, near Rogers, and earlier still at other places within driving distance of Salem. At Carmel the brick meeting house is still standing, and one Friend drives from that neighborhood to meetings at Salem. At Columbiana there are one or two families who faithfully attend quarterly and yearly meetings at Salem.

At West meeting house, situated a few miles west of Salem, near the line of the Pittsburg, Fort Wayne and Chicago Railroad, the monthly meeting is maintained and meeting for worship is held once a month (the first First-day). A Friends' Association is held monthly, immediately following the meeting for worship. There are quite a number of Friends within reach of this meeting house, but they live long distances apart, and it is very difficult for them to meet often. A few live in the prosperous city of Alliance, which is connected by trolley. The time may come when a meeting can be organized and maintained there.

Salem itself has been the scene of much vigorous Friendly activity. There are at present in the place three distinct and separate Friends' meetings, belonging to three separate and distinct "Ohio Yearly Meetings." There is also a liberal church, organized but a few years ago, that has drawn its strength very largely from Friendly families and even members of meeting. There was a time when there was still another separate and distinct Friends' meeting, known variously as independent or congregational, or progressive Friends, more or less closely affiliated with the Progressive Friends of Longwood Yearly Meeting, near Kennett Square, Chester County, Pa.

These progressive Friends, who separated on account of their interest in the abolition movement, and their impatience with the passive attitude of the ruling members of the meetings toward the anti-slavery agitation, seem never to have been very thoroughly organized, and whatever meetings they had soon disappeared. But their differences with the meeting had caused much bitterness of feeling, and many of them could never see their way clear to go back into the fold. A number of families in the neighborhood, at present in no way connected with any of the branches of Friends, and in some cases belonging to other denominations, use the "plain language" among themselves.

Most of these "come-outers" were drawn from our branch of Friends, which, together with various emigrations westward and the movement to the cities and industrial centers accounts for the smallness of the meeting at present.

The other two meetings are those spoken of for distinction as Wilbur or conservative Friends, who have large and live meetings in this neighborhood,

and belong to the yearly meeting held at Barnesville, Ohio; and the Gurney or pastoral Friends, who also have large meetings, and whose yearly meeting is held alternately at Mt. Pleasant, Ohio, and at Damascus, a few miles from Salem.

The quarterly meeting was held on the 11th. The ministers and elders met at 10 a.m., "sun time," Joseph S. Hartley, of West, being the clerk.

The quarterly meeting met at 11 o'clock. In the meeting for worship Joseph S. Hartley appeared in the ministry. Of the business session Frank Lamborn and Marietta Hartley were the clerks. There were twenty-seven Friends present. The four representatives from Salem and the six from West were all present but three. The queries were read and answered in the usual manner. As representatives to the yearly meeting, to be held in two weeks at Mt. Pleasant, were appointed James Whinery, of Salem; Joseph S. Hartley; Marietta Hartley; Helen Lease, of Salem; Leona M. Whinery and Daniel I. Richards, of Salem.

The next session of the quarterly meeting will be held at West meeting house (Seebring Station, on the Pennsylvania Lines), on the second Seventh-day of eleventh month. R. Barclay Spicer.

"TOO MANY CONFERENCES."

Dr. Janney has so well answered the complaint of "too many conferences," that it may seem that no more need be said. However, as I am one of those who proposed at each conference that I have attended for over twenty years, that the intervals between be three instead of two years, and as I am now a most enthusiastic supporter of the biennial conference, perhaps the Intelligencer will give me space to state the reasons for my conversion. I used to feel that so much that was new was proposed at each conference, that there was not time to give the new things a fair trial before we had to begin to prepare for the next conference. At that time the working members of the conference committees were the working members largely of the First-day schools. The same people arranged for the conference, conducted its exercises, and came home and tried the suggestions made there. In the early days the conferences were only on First-day school work. As one interest after another was added the conference became a general conference of all the interests of the Society. Now it is not a few people fatigued with the care of the conference, who must try the new things, but a host of people, many young and vigorous, a host full of inspiration and consecration, who are ready to carry on the work. In many cases the propositions laid before the conference are in regard to what has been tried and proved good, and brought to the conference that more may have the benefits of what has been demonstrated to be of advantage. The conferences now meet almost every class in our Society, and have something to help each. The interval seems just about right to put into practice what we have learned and make us ready to receive more.

Few of us realize what the conferences have done for us. The renaissance of our Society began about forty-five years ago with the First-day school movement. Those of the present generation can scarcely realize that there was a time in our Society when there was opposition to First-day schools, but we who are older know that they were inaugurated and carried on under the great disapprobation of many Friends. The early First-day school workers were pioneers, and had the usual experience of pioneers —hardships and disappointments. They soon felt the need of co-operation among the different yearly meetings, and the first First-day school conference was held in West Chester, Pa., Ninth month 14th, 1867. It was a goodly company that gathered, and they had letters of encouragement from many prominent distant Friends.

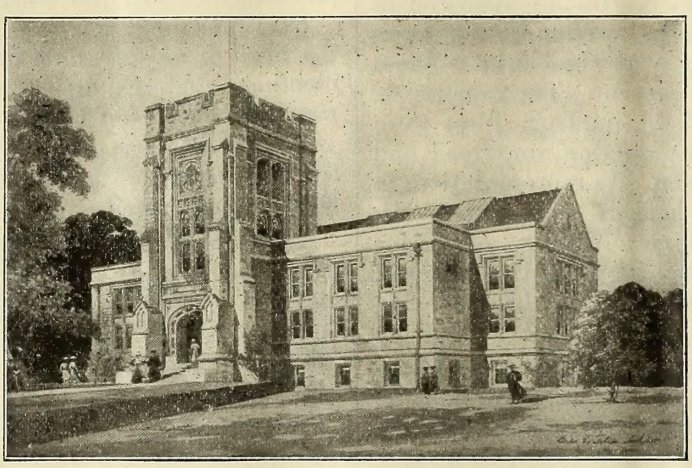
An adjourned meeting was held in Baltimore the same year, and after that the First-day school conferences were held every year, until 1878, when there was a two-year interval. The next was held in 1879, then in 1881 and 1882, since which time they have been held at regular two-year intervals. The difference between the early times and now is, that while at that time a few concerned Friends were as interested in the conference as any individual can possibly be now, the mass of our Society knew and cared little about the conference. Now almost all of our people know what the conference is, and most of them look to it for stimulus and strength. Our young people know and appreciate it, and as Dr. Janney has said, "there is a splendid body of younger people at hand ready to help and to assume responsibility in their turn." It is not that there were not young people in the early movement. Eli M. Lamb, still an active conference worker, was a young man when made clerk of the West Chester conference. Joseph A. Bogardus, a veteran in conference work, died in the forty-fifth year of his age. There were some young people working then. There are a host working now. That is what the conferences have done for us.

Twenty years ago we could not have believed it possible that we should have been able to carry on our conferences without Louisa J. Roberts, Aaron M. Powell, Joseph A. Bogardus, John L. Griffen and Howard M. Jenkins.

But the conferences not only continue, they improve, and each one brings more and more workers to the front. When a good "work continues, though the workers die," we know it is the Lord's work. So I have come to feel that we have not too many conferences, for the Lord works through them. Every member of the Society of Friends should ask himself, in a spirit of consecration, "Am I giving to the conference all the help it is in my power to give, and am I receiving from the conference all the good it can give me?" If we individually place ourselves so that we can answer both of these questions in the affirmative I think we shall all be converted, as I have been, to the feeling that we have not "too many conferences." Anna M. Jackson.

THE NEW LIBRARY AT SWARTHMORE.

The Library Building for Swarthmore College is to be constructed of local granite with terra cotta and Indiana limestone trimmings. The style of the building is of English scholastic gothic. The entrance tower has a utilitarian purpose as well as an æsthetic one. It contains the entrance and vestibule, and above this is fireproof to contain the Friends' Historical Library. The first floor of the building consists of a large reading room with alcoves on either side, and behind the delivery desk a stack room. The reading room is open through two stories, a height of about twenty feet, with heavy gothic beamed ceiling and leaded ceiling lights. A gallery runs around three sides of this reading room, from which opens the professors' seminar rooms on one side, and on the opposite side is the entrance to the Friends' Historical Library before mentioned, with its special librarian's room and reading room. The interior of the building is to be finished in oak, similar to the English flemish oak.



NEW LIBRARY BUILDING AT SWARTHMORE AS IT WILL APPEAR.

AMERICAN FRIENDS IN ENGLAND.

Edith M. Winder, of Richmond, Indiana, who is attending the school at Woodbrooke, is spending part of her vacation beside the Wye River. She writes: "We are staying a week in the cottage next the Abbey and reading Wordsworth." Tintern Abbey seems a fitting place for meditating the poet's verses —the scene of his "Lines Composed a Few Miles above Tintern Abbey," wherein he exclaims gratefully:

"Oh! how oft—
In darkness and amid the many shapes
Of joyless daylight; when the fretful stir
Unprofitable, and the fever of the world,
Have hung upon the beatings of my heart—
How oft, in spirit, have I turned to thee,
O sylvan Wye! thou wanderer thro' the woods,
How often has my spirit turned to thee!"

J. Carroll Hayes, of West Chester, Pa., visited Woodbrooke on his travels among the English cathedral towns and historic and literary haunts. The following are extracts from his diary of travel:

"July 5th and 6th. On to London to look up some genealogical matters at Devonshire House, the chief center of the records and activities of the British Friends. Finding a meeting assembling as I arrive, I took a seat among them, but soon found I had gotten into a meeting of the committee on suffering, which is the main representative committee of the British Friends. During the tine that I stayed I found that they are actively engaged in various philanthropic missions, sending delegations to the government officials and to Parliamentary committees, against the opium traffic, another to France to protest against the slave-trade in the Congo, etc.

"On to Cambridge, the afternoon of the 6th, the city of colleges. By the long twilight I rambled among the green quadrangles of the old colleges, and by the tranquil Cam, and along the avenue of the great trees that intersect the famous 'backs' or grounds of the colleges. The students are few, at this time of the 'long vacation,' but I caught a glimpse of the fellows of one of the colleges, dining in its stately old dining hall.

"It was interesting, my twilight musings of the great men who have studied within these hoary walls, this 'garden of great intellects,' as Wordsworth calls it. To take but a single section of Trinity College—there are two adjoining rooms, one occupied once by Thackeray, and one by Macaulay, and one above them by Sir Isaac Newton. Immortal shadows crowd thick about the visitor to these ancient colleges, the college homes of Spenser, Milton, Herrick, Gray, Wordsworth and Tennyson.

"July 7th. A delightful morning among these venerable colleges and their picturesque surroundings. Some of the points most worthy of a visit are the great dining halls of the different colleges, each with its broad mullioned windows, its oak-paneled walls, dark with time, and its collection of portraits of eminent worthies, who have helped to make illustrious the name of the college.

"No visit to Cambridge is complete without seeing King's College Chapel, recognized as the gem of the college town. It is one of the finest specimens of the Perpendicular Gothic, and its walls are almost one great expanse of rich, lovely stained glass, the predominating hue of which is deep blue.

"This is where Milton loved to hear

"'The pealing organ blow,
To the full-voiced choir below,
In service high, and anthems clear.'"

A WISH.

So long the ages gone before,
So few the years we live—
Dear world, from out thy treasured lore
A generous bounty give.
Let us read thy volumes vast,
Ere our sun-bright day be past!

ANNA WILDMAN.

ONE LINE OF ACTIVITY FOR THE MINISTERS AND ELDERS.

A member of Concord Quarterly Meeting, who thinks that a closer connection between the meeting of ministers and elders and the working machinery of the quarterly meeting might be an improvement, suggests the following alterations, not in the Discipline, but in the manner of appointing the Circular Meeting Committee:

1. All members of the meeting of ministers and elders to be considered members of the Circular Meeting Committee, by reason of their membership of the meeting of ministers and elders. A majority of the committee are ministers or elders. The committee meets at the close of the quarterly meeting of ministers and elders, and those who are interested are asked to remain. So this alteration would perhaps not make much difference in the working of the committee.

2. The quarterly meeting to appoint from each preparative meeting one or more additional members of the Circular Meeting Committee who are not members of the meeting of ministers and elders.

3. All members of the committee who are not members of the meeting of ministers and elders, to be requested to attend the quarterly meetings of ministers and elders. This provision makes it essential that the meeting of ministers and elders should take the initiative if the change is considered.

MAN.

I was born as free as the silvery light
That laughs in a Southern fountain;
Free as the sea-fed bird that nests
On a Scandinavian mountain;
Free as the wind that mocks at the sway
And pinioning clasp of another—
Yet in the slave they scourged to-day
I saw and knew—my brother!

Vested in purple I sat apart,
But the cord that smote him bruised me;
I closed my ears, but the sob that broke
From his savage breast accused me;
No phrase of reasoning judgment just
The plaint of my soul could smother,
A creature vile, abased to the dust,
I knew him still—my brother!

And the autumn day that had smiled so fair
Seemed suddenly overclouded.
A gloom more dreadful than Nature owns,
My human mind enshrouded.
I thought of the Power benign that made
And bound men one to the other,
And I felt in my brother's fear afraid,
And ashamed in the shame of my brother!

—*Florence Earle Coates.*

BIRTHS.

BUFFINGTON.—At Doe Run, Pa., Seventh month 19th, 1906, to Edwin P. and Amy J. Buffington, a daughter, who is named Sara Philena.

PHILIPS.—At Newport, Del., on Eighth month 4th, 1906, to Edward M. and Bertha Cranston Philips, a daughter, who is named Ethel Warner Philips.

DEATHS.

DARLINGTON.—In West Chester, Pa., at the home of his son-in-law, Dr. Joseph Scattergood, on Eighth month 9th, 1906, Richard Darlington, youngest son of Richard and Edith Smedley Darlington, aged 72 years; an active member of Birmingham Monthly Meeting.

Richard Darlington was born at Doe Run, and received his early education in a country public school, after which he attended the Friends' Central School, at Fifteenth and Race Streets, Philadelphia. At the age of eighteen he took charge of a public school for two years in New Jersey, but gave this up to attend the Lawrence Scientific School, and then took up a course of study in Washington and Jefferson College, Washington, Pa., which institution in 1880 conferred the honorary degree of Doctor of Philosophy upon him. After going through college he accepted a position at the Friends' Central School, in Philadelphia, which he held for a number of years, finally resigning to accept one at the Ercildoun Academy, then conducted by his brother Smedley Darlington. This had been started as a school for boys, but was later made a school for girls exclusively. Professor Darlington went there in 1861, and a short time afterwards purchased the institution. After conducting it successfully for a number of years he decided to remove it near West Chester, and the present site of the Seminary was chosen, where the school flourished under his management until 1901, when it was sold to Professor Frank P. Bye.

As an educator Professor Darlington had the reputation of being one of the very best and he was always popular with his students. One of the traits which endeared him more than anything else to them was his willingness to forgive. He was outspoken in his likes and dislikes, but he bore no real enmity toward any person.

He was married in 1861 to Elizabeth F. Alexander, of Bucks County, whose death occurred in California some time ago. He was a member of the West Chester Club and the Harvard Club, of Philadelphia.

In the Philosophical Society, of West Chester, Dr. Darlington was a central figure for twenty years. He was one of the organizers and was with it at the time of disbandment, taking a great interest in the work and being present at every meeting. His knowledge of history made him an entertaining companion at all times, and his lectures were of the best heard before the club.

He had always taken an active part in politics, and at the time of his death was allied with the reform movement in the Republican party. His last speech was at the recent meeting of the Lincolnites in Industrial Hall, Philadelphia.

EASTBURN.—At his home in Westmont, N. J., Seventh month 29th, 1906, Albert Eastburn, in the 73d year of his age. Buried in Harleigh Cemetery on Eighth month 1st.

PAINTER.—In Baltimore, Md., Seventh month 22d, 1906, William Painter, son of the late Dr. Edward and Louisa G. Painter, in his 68th year; a lifelong member of the Society of Friends.

Although for many years he had not attended meeting regularly, yet his dear, unselfish life, his deeds of kindness and generosity, his ever-present desire for the happiness of others, and his brotherly love and sympathy for humankind, gave assurance of the ingrafting of their pure and lofty principles.

In early childhood an inventive mechanical genius discovered itself in shape of miniature waterwheels, wooden clock works, wagons and harness, and innumerable devices, at once original and unique in their construction. This impelling force grew into full fruition as he advanced in life, and one hundred patents granted him revealed the activity of a wonderfully creative brain, which was exercised to his undoing, and for ten years he suffered from nervous prostration, which eventually ended his valuable life.

Hundreds who were made glad and thankful that he lived, sorrowing can sincerely say, "None knew him but to love him, none named him but to praise." E. P. J.

PARKER.—Entered into rest, Eighth month 1st, 1906, Ann C., widow of Joseph Parker, in her 88th year.

ELLEN EVANS.

Just a little tribute of memory to Ellen Evans, of Gwynedd, whose kindly welcome and cordial handclasp were so missed at the quarterly meeting held at that place a few days ago. E.

NOTES AND ANNOUNCEMENTS.

We are glad to inform the many friends of Lydia H. Hall that she is better. Sensation and muscular power are returning to her left side, and she is now able to sit up part of the day. Had it not been for the very oppressive weather there is no doubt that she would have been farther along the road to recovery.

Bucks Quarterly Meeting will be held at Fallsington, Pa., on the day that Friends start for the General Conference, Eighth month 30th. A member of that meeting writes: "I hope the ministers will not all go, as was apparently the case two years ago, when our meeting was held in the silence. It is much to be regretted that such a thing should happen when many who are not Friends attend the meeting expecting to hear something." If any who feel a call to attend this meeting will write to Annie Comfort, Morrisville, Pa., arrangements will be made to meet them at train or trolley.

Our friend, Robert Barnes, of White Plains, N. Y., writes us as follows: "My condition was not as serious as stated in last week's INTELLIGENCER. At quarterly meeting time I was able to sit at my table with my friends, and enjoy their company in a quiet way, and since that date have been steadily improving, and in company with my daughter and granddaughter I have a prospect of attending the conference to be held at Mountain Lake Park the last of this month."

It was announced recently that Dr. Martin G. Brumbaugh, Superintendent of the Philadelphia Schools, cannot undertake the work at Swarthmore in the new department of education, at least during the first semester next year. Dr. Brumbaugh regrets to give up this phase of his educational work, but the reorganization of the Philadelphia schools will for the present at least require all of his time. The college is fortunate, however, in securing the services of Dr. Joseph S. Walton, principal of George School, who will conduct the work planned for Dr. Brumbaugh. Dr. Walton received his doctor's degree from the University of Pennsylvania, and has devoted many years to educational work. As principal of one of the leading Friends' Preparatory Schools, as a teacher of excellent training and valuable experience and as an able and resourceful lecturer, Dr. Walton's instruction will be of great benefit to students preparing for the profession of teaching. It will be remembered that Dr. Walton will also deliver several addresses next year in connection with the series of lectures on the history of Friends.—*The Swarthmorean.*

One of our readers writes us as follows: "In your notice of Friends' Historical Journal the impression is given that David and Grace Lloyd were buried in West Chester. Their tombstones, with D. and G. L. thereon, are in the old Friends' Burying Ground at Chester, Delaware County, Pa."

One package of *Scattered Seeds* (ten copies) for Eighth month has come back to the publishers because it lost its address. It will be forwarded as soon as it is known where it belongs. Whenever packages arrive in bad condition the publishers would like to be informed of it.

The extensive demand made on the part of various industries for men trained both in engineering and chemistry has influenced the faculty of Swarthmore College to arrange a new course which will afford preparation along these special lines. The course, as arranged, includes all the prescribed work required for the degree of A.B. Ample opportunity is also afforded the student in the choice of elective studies. The course, faithfully followed, will give the student a liberal education and in addition, special training in chemical engineering.—*The Swarthmorean.*

The following telegram has been received by the INTELLIGENCER. We give it just as it reached us, and hope for some explanation by mail: "Gave notice that New York train leaves at 8.20 and stops at Wererton, and Philadelphia train at Aiken.—J. W. HUTCHINSON."

Present indications point to the largest Freshman class next fall that has ever entered Swarthmore College. On the first day of September last year there were ninety-two applications for admission, while the number this year on the first day of August has passed the hundred mark. No decided increase in the total enrollment for the coming year is expected. The exceptionally large graduating class in 1906 will doubtless keep the number for next year close to the total enrollment in 1905-06. Friends' Central High School, Philadelphia, will probably have the largest representation in the entering class. At present there are nineteen graduates of this school who have applied for admission. Thirteen States are represented among the applicants, as follows: Pennsylvania, New Jersey, Delaware, Maryland, New York, Tennessee, Ohio, Michigan, Virginia, Alabama, Indiana, Wisconsin, District of Columbia.—*The Swarthmorean.*

Four Swarthmore students are making an automobile trip among the literary homes of New England—Mabel C. Sullivan, Grace Taylor, Helen Underhill, and Alice Worth.

CONFERENCE NOTES.

It has been decided that the chairman of the Committee of Arrangements, with one or two assistants, will go to Mountain Lake Park on Eighth month 22d, and remain until the Conference gathers. All persons, therefore, who have not yet been located, are advised to apply to the chairman, who will make the best arrangements possible in each instance.

Friends will please bear in mind that the weather in so high an altitude as Mountain Lake Park will be cool, in all probability, and that warm clothing and outer wraps will be necessary for comfort in the mornings and evenings.

BENJAMIN H. MILLER,
837 North Eutaw St., Baltimore.
After Eighth month 22d, address Mountain Lake Park, Md.

METEOROLOGICAL SUMMARY FOR SEVENTH MONTH, 1906.

Mean barometer	29.998
Highest barometer during the month, 6th	30.570
Lowest barometer during the month, 30th	29.700
Mean temperature	75.3
Highest temperature during the month, 21st	89.
Lowest temperature during the month, 7th	58.
Mean of maximum temperatures	83.4
Mean of minimum temperatures	67.1
Greatest daily range of temperature, 10th	27.
Least daily range of temperature, 24th	7.
Mean daily range of temperature	16.2
Mean temperature of the Dew Point	64.4
Mean relative humidity, per cent.	74.
Total precipitation, rain and melted snow, inches	7.18

Greatest precipitation in any 24 consecutive hours, 3.49 inches of rain, on 3d and 4th.
Number of days on which .01 inch or more precipitation, 13.
Number of clear days, 4; fair days, 18; cloudy days, 9.
Prevailing direction of the wind from southwest.
Thunder storms on the 3d, 9th, 10th, 17th, 22d, 27th, 30th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 75° on 21st.
Minimum of the wet bulb thermometer at 8 a.m., 56° on 7th.
Mean of the wet bulb thermometer at 8 a.m., 67.4°.
Maximum of the wet bulb thermometer at 8 p.m., 75° on 2d.
Minimum of the wet bulb thermometer at 8 p.m., 57.5° on 15th.
Mean of the wet bulb thermometer at 8 p.m, 67.2°.
Mean of the wet bulb thermometer for this month, 67.3°.

NOTE.—The means of the daily maximum and minimum temperatures, 83.4° and 67.1°, respectively, give a monthly mean of 75.3°, which is 1.3° less than the normal, and 1.2° cooler than the corresponding month in 1905.

The total amount of precipitation for the month, 7.18 inches, is 2.94 inches more than the normal, and 3.79 inches more than fell during Seventh month, 1905.

JOHN COMLY, Co-operative Observer
Centennial Avenue, Phila., Seventh month 31st, 1906.

Less than a year ago the public ownership and operation of Staten Island ferry were forced upon the city of New York. For a time most of the papers pronounced the new management a failure, and afterwards these same papers maintained a discreet silence. Now the Elizabeth *Evening Times*, a Democratic paper, quotes the following from the New York *Press*, a Republican paper: "The New York-Staten Island ferry has, in the first year under municipal control, carried one million more passengers than during any previous twelve months; and the commuters from Staten Island, having been furnished with excellent service and with prospects of a reduction in the fare, are exceedingly well pleased with this particular experiment in municipal ownership."

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia—
Fifteenth and Race Streets, 10.30 a.m.
Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.
Fourth and Green Streets, 10.30 a.m.
Germantown, 10.30 a.m.
Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.
Frankford, 10.30 a.m.
Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—
Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City—
East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn—
Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City—
1811 I Street, Northwest, 11 a.m.

Chicago—
Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m.. Adult class at 10.30 a.m.

8th mo. 18th (7th-day).—Pelham Half Yearly Meeting, at Yarmouth, Ont., at 3 p.m.; ministers and elders, day before, at 2 p.m.

8th mo. 18th (7th-day).—All-day conference at London Grove, Pa., under care of Philanthropic Committee of Western Quarterly Meeting. General subject, "What can we do to make the world brighter?" Sessions at 10 a.m. and 1.30 p.m. Addresses upon the work of the Sunshine Society, Friends' Neighborhood Guild, the Flower Mission, the Children's Aid Society, and the Needlework Guild. Also an address by Mrs. J. K. Barney, of the W. C. T. U.

8th mo. 18th (7th-day).—Short Creek Quarterly Meeting, at Short Creek, near Emerson and Mt. Pleasant, O.; ministers and elders, day before, at 2 p.m.

8th mo. 18th (7th-day).—Short Creek Quarterly Meeting, at Short Creek, near Emerson and Mt. Pleasant, O.; ministers and elders, day before, at 2 p.m.

8th mo. 19th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the Meeting House at Goshen, Chester County, Pa., at 2.30 p.m. Prof. Wallace Dick, of the West Chester State Normal School, will address the meeting.

8th mo. 20th (2d-day).—Duanesburg Half Yearly Meeting, at Quaker Street, N. Y., at 10 a.m.; ministers and elders, Seventh-day before, at 3 p.m.

8th mo. 20th (2d-day).—Fairfax Quarterly Meeting, at Goose Creek (Lincoln), Va., at 11 a.m.; ministers and elders, Seventh-day before, at 3 p.m.

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8th mo. 20th (2d-day).—Indiana Yearly Meeting, at Richmond, Ind. Those desiring to attend will please write to Eliza W. Morris, No. 25 North Twelfth Street, Richmond, Ind., that suitable homes may be provided. A cordial welcome is extended.

8th mo. 22d (4th-day).—Philadelphia Monthly Meeting, at Race Street Meeting House, at 7.30 p.m.

8th mo. 23d (5th-day).—Green Street Monthly Meeting, at Fourth and Green Streets, Philadelphia, at 7.30 p.m.

8th mo. 24th (6th-day).—Nottingham Quarterly Meeting, at East Nottingham, at 10 a.m.; ministers and elders, the day before, at 2.30 p.m.

8th mo. 25th (7th-day).—Mansfield, N. J., Young Friends' Association, at the home of Joseph Taylor.

8th mo. 26th (1st-day).—Friends at White Plains will meet at the home of Annie Griffin, 39 South Lexington Avenue, at 11 a.m.

8th mo. 26th (1st-day).—Hopewell, Va., Young Friends' Association, at 3 p.m.

8th mo. 27th (2d-day).—Warrington Quarterly Meeting, at Menallen, Adams County, Pa., at 10 a.m.; ministers and elders, Seventh-day before, at 3 p.m.

8th mo. 27th (2d-day).—Centre Quarterly Meeting, near Stormstown (Centre), Centre County, Pa. Note change to this date from the usual time (Ninth month 3d), on account of the Conference at Mountain Lake. Friends from a distance will leave the main line of the Pennsylvania Railroad at Tyrone; take Bald Eagle Valley Branch, 12 miles to Port Matilda Station, where all trains will be met on Seventh-day, Eighth month 25th. Further information can be had from Robert A. Way, Port Matilda, Centre County, Pa.

8th mo. 27th (2d-day).—Ohio Yearly Meeting, at Mt. Pleasant, Jefferson County, O. Friends from a distance desirous to attend will be cordially welcomed and entertained. Mt. Pleasant is on the Wheeling & Lake Erie Railroad, which can be reached by the Wabash at Chicago, Baltimore & Ohio at Wheeling, W. Va., Cleveland, O., Pittsburg, Pa., and Steubenville, O. By reference to railroad guide will be found time of trains at Mt. Pleasant Station. Conveyances will be in waiting. Any other information desired can be obtained by correspondence with W. R. Clark, Emerson, O.

8th mo. 30th (5th-day).—Bucks Quarterly Meeting, at Fallsington, Pa., at 10 a.m. Ministers and elders, the day before, at 11 a.m. Friends coming by trolley to attend the quarterly meeting will be met at Morrisville, Pa., corner Bridge and Smith Streets, at 9.30 a.m. A carriage will meet the train from Philadelphia arriving in Morrisville at 9.31 a.m. It is hoped that some ministering Friends will feel a call to attend this meeting.

(Continued on page iv)

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(Continued from page iii)

8th mo. 26th (1st-day).—The Visiting Committee of Salem Quarterly Meeting will hold a meeting for divine worship in the old meeting house (Cape May) at Seaville, N. J., at 11 a.m.

8th mo. 31st (6th-day).—FRIENDS' GENERAL CONFERENCE AT MOUNTAIN LAKE PARK, MD. From this date to Ninth month 6th. See program in issue of Seventh month 14th; railroad arrangements, issue Eighth month 4th, advertising pages; boarding places, Sixth month 30th.

9th mo. 3d (2d-day).—The regular fall meeting of the Executive Committee of the General Conference of Friends' Associations will be held in the Hall of Philosophy, Mountain Lake Park, Md., at 4 p.m. It is hoped every Association may be represented, thus helping to make the meetings a success, as well as securing for all direct reports of sessions held.

CURRENT FRIENDS' LITERATURE FOR DISTRIBUTION.

The General Conference Committee for the Advancement of Friends' Principles has on hand the following literature for distribution, which it will furnish for the actual cost of printing.

One cent for each pamphlet. Postage, one cent each, or four cents for ten pamphlets.

"Religious Views of the Society of Friends," 24 pages, prepared by Howard M. Jenkins for the World's Congress of Religions.

"The Teacher as a Missionary of Peace," 34 pages, prepared by Prof. Andrew Stevenson for the Toronto Conference. Should be widely circulated among teachers, especially in the public schools.

"The Friend and His Message," 16 pages, by John William Graham. Desirable to circulate among inquirers and those only nominally interested in our principles.

"Fellowship in Religion," 16 pages, by Henry W. Wilbur. Adapted for circulation in Friends' neighborhoods as an incentive to the social side in religion.

"Christianity as Friends See It," 16 pages, by Edward B. Rawson.

"Views and Testimonies of Friends," 32 pages, by Isaac H. Hillborn.

"The Meeting for Worship in the Religious Society of Friends," 12 pages, by Howard M. Jenkins.

"Opportunities of Young Friends of the Present Day," 16 pages, written by Bertha L. Broomell for the Toronto Conference.

"Naval and Military Expansion," 8 pages, by Jesse H. Holmes.

"Higher Education and Peace," 8 pages, by David Ferris.

"The Song of the Twentieth Century," by Elizabeth Lloyd; 25 copies, postpaid, ten cents.

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Brazil is as large as the United States, including half of Alaska; she is one hundred times the size of her mother country, Portugal, and five-sixths as large as the whole of Europe.—*Review of Reviews.*

We should see to it that the corporations obey laws justly conceived and fairly drawn so that neither the interests of the public nor the rights of the corporations shall be endangered.—*Lewis Emory, Jr.*

Rev. J. W. Brougher, who makes his audiences laugh occasionally, describes the present-day society greeting as "a sort of kangaroo bend and a monkey handshake."—*The Woman's Tribune.*

The *Open Court* for this month has for its frontispiece a refreshing little picture of the baby's first steps; this is accompanied by a short editorial article on the relation of education to life.

This month's *Review of Reviews* has for its frontispiece a picture of "the American girl who became First Lady of India." Among its timely articles are a description of Rio Janeiro, by John Barrett, and "Brazil, the Great Republic of the Tropics," by G. M. L. Brown and Franklin Adams.

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FRIENDS INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 25, 1906.

Mrs. Willis J. Warner

THE GENERAL CONFERENCE PROCEEDINGS.

The Committee on Publication has decided to print the proceedings of the General Conference at Mountain Lake Park as a supplement to nine or ten issues of FRIENDS' INTELLIGENCER, beginning Ninth month 15th. This will place the report promptly in the hands of every reader of the INTELLIGENCER without extra cost. Additional copies will be printed and bound in cloth for any who order them in advance, and delivered at a cost of fifty cents each, postpaid.

FRIENDS' INTELLIGENCER, including the whole of the Conference Report, will be sent to any address from the first of Ninth month to the end of 1906 for 50 cents. The Conference numbers alone will be sent to any address for 30 cents. It is hoped that many will avail themselves of one of these offers, to send Conference Reports to persons who are not members of our Society or regular readers of the INTELLIGENCER.

Any who desire extra copies, either in the form of supplements or bound volumes, should order them before the close of the Conference, as extra copies will not be printed unless ordered. The papers need not be paid for until during or after Conference, but those desiring reports of the proceedings, other than our regular subscribers, must order them in advance.

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Several cottages are still for rent for the Ninth month. "Darby" cottage will be rented for this month for $50 instead of $75, as previously stated in the INTELLIGENCER. At this price the cottage is a bargain. Four other cottages for rent, one at the top of Buck Hill, and the other three near the Inn.

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CONTENTS OF THIS ISSUE.

Good Words.—XXXIV. 533
The Purest Joy (Verse) 533
Indiana Yearly Meeting 533
Quakerism of To-day 534
An Advancement Symposium 537
Business and the Moral Plumb Line 538
Idle Wealth 538
The First Century Meeting for Worship 538
Literature of the Bible.—XVI. 539
Editorial:
The Distribution of Wealth 540
Notes and Comment 540
Implore Peace 541
Is Labor Lawless? 541
College and Modern Life 541
Meetings of the Central Committee of Friends' General Conference .. 542
Notes by the Way 543
Some Observations at Buck Hill Falls 544
Some English Notes 544
Social Workers' Club of Philadelphia 545
Friendly Influence in San Francisco 545
A Letter from Spokane 546
More About Tobacco 546
Books and Reading 547
Past the Dull Roofs—The Sky (Verse) 547
Births, Deaths 547
Notes and Announcements 548
Reminders and Corrections 548
Some Missionary Work for Our Southern Schools 548
The Lover's Walk (Verse) 548
Calendar of Meetings iii

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GOOD WORDS.—XXXIV.

Let us have no fear of the open mind. The present generation is a seeking one; we cannot ignore the search for light, which is going on all around us. I would plead for a wide smpathy with the intellectual thought of the day. E. MABEL WESTLAKE.

In Friends' Quarterly Examiner.

THE PUREST JOY.

If I can live
To make some pale face brighter, and to give
A second luster to some tear-stained eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by.

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

The purest joy
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 'twill be well
If on that day of days, the angels tell
Of me, she did her best for one of Thine.

—*Helen Hunt Jackson.*

INDIANA YEARLY MEETING.

This yearly meeting consists of two quarterly meetings—Whitewater, in Indiana, and Miami, in Western Ohio. Whitewater Quarterly Meeting is held at five different places, and is made up of six monthly meetings. Whitewater Monthly Meeting is made up of one meeting, held at the yearly meeting house at North A Street, Richmond. Camden Monthly Meeting is in Jay County, near Pennville, Ind. Milford is at Milton, Ind., in Wayne County. Fall Creek is made up of two preparative meetings—Fall Creek, near Pendleton, Ind., and Duck Creek, seven miles from Knightstown. Maple Grove is made up of two preparative meetings, Rush Creek, at Lincolnville, and Maple Grove, now held in the town of Huntington. Westfield Monthly Meeting is over the State line, not far from Camden, Ohio.

Miami Quarterly Meeting now consists of the two monthly meetings of Green Plain, in Clark County, Ohio, near Selma; and Miami, at Waynesville, which includes also Grove Preparative Meeting, at Harveysburg, near Wilmington, Ohio. This quarterly meeting has a number of members in Cincinnati, where there is a Friends' Association.

The yearly meeting is held alternately at Waynesville, Ohio; Fall Creek, near Pendleton, Ind., and Richmond, Ind. It was held this year at Richmond, and next year it will be at Waynesville. The meeting of ministers and elders was held on Seventh-day afternoon, the 18th. On First-day, the 19th, one side of the yearly meeting house was filled, with a considerable overflow to the other side.

Sarah T. Linvill, of Green Street Monthly Meeting, Philadelphia, spoke on the pure gospel of the Lord, which is the same the world over, whether its adherents gather at the chiming of bells or in silence. An earnest plea was made for a turning to the pure gospel of Christ, which is the power of God unto salvation of every one that believeth, that being the crucial test—the believing. But the gospel means not the outward historical life. Firm belief and faith in that was expressed, but however it is valued, it alone cannot save, unless we go deeper to the divine life and power that dwelt in its fullness in the prepared body of Jesus, and must dwell in some degree in us if we are to be saved. The means of coming into possession of this life and power were dwelt upon at length, and the growth and deepening of the soul life by faithfulness was described.

Matilda Underwood, of Harveysburg, Ohio, spoke on the one resource, the Son and Sent of the Father, who is the crown of our lives. The little meetings from which those assembled had come were spoken of as true mangers of Bethlehem, in which the Christ may come to each one that is faithful. Dora Cadwallader Gallagher, of Cincinnati, appeared in prayer. Joseph Jones, an elderly Friend, spoke a few words at the close of the meeting.

In the afternoon, at three o'clock, there was again a public meeting. Wilson Doan, of Indianapolis, spoke on the life of Paul and his separating himself to the work of the most high, dwelling on the importance of separating ourselves not only from the things that comport not with the life and work that God may call us to, but the separating to some definite line of work and intelligently preparing for the definite work that we can best do. "Separate me, Paul and Barnabas, unto the work whereunto I have called them."

Sarah T. Linvill appeared in ministry, speaking with much power. R. BARCLAY SPICER.

(concluded next week.)

"And perfect the day shall be when it is of all men understood that the beauty of holiness must be in labor as well as in rest."

QUAKERISM OF TO-DAY.

[An address delivered in the Friends' Meeting House at Fifteenth and Race Streets, Philadelphia, on Second month 13th, 1906, by Henry W. Wilbur, at a meeting under the care of the Membership Committee of Philadelphia Monthly Meeting.]

The tick of the clock rapidly turns our to-days into yesterdays, and the current events of a morning are rolled into the back-numbered pages of history in the evening papers.

But it is not the to-day of the clock with which we are dealing this evening, but that larger to-day, which takes in a generation in the lives of men, and in the movement of events. There should be in this talk, in the very nature of the case, a firstly and a secondly, and for the purposes of the firstly and secondly the words in the topic may be reversed, so that we shall deal with the great to-day before we deal with Quakerism.

Manifestly, the Quakerism which is germane now, is the Quakerism which fits into the need of the present civilization, and if it shall be apparent that Quakerism does fit into the need of the present situation, and the present civilization, it may be a pretty good thing for all of us to get.

I suppose that nearly everybody will admit that the general trend of our civilization to-day is materialistic. Admitting this, we need not find very much fault about it, because it will not do any good; the point is, that we shall so use the forces of our material civilization that they may redound to our spiritual upbuilding, and the religion which meets the need of the present must individually and collectively do that.

Take our industrial development, for example. We are living in the age of the machine. In some lines of industry men are only secondary; machines are the real thing. Some of us are inclined to make faces at that situation, but that doesn't do any good. The machine has come to stay, and the paramount thing for us is to discover the spiritual quality in the machine and use that, for every machine has a spiritual quality. Suppose we put our heads inside of the factory with ten thousand spindles; the noise, the rush and roar, and the rapidity with which the cloth is ground out by the yard dazes us, and we say that is splendid, and so it is. But there is another side to that story, for women and children are essential to the machine which runs this industry, and women and children were made for better things than seeing that the thread is in the shuttle and the steam is in the loom; and we have not discovered or recognized always the better things for which women and children were made.

We have had a marvelous commercial progress. We have accumulated our wealth with the rapidity of the winter's snowball, as it rolls and gathers to itself. Some of us are inclined to find fault with that, but that will do no good. The thing for us to do is not to make faces at wealth, but to find out the spiritual quality in wealth and use that, and there is a spiritual quality in wealth. Excessive accumulation is the trouble with us, without the recognition of the spiritual quality that there is in accumulation. From Poor Richard to rich Rockefeller, we have had one hundred and fifty years of teaching ding-donged into our ears, of simply how to save, and without recognizing the spiritual quality there is in stored-up wealth; we have simply multiplied our wealthy people, without understanding the spiritual graces which ought to have gone with it.

Take our social life. To a very large extent we are pleasure mad, hunting thither and yon, from mountain to sea and from sea back to mountain, for superficial, sometimes meaningless pleasure, and missing the real thing. Some of us, especially some of us Friends, have made very wry faces at pleasure. We have turned ourselves into a frenzy of excitement over diversion, but that does not do us any good! The thing that we want to do is to discover the spiritual quality in pleasure and diversion, and use that, and there is a spiritual quality in pleasure and diversion. When we make that discovery social life will assume a different attitude, will create a different atmosphere, and have a different meaning. Then to get socially at the top will not mean simply gratification of desire, but increased opportunity will be the recognition of the fact, that they at the top are privileged to set the pace for the social world, and to set that pace sublimely and divinely high. Of all the men who are really to be pitied, is the man who has reached a position at the top of the social scale, who has wealth, culture and opportunity, and who can do as he pleases, and does not use that opportunity to bear a magnificent testimony in regard to moderation of life and righteousness of conduct in the things that he eats and drinks. That is the spiritual quality in being at the top of society, and to discover that is to be wise unto at least a partial salvation.

Take our political life. It is keyed up to the Machiavelian theory—anything to get there; and men who are as honest as the day is long in ordinary things will wink at fraud, corruption and deception in order to win in the race. Some of us have spent a good deal of time in making faces at politics, but that doesn't do any good. The thing to do is to discover the spiritual quality in politics, and there is a spiritual quality even in politics, and to make use of that. The spiritual quality in politics is that the election is not held simply to win the office. It were better not to win and not to get elected unless the election means the sublime consciousness of the opportunity which it affords to do what? To do good to the commonwealth and to the community; and though one be elected a thousand times he has been defeated every time unless he considers his success in the light of the higher usefulness. There is a spiritual basis in politics; may we discover that?

Passing to our religious conditions we find the world is religiously more or less topsyturvey. Some of us are disturbed about that, but that doesn't do any good. We are simply in one of the world's transition periods, when things are shifting and changing, when the matter of alignment is being changed, when the relation of religious forces is being changed, when the line of cleavage is being shifted. The old-

time fellowship was around theological speculation. The new time fellowship cannot be around theological speculation, because the time has gone by when great masses of men, when the great rank and file of humanity can be lined up around a theological abstraction, and no amount of beating the theological tom-toms, either of fear or inducement, will produce that alignment.

The new fellowship is to be around a new center of crystallization, and that is love—love of life, love of fellow man and love of God; and that means a whole lot in the new arrangement and re-arrangement of our religious life.

Walt Whitman, a man at whom some of us have made faces (and that doesn't do any good), has said some fairly good things. In one of his little sonnets he says:

"I will plant companionship thick as trees along all the rivers of America, and along the shores of the Great Lakes, and all over the prairies. I will make inseparable cities with their arms about each others' necks,
By the love of comrades,
By the manly love of comrades."

And again:

"I dreamed in a dream I saw a city invincible to the attacks of the whole of the rest of the earth,
I dreamed that was the new City of Friends.
Nothing was greater there than the quality of robust love; it led the rest. It was seen every hour in the actions of the men of that city, and in all their looks and words."

And around this must the new fellowship and the new brotherhood be gathered; and that brings us to Quakerism, the secondly, and the larger part of this talk.

Justin McCarthy has told us that in spite of all the intelligence of the English people, England is largely governed by phrases. And in spite of the intelligence of religious people, and some of us who are Friends, in particular, our arrangements, government, allegiance and adoration, have largely been around words, phrases and definitions. We cannot get along without them. We have to have some concrete expression, in order that we may come to a common understanding, and having come to that, let us quit, and go out and apply and do the things that we have heard to-night which are demanded of us.

I have two or three definitions here. I did not make a single one of them myself, but nevertheless I am willing to accept them. They were not made by any member of our branch of the Society of Friends, nevertheless I am willing to accept them.

The late John Wilhelm Rowntree, of England, who did not belong to our branch of the Society, said:

"This hidden light, this inward vision, this immediate union between the soul and God himself, as revealed in Jesus Christ, is the basis of the Quaker faith." I accept that definition.

A prominent member of our Orthodox Friends (whose name cannot be used in this connection) wrote:

"The foundation of the Quaker faith is the inward revelation of Jesus Christ. Whereas the Society of Friends has always insisted upon the spirit of God being the primal, ultimate, moral and only infallible authority by which men, being moved, in all ages have spoken and written to great spiritual edification. . . . The great and all-important Christian principle that the light of Christ in man is his sufficient and saving teacher and guide." I accept that.

And now we have come to a common understanding. We are just at the point where we must not quarrel about the application of definitions. As I interpret these definitions I shall not assume that the revelation which has come to me, gives me the privilege to lord it over the conscience of my brother, or to change the revelation that has come to him. The genius of the Quaker system is, that it puts the validity upon the individual human conscience, that it lives up to its own general revelation, and demands and commands general respect for the revelation received by other men. I am not so much concerned to-day as to whether men shall be conscious of that revelation of God to them as I am that they shall obey its voice, that they shall put into the test of conduct the thing which it teaches, that they shall be supremely true to the revelation which comes to them, and whereas there may be diversity of expression there will be a complete unity of spirit in the bond of peace, which we all want.

Any religion which fits into the need of this wonderful time of ours, must do at least one thing, it must develop spiritual consciousness. How many of us, despite the glory of our heritage, and the wisdom of our teaching, and with the small glimpse of the Infinite revelation that has come to us individually, have aroused ourselves to complete spiritual consciousness? Of course, to develop spiritual consciousness means to find the spiritual meaning of life; and that brings us back to our industry, our politics, our commerce and our Society.

The spiritual meaning of the machine is not that it shall simply cheapen production, but that it shall increase the value of human life. The spiritual meaning of the machine is not that it shall help to roll the dollars into the coffers of its owner, but that it shall liberate the individual human spirit for the larger spiritual things of life; that it shall liberate time; that it shall liberate muscle; that it shall liberate mind; that it shall make it possible for men to be more manly and women to be more womanly. Until we have found the spiritual quality of the machine, we have simply become slaves of the machine, and the spiritual quality that inheres in all our relationships is that we shall find the highest manifestation.

I do not hesitate to say that it becomes part of the business of the religion which shall fit into this day and time of ours, to change and enlarge economic and industrial conditions. Under right conditions it would be impossible for a competent teacher of French and Spanish to walk the streets of Philadelphia in his bare feet, not knowing where his next meal is to come from. Now, he may be to blame for that, in a measure, but we are all of us more or less joint creators of the conditions which surround us. We are also responsible for the prolongation of those

conditions while we have a voice that can be lifted for their improvement, while we have an influence that can be exerted for their betterment, while we have ears to hear, eyes to see and a tongue to speak of the spiritual purpose—not simply to the poor and outcast, but to those who hold in their grip the power and authority, and in whose hands are placed the ability to use the things which men have to use in order to live. That is not preaching heresy. I am not telling you how this thing can be done, but I am just as certain as the sun shines that whenever we shall awake to complete spiritual consciousness, recognizing the Fatherhood of God, and the consequent kinship of man, we shall bestir ourselves and we shall remove the conditions which permit lives of nobleness, as well as grandeur, to burn themselves out in the slough of despond, and to submerge themselves in the quagmire of discouragement and despondency. The square deal means open liberty to the children of men to know God, and knowing God, to know their human relationships and make them worth enjoying forever.

And to that call the Quakerism of to-day comes with no uncertain voice to the children of the household of faith, and to the great rank and file of men and women without spiritual contact and spiritual fellowship who are starving in spiritual want and wretchedness. But it means more than quiet assent to the essential propositions. The Quakerism which fits present conditions means even more than quiet assent to the essential propositions of the gospel as it was delivered by Jesus; it means so engrafting those things into the warp and woof of human consciousness that they shall be living forces in the world's life; and nothing short of that can redeem our civilization, and put us on the way toward higher, better and nobler things.

If God is our Father the most natural thing in the world is his ability to teach us, and he does teach us. The revelations that come to us are revelations of duty, service and sacrifice; revelations which shall tend to pulling down the barriers of class and clan, sect and creed, and the ushering in of the completer kingdom of God, which shall be one common brotherhood.

The new alignment must be around love. But love is not mere effusiveness as the forerunner of gratification, but real love is always and everywhere an impulse to service. No man has learned the a, b, c's of this wonderful thing on the side of his human relationships, until he has learned the joy of serving what he loves. Not because he expects to get the principal back with twelve per cent. interest, but because the very getting of that thing is riches beyond compare. Until he finds that out he has not begun to live; he simply exists. The Lord teach us to know the difference between mere existence, and real living, for when we have found out that difference we have found out the largest thing which enters into the real issues of life. Life is therefore good acting; not in the drama for effect, but in the life for righteousness.

I am not very much in love with either the poetry or the philosophy of Kipling, but nevertheless some of his poetry is fair, and some of his philosophy pretty good; and this is a sample of it:

"And they came to the gate within the wall where Peter holds the keys.
'Stand up, stand up now, Tomlinson, and answer loud and high,
The good that ye did for the sake of men or ever ye came to die—
The good that ye did for the sake of men in little earth so lone!'
And the naked soul of Tomlinson grew white as a rain-washed bone.

"Then Tomlinson looked up and down and little gain was there,
For the naked stars grinned overhead, and he saw that his soul was bare;
The wind that blows between the worlds, it cut him like a knife,
And Tomlinson took up his tale and spoke of his good in life.
'This I have read, in a book,' he said, 'and that was told to me,
And this I have thought that another man thought of a Prince in Muscovy.'
The good souls flocked like homing doves, and bade him clear the path;
And Peter twirled the jangling keys in weariness and wrath.
'Ye have read, ye have heard, ye have thought,' he said, 'and the tale is yet to run:
By the worth of the body that once ye had, give answer, what ha' ye done?'"

Some of us may find that the poor profession that we have made may become the veriest millstone around our spiritual necks, while some little thing which we did not think worth the having, and worth the doing, may become the chief jewel in the crown of our glory if we ever get any at all. It is putting into the concrete things of life, the ordinary things of life, the things that come to us without the thought of ambition, influence or profit, in the weary treadmill of our existence, which make us spiritually strong, and arouse us to spiritual consciousness.

You remember that after Evangeline had endured much and suffered much, when the great weariness and discouragement of the sought and not found object had encompassed her, that she camped in the city by the side of the Delaware, and there she found the peace that she sought in the land of the Quakers, because it took her back to the Acadian forests, where all men were equal, and all were brothers and sisters.

The world is full of weary spiritual Evangelines, hunting for the great quest, and, as yet, finding it not. May we, as a people, invite them to camp in our Quaker citadel, and then be industrious to see that it restores them to better righteousness, and to more satisfied living. That is our business. The great trouble with most of us has been that we have been supremely conscious of the possession of a good thing, of something that fills our spirits and satisfies our souls, but we have not told the story; we have not invited the wayfarer to our feast; we have not left the latchstring out; we have not made them welcome at the board of that portion of the Father's bounty which is ours. God forbid that I should in this presence attempt to magnify a sect; God forbid that I should intimate that we possess all the goods

and graces there are in the world. May every blessing and every success go with every man, and all men and women the wide world over who are trying to carry the glad tidings of spiritual comfort and peace to any weary soul. But that does not excuse us, for I am persuaded that we have in our possession that measure of rational faith, that measure of a genuine, completely spiritual consciousness, which will appeal to some people as nothing else can. Our fellowship is the fellowship of the common brotherhood, and to it we invite those who are seeking brotherhood, not for the things which we can possibly give you, not for the guarantee of everlasting felicity in worlds beyond, but for the absolute certainty that with us together we may build better and truer tabernacles than we have builded before, and furnish comfort and housing and fellowship to those who need.

It is not the philosophy or the religion of the selfish that we preach, but of genuine altruism, which seeks the common salvation by serving the common need.

May the Lord of the harvest help us to increase and inspire the harvesters, until the real fellowship and brotherhood of the spirit, and the unity which shall come from this brotherhood, shall enable us to do good to men now, and glorify our Father forever.

AN ADVANCEMENT SYMPOSIUM.

[Papers read at a meeting under the care of New York Yearly Meeting's Committee for the Advancement of Friends' Principles, held in Westbury Meeting House, Long Island, at the time of the quarterly meeting in Seventh month. The first paper of the series, by Mary W. Albertson, on "Some Influences Outside the Society," was not received in time for this issue of the INTELLIGENCER.]

I.—PRESENT-DAY NEEDS.

The position held by the Society of Friends at the present time seems to be looked at in two ways.

There are many who regard Friends as a quaint and good people, whose usefulness belongs to the past, having but little in common with modern life and thought, and who are gradually dying out.

The other view is the more hopeful one held by those who know the Society more intimately and realize its great possibilities. Those who hold these two points of view need to be brought into closer touch, to understand one another. If there is growth in the influence of the Society of Friends in the world, that first attitude will have to be overcome, and it is well for us to realize it and better fit ourselves to meet it.

Although the Society of Friends has been growing less in numbers, at the present time there are 140,000 Friends belonging to the different branches of the Society. England and Ireland, with the colonies, including Australia, New Zealand and South Africa, have a membership of nearly 22,000.

American Friends number 117,600. This includes the Friends' churches of the West, which are counted as part of the Orthodox body. Our branch of the Society numbers between 20,000 and 21,000, represented by the seven yearly meetings; roughly speaking, Philadelphia, 11,000; Baltimore, 2,900; New York, 2,200; Genessee, 1,500; Indiana, 1,500; Illinois, 1,000, and Ohio, 400.

About seventy-five years ago, shortly after the Separation, there were 18,000 Friends within the limits of New York Yearly Meeting.

Speaking in a general way I will name the principal forms of activity in which our branch of the Society is engaged, and the organizations and committees connected with its meetings.

From the beginning Friends have been earnest promoters of education, and we have our college, Swarthmore, and many excellent preparatory schools. In these institutions it is the aim to send out young men and women, not only trained intellectually, but morally and physically fitted to meet life's problems.

In the First-day Schools and Young Friends' Associations hundreds of young people, as well as the older ones, are becoming familiar with Friends' principles. In the schools, First-day Schools and Young Friends' Associations a considerable proportion of members are not Friends, and here it would seem lies one of the opportunities to extend our membership.

The Committee for the Advancement of Friends' Principles studies the needs of the Society and methods of meeting them to increase its influence and usefulness. Several week-end conferences have been held under the guidance of this committee.

The Fellowship Movement is one of the most helpful and encouraging developments of the present. A loving spirit is taking the place of old prejudices. There is much to be gained through the acquaintance and exchange of greetings between English and American Friends. In England I was impressed with the enthusiastic work among young Friends. At Woodbrooke courses of study are pursued that fit the student for more effective religious teaching, and we American Friends also have offered us the privileges of this school.

The Friends' General Conference composed of members from our seven yearly meetings meets once in two years, and considers questions of vital importance.

The work of the Philanthropic Committee includes many reform movements and charities, temperance, peace and arbitration, prison reform and treatment of criminals, purity, equal rights for women, the uplifting of the negro and the Indian, the improvement of the press. Friends are to be found engaged in settlement work, free kindergartens, prevention of cruelty to animals, and many forms of charity where there is an advantage in co-operating with other organizations.

These different forms of work present a great field of opportunity. Essentials to success are the same zeal and enthusiasm that animated our forefathers, combined with ability to apply Friends' principles to present conditions.

The greatest growth and power of the Society of Friends was at a time when over 4,000 were in prisons. Are we not blessed in having such an ancestry?

Friends in those early days were aggressive and impressed their individuality upon public affairs.

The great business enterprises of to-day and our local and national politics need the practical application of Quakerism. Social life, which has reached such a complex state that it brought forth the cry for the simple life, needs the quiet Quaker influence, the simplicity of heart and mind, that conduces to plain living.

To be a helpful influence in the world the Society of Friends must be a part of it, entering vigorously into its activities. We have lived too much within our own circle.

The fundamental basis of Quakerism, the belief that God reveals himself through every individual soul, has been realized by many besides Friends. But in the simplicity of worship, free ministry, and manner of conducting meetings, Friends are a peculiar people. A different dress or speech are no longer regarded as essentials. Having no creeds nor forms that are binding, the Society has almost unlimited power of development.

In the realizing of individual responsibility among young Friends and in intelligent, consecrated service, lies the future of the Society of Friends.

Grace Hicks.

BUSINESS AND THE MORAL PLUMB LINE.

[Editorial note in *American Friend.*]

Investigations are still the order of the day, and sooner or later everybody who has been blind to or forgetful of the moral law will have a turn. The real fact is that house-cleaning time has come. For more than a generation there has been the slow formation of systems and methods which are out of plumb with the eternal nature of things and which were undermining the social structure of the nation. They were vaguely known to exist, but the public could not put its finger on the sore. It could only guess that something was wrong. Little by little the diagnosis is growing accurate, and we are learning just where the sore spots are.

It will take time to rise out of our condition of "bad ethics" to a solid basis of moral responsibility, but we are decidedly waking up, and there is abroad a determined spirit to put business, whether public or private, whether national or local, on a moral foundation, so that it can stand the test of God's plumb-line.

IDLE WEALTH.

[From the address of President Schurman at the commencement exercises of Cornell University.]

What is the blight or malady of our time? Is it not the mean and sordid conception of human life which everywhere prevails? Among all classes and conditions of people do you not find a vitally active, if generally unexpressed, belief that the life of human beings like the brute creatures about them consists in the enjoyment of the material things which perish in the using? To get and to have is the motto not only of the market, but of the altar and of the hearth. The energy of the nations is pouring itself into production. We are coming to measure man—man with his heart and mind and soul—in terms of mere acquisition and possession. A waning Christianity and a waxing mammonism are the twin specters of our age.

It is often said that college men need to have the conceit taken out of them. And there is perhaps some justification for the saying. It does not follow that superiority in mental training and acquisition makes a superior person. No; your first business is not to reform the world, but to form yourself. Thus far as a producer in the economic world you are untried. The call to earn a livelihood is twofold. If you don't you become a parasite on the community, and you stunt your own nature. The idle rich are an excrescence in any properly organized community. And in a democratic republic, in which every man has a vote, be assured that the rights which convention grants to property will be swept away if the propertied classes become idle, luxurious, selfish, hard-hearted, and indifferent to the struggles and toils of less fortunate fellow citizens.

The vice of the age is that men want wealth without undergoing that toil by which alone wealth is created. Among the rich and well-to-do business and professional classes "grafting" has been so common that the very idea of commercialism has become a byword and a reproach. Financiers, capitalists, corporations may be the most conspicuous sinners; but equally guilty is the merchant who cheats his customers, or the lawyer who shows his client how to circumvent the laws, or the scholar who glorifies his patron's success in business, irrespective of the methods by which that success was achieved, of the preacher who transfigures the ruthless oppressor and robber of six days into the exemplary Christian of the seventh.

The whole nation needs a new baptism of the old virtue of honesty. We must restrain the brutal and predatory pursuit of wealth by laws for the protection of the weak and for the equalizing of opportunity.

THE FIRST CENTURY MEETING FOR WORSHIP.

When ye come together each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh in a tongue, let it be by two, or at the most three, and that in turn; and let one interpret; but if there be no interpreter, let him keep silence in the church and let him speak to himself, and to God. And let the prophets speak by two or three, and let the others discern. But if a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be exhorted, and the spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace.—*Paul to the Corinthians, 1 Cor. 14: 26-33.*

The first one who makes a religion of democracy will save the world.—*Mazzini.*

THE LITERATURE OF THE BIBLE.—XVI.

The fact that the prophets used poetry when they wished to appeal as directly as possible to the deepest life of the nation is evidence that it had a strong hold upon the people in this second period of their literature as it certainly had in the first. There is no more dramatic example of this than that found in Isaiah 5.

THE SONG OF THE VINEYARD.

"A song will I sing of my friend,[1]
A love-song touching his vineyard.

"A vineyard belongs to my friend,
On a hill that is fruitful and sunny;
He digged it, and cleared it of stones,
And planted there vines that are choice;
A tower he built in the midst,
And hewed also therein a wine-vat;
And he looked to find grapes that are good,
Alas! it bore grapes that are wild.

"Ye, in Jerusalem dwelling,
And ye, who are freemen of Judah,
Judge ye, I pray, between me
And my cherished vineyard.
What could have been done for my vineyard
That I had not done?
When I looked to find grapes that are good,
Why bore it grapes that are wild?

"And now let me give you to know
What I purpose to do to my vineyard:
I will take away its hedge,
That it be eaten up,
I will break through its walls,
That it be trodden down;
Yea, I will make it a waste,
Neither pruned nor weeded;

"It shall shoot up in thorns and briars,
And the clouds will I enjoin that they rain not upon it.
For the vineyard of JHVH Sabaoth is the House of Israel,
And the men of Judah His cherished plantation;
And He looked for justice, but behold! bloodshed,
For righteousness, but behold! an outcry."

Was this a vineyard song that the people already knew, having used it at their harvest feasts? The fact that the meter changes at the point (verse 7) that the direct application is made to Israel, would favor this view. But, on the other hand, the song so exactly fits Isaiah's purpose that it would scarcely seem probable that he found it ready made, and it would be natural for him to change the meter at verse 7. It would seem quite possible, however, that he used the tune of some familiar vineyard song; he may even have used some of the words; for instance, the first two lines forming an introduction, and the first strophe might have been the beginning of another song. One point in favor of this supposition would be the fact that in the first part he is singing of a vineyard belonging to a friend, while in the second and third strophes he speaks in the first person. However, this is probably an artistic device by which he approaches gradually nearer to his hearers, and the whole song is probably from Isaiah himself.

Think, then, of the picture which the chapter presents. Isaiah, with his solemn message of condemnation and warning appears, probably in some public place, in the character of a popular singer. At first his notes are of a light tripping quality, and the words are of a loved one far away. As the crowd gathers round and listens they find that the matter concerns them more nearly than they had thought; they are asked to judge what should be the fate of a well-tended vineyard yielding useless fruit. As they hear of its doom, to which they cannot but assent, suddenly, in the middle of a sentence, the meter changes from the lyric to the "grave prophetic rhythm." Instead of considering the fortunes of a hypothetical vineyard they are face to face with their own inadequate lives and their God.

The last two lines of verse 7 furnish an example of a method of strengthening contrasts which is frequent in prophetic literature, and especially in Isaiah. It is a play upon words generally known as *paranomasia;* that is, the placing in close relationship words that sound somewhat alike. The way that the contrast between "justice" and "bloodshed" or "oppression," and between "righteousness" and an "outcry," is strengthened by the use of words somewhat similar in sound, though so different in meaning, may be indicated by a transliteration of the words.

"He looked for *mishpat*, but behold! *mispach*,
For *tsedeq*, but behold! *tseaqah*."

If the rest of the chapter was spoken at the same time as the song it means that Isaiah next heaped upon his hearers a series of woes against various elements of their lives that could leave no doubt in their minds as to why he considered them to be the unfruitful vineyard of Yahweh. What a difference between the rhythm and words that first called them to him and the solemn sound of these woes!

"Woe unto those that join house to house,[2]
Who join field to field, till there is no more room,
And we dwell alone in the midst of the land!
Therefore thus hath JHVH Sabaoth revealed Himself in mine ears:
Surely your many houses shall become a desolation,
Your great and fair places without inhabitant;
For ten acres of vineyard shall yield but one bath,
And the seed of a homer but an ephah."

There doesn't seem to be any regularity in the number of lines used in these woes. In this first one we have eight, while the next one on drink has many more, and some have only two. Always in Hebrew literature it is the thought and feeling that control form.

"Woe unto those who call evil good, and good evil,
Who put darkness for light, and light for darkness,
Who put bitter for sweet, and sweet for bitter!
Woe unto those who are wise in their own eyes,
And keen-witted in their own conceit!
Woe unto those who are mighty—in drinking wine,
And valiant—in spicing mead,
Who for a bribe, declare the wicked righteous,
And strip the righteous of his righteousness!
Therefore, as fire's tongue devours stubble,
And as hay shrivels in a flame,
Their root shall become rottenness,
And their blossom go up like dust
Because they have despised the instruction of JHVH Sabaoth,
And spurned the word of Israel's Holy One."

[1] Cf. Polychrome Bible, Isaiah, p. 5 and p. 135.

[2] This is the translation but not quite the arrangement of the Polychrome Bible.

FRIENDS' INTELLIGENCER.

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PHILADELPHIA, EIGHTH MONTH 25, 1906.

THE DISTRIBUTION OF WEALTH.

The much-discussed will of the late Russell Sage suggests to our minds the advisability of some change in the legal provisions made for post mortem distribution of property and the rights accorded to relatives to contest the will of the deceased. It is not our purpose to discuss the economic side of the accumulation and distribution of wealth, but to call attention to the fact, often lost sight of, that no *moral* right exists to any man to say what shall be done with his accumulated surplus after he has passed beyond the pale of the control of temporal affairs. Neither does any moral right inhere in those related to him by ties of blood to demand his property.

As the title to acquired wealth is a purely legal provision on the part of the State, so the right to dispose of it, and to contest its disposition, are legal privileges granted by the State. These property laws which make possible the amassing of vast fortunes and their disposal after the owners are done with them, are framed in accordance with the prevailing sense of justice among the people. Thus far they are morally fortified. But the development of new conditions, more profound study of economics, or the development of altruistic reasoning, may result in a change in the popular view of just property laws. We wish to call attention to the fact that when we see the wisdom of legal change in property statutes, we may act freely in the matter, untrammeled by the idea that any *moral* right of individuals necessarily exists in present law.

If litigation over wills can be lessened by a change in the laws of testamentary contest, it is our affair to consider the wisdom of revision. If the perpetuation of vast fortunes by descent in a family seems unwise for society as a whole, it is our business to look toward legislation to correct its undesirable features. It is especially the prerogative of those concerned for the highest moral good of society to meditate upon such questions and to urge legal changes in the complex body of our common law whenever they deem it wise. In the special case under recent public consideration, the testator has acted in accordance with legal provision and common custom. His action would excite no public interest except for the large amount of property to be bequeathed. The contesting heirs seem to be actuated by that common human passion, the love of money. They certainly have no moral claim upon the estate, nor do they doubt the intentions of the decedent. They apparently hope that legal quibbling may in some way benefit them. A certain amount of public sympathy is with them, not on account of any fundamental principle involved, but purely because of the greatness of the sum total of the estate. We doubt the healthful effect of a legal statute that is an open door to avarice and contention.

While in China, several years ago, Joseph Gurney Alexander, after working with the Royal Commission on the Opium Traffic, went about half the distance from the coast to the mission station under care of Friends. Way did not then open for him to go further, because he felt that the anti-opium cause needed close attention in England. Since the action of the House of Commons, in Fifth month, the situation is altered, and he has now been liberated by the meeting for sufferings, held in London this month, to return to China for a more extended service. He has learned from the Friends now in China that the military spirit is rapidly taking possession of the country, so that even higher centers of education under control of missionaries give lectures on military tactics, and he feels that there is need of effort to check this tendency, and to bring forward teaching of the "Better Way." Another subject that claimed the attention of this meeting was a report that a small deputation of Friends had had an interview with the Under-Secretary of the State for Foreign Affairs, in reference to the continuance of slavery under British protection in Zanzibar, Pemba and East Africa; that the matter is claiming the careful attention of the Government, and the committee trusts that this stain may soon be removed from their national reputation.

In commenting upon the collision between the citizens and negro soldiers at Fort Worth, Texas, an editorial in one of the Philadelphia papers lays the blame upon "the good women of the land who in their ignorance caused the abolition of the army canteen," and asserts that in the days of the canteen "there was no disturbance of the civilian, for there was no contact with him." If the one who wrote this will take the trouble to look over newspapers that were published in the canteen days he will every now and then find accounts of disorderly scenes in garrison towns, when pay day came around and the men went outside to get something stronger than beer. If the soldiers did all their drinking at the canteen, why was it that there were just as many low dives within easy reach of army posts then as there are now? And why is it, if there is more drinking under present conditions, that the brewers and distillers are working so hard to have the canteen restored? A week or two ago another Philadelphia editor spoke with compassion of the veterans in the Old Soldiers' Homes, because a law has been passed forbidding any

more beer to be sold within these Homes. When a little later a resolution asking for the restoration of the canteen in the Homes was laid on the table by the national convention of the Grand Army of the Republic, the information was given to the people in the fewest possible words, and no editorial comment called attention to this decisive action.

It is quite probable that there would have been no disturbance at Fort Worth if the soldiers had not been intoxicated. The "good women" who did what they could to abolish the army canteen are now urging the different States to pass laws prohibiting saloons within a certain number of miles of an army post. This has been done in some instances with excellent results.

With race prejudice as strong as it is in the South it is probably a mistake to station colored soldiers there. There are army posts where the color of the soldier would make no difference, and it seems as though our colored regiments should be placed where respectful treatment from civilians would cause them to feel that they must so conduct themselves as to be worthy of respect.

Another editorial writer says, commenting upon the recent large sales of stocks in New York, "With the stock-gambling features of this flurry we have no concern." He then goes on to state that this unprecedented bidding on stocks would have been impossible if the country were not in such a prosperous condition financially. How much does it benefit us to prosper financially if we are not concerned as to whether business deals are moral or immoral? Conditions such as this recall the poet's lines:

> "Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay."

Can we hope to suppress gambling with cards and betting on race horses while men in good standing in church and community gamble in stocks? In this instance it is pretty plainly intimated that the ones who made the money had an inside knowledge of conditions which gave them an unfair advantage in the game. Whether this be so or not, now is a good time for every Friend to put to himself the query which asks, "Do you maintain a faithful testimony against all forms of lotteries and gambling?"

IMPLORE PEACE.

[From the conclusion of the Autobiography of Moncure D. Conway.]

But under the air now breathing abroad spring up armed men eager to strew the earth with dead bodies. The great prizes of the foremost Saxon nations are bestowed for successful manslaughter. There can arise no important literature, nor art, nor real freedom, and happiness among any people until they feel their uniform a livery, and see in every battlefield an inglorious arena of human degradation. The only cause that can uplift the genius of a people as the anti-slavery cause did in America is war against war. It appears but too probable that my old eyes must close upon a world given over to the murderous exploitation of the weak nations by the strong, even the new peace treaties between the latter being apparently alliances for mutual support in devouring helpless tribes and their lands. A declaration of war is the most terrible of sentences; it sentences a people to be slain and mutilated, their women to be widowed, their children orphaned, their cities burned, their commerce destroyed. The real motives of every declaration of war are unavowed and unavowable; let them be dragged into the light. No war would ever occur after a fair judicial trial by a tribunal in any country open to its citizens. Oh, my readers, implore peace, not of deified thunderbolts, but of every man, woman and child thou shalt meet. Do not merely offer the prayer, "Give peace in our time," but do thy part to answer it. Then at least, though the world be at strife, there shall be peace in thee.

IS LABOR LAWLESS?

The American working man is a pretty good citizen on the whole, and except on rare occasions is law-abiding enough to suit any but the over-fastidious devotee of law and order. Even the best of us—from the trust magnates down—have some law or decision which we try to steer around in some peaceable way, and the real difference between the rest of us and the working man in his occasional ebullitions against government by injunction is a matter of manners rather than morals. It is a difference of method rather than purpose. While we adjust our course and steer around the big rocks of statutory prohibition to get at what we want in the forbidden waters beyond, by a safer and more circuitous route, the working man sometimes tries to push over the rock itself, and comes to grief in so doing. This is what constitutes in the public mind the greater part of the so-called "lawlessness of labor."—*George W. Alger, in the March Atlantic.*

COLLEGE AND MODERN LIFE.

[By President Swain, of Swarthmore, in the Annual Educational Number of the Philadelphia *Press*.]

The American college has greatly changed in the last twenty-five years. This change is chiefly in the direction of larger specialization and adaptation to the needs of modern life.

There is much difference, however, in the extent to which our colleges have responded to the demands of the times. There have been two forces operating against change. Many influential college teachers have stood continuously for so-called disciplinary studies.

Thus many have advocated the traditional studies of Greek, Latin and mathematics, as the chief subjects of the college curriculum. Their influence has been a controlling and persistent one in many institutions.

A still greater influence is the traditional "wolf at the door." The majority of our colleges have not

enough money to supply the additional teachers, books and apparatus needed for the newer studies.

WHAT THE STUDENT DEMANDS.

A great force operating in the direction of change is the student himself. With each passing year the student is asking more specifically whether the work of this or that college is preparing him for life.

The professor who would build up a strong personal following of students must not only give his students sound instruction, but he must be able to point out a definite field of work to which this instruction leads. The college teacher must also place himself in touch with the work outside for which he would prepare his students. Otherwise, his recommendations will not assist his students.

COMPARISON THAT TELLS.

A comparison of the work offered and the conditions in one representative small college [Swarthmore] in 1881 and 1906 will show the tendency I have noted. In 1881 the professor of mathematics and the professor of Latin were the only professors in the college referred to who did not teach subjects in more than one department. Even here the professor of Latin was president of the college.

There was one professor of physics and chemistry, and only the elements were taught. History and literature were taught by one man. The elements of French were taught by the professor of mental and moral philosophy. German was taught by the professor of Greek. The rudiments of botany were taught by the professor of elocution.

In 1881 there were only five professors who did not teach preparatory classes. The courses outside of Greek, Latin and mathematics were comparatively short and scrappy, fitting into a curriculum that was largely prescribed, leaving little or no time for advanced courses.

There were no laboratories in the modern sense, and all the science taught was of an extremely elementary character and of little service for practical application. No one of the teachers had that training represented by the doctor's degree.

THE ADVANCE IN 1906.

In 1906, in the same college, nearly all the professors have had such training as is represented by the doctor's degree. Each department presents a four years' course, giving the opportunity for advanced study in every line. Some departments present work considerably in advance of a four years' course.

No head of a department teaches in any other department. No professor teaches preparatory work, there being no preparatory department. The modern languages have been much more emphasized in recent years. Modern and ancient languages have exchanged places in the number of students demanding these courses, although the languages are equally open to all.

Science is taking a commanding place in the course of study. Each department is supplied with well equipped laboratories. Many students now are pursuing one or more sciences with the view of making life work in some applied branch of science. As for example a well-trained chemist and engineer who can be thoroughly recommended by his college is in demand immediately on graduation.

The department of biology furnishes a pre-medical course which is accepted in some of the best medical schools as equivalent to the first year in these medical schools. History, English and economics now have a permanent place, and all have practical bearing on the world's work.

A PRACTICAL BEARING.

The multiplication of the combination of courses in the modern college that have a practical bearing on the commercial, political and professional work of the day is only limited by the resources of the college.

The failure of many colleges, for example, to offer Spanish is not because they do not recognize its value and its increased importance to-day, but because of the lack of funds, together with the fact that a student who is well grounded in Latin and French can very soon acquire a working knowledge of Spanish.

The ideal of the modern education is to furnish scholars abundantly equipped in training in books and apparatus to teach comprehensively and thoroughly all the subjects necessary to open to the student the culture and history of the past, and to open to him any field of modern civilization which he desires to make his own.

All these must be furnished under conditions which will secure to the student good habits and sound character. No college has yet had resources enough to do all that must be done. America has had such vast natural resources that the untrained man, who was persistent and industrious, could make money with little education.

The time is here, however, when more and more each year the man who is trained for the work he wishes to do will be the successful man and the highest success of the nation in commerce, as well as in literature and art, will depend on our schools, colleges and universities adequately training their students in the things they propose to do.

MEETINGS OF THE CENTRAL COMMITTEE OF FRIENDS' GENERAL CONFERENCE.

Several meetings of the Central Committee will be held during the Conference. The first one will convene at 3 p.m. on Sixth-day, Eighth month 31st, in the Hall of Philosophy. This session will be brief and will be followed by meetings of the sub-committees, which will submit their reports to a second session of the full committee at 3 p.m. on Seventh-day, the 1st of Ninth month.

It has become customary for the new Central Committee to meet soon after the public or business meeting of the General Conference, and therefore all newly-appointed members will attend a session of the Central Committee to meet at 5 p.m., on Third-day, the 4th, for organization and to decide on future work.

Two of the yearly meetings have not yet appointed their members on the new Central Committee, as they meet just before the Conference. The clerks of the others have forwarded the names of their members, or are expected to do so in good time.

O. Edward Janney, Chairman.
837 N. Eutaw St., Baltimore.

NOTES BY THE WAY.

The last "Notes" left us in Bloomfield, Ontario, where we stayed long enough to know and greatly appreciate the Friends of that neighborhood. On the evening of the seventh, a company met at the home of Webster Talcott, and spent the evening in discussing Society needs, and the ways and means of meeting them. The result was the organization of the framework of a Friends' Association. Edgar Mastin, superintendent of the large co-operative canning factory at Bloomfield, was elected president; Charlotte Talcott, vice-president, and Filona Barker, secretary. The perfecting of the organization, and mapping out a line of work, was left to a future meeting. There is good Friendly material in Bloomfield, and the new association promises to do needed labor for the advancement of the Society and the good of the community.

* * *

On Fourth-day, the 8th, the Friends held their annual picnic at the "Sand Banks," on Lake Ontario, seven miles away. We were fortunate enough to be the guest of the picnickers, and enjoyed a day of genuine Quaker fellowship. The "banks" are a ridge of piled-up sand, five miles in extent as to length, and in width half a mile or so, while the pile is about thirty feet high. This sand is very much like that found on the ocean beach. The adjacent lake bottom is rocky, with no sand in it at present. Where the supply came from which made the "banks" is a disputed conjecture. The supply has run out, but the wind drifts and drives the banks inland, slowly submerging the farms along their border. As the geological doctors disagree as to the source of this accumulation of sand, it does not become a layman to dogmatize regarding the matter.

* * *

Fifth-day morning we bid Bloomfield farewell, and tapping the Grand Trunk Railroad at Trenton, thirty miles away, consign ourselves to the care of the iron horse, and over a hot and dusty route are borne to Toronto without incident or accident.

Fred. C. Brown and wife escort us to the headquarters of the Friends' Association, 141 College Street, where, after enjoying the hospitality of the Courtice home, we take the trolley for Schomberg, over thirty miles from the city, among the green hills of York County. On the route we meet our Friend George H. Phillips, of Newmarket, whose companionship we are fortunate enough to enjoy for the next three days. A small gathering of the Friendly remnant at Schomberg welcomed the stranger in the meeting house, where public service, and a more informal and personal conference consumed the allotted hour. We tarry for a chat with a trio of men Friends, and a heavy downpour of rain holds us willing prisoners for a more definite discussion, while an electrical display was nature's contribution to the little assembly. The preparative meeting at Schomberg is attached to the monthly meeting at Yonge Street, near Newmarket, and occupies an important place in the imperative Friendly situation in Ontario. Charles Davis, William Dennis, James Pierson and Stephen Armitage, with their families, have the task of maintaining the truth as Friends see it in Schomberg.

* * *

Sixth-day morning, in company with Friend Phillips, we took the round-about route by train and trolley to Newmarket. In the evening a meeting was held in the "Friends' Church," with Pastor Frank Cornell in charge. The meeting was addressed by Elizabeth Stover and Friend Cornell, while the writer contributed the address on "Present-day Quakerism," as his share of the service. The time, Sixth-day and Seventh-day was spent in calling on Friends, Charles Wilson, a brother of Isaac, kindly placing himself and his team at the visitors' disposal, making the way easy for him to meet with our people residing in the neighborhood. Several members of the Armitage family, of whom eight brothers and three sisters lived to manhood and womanhood, and most of them to a good old age, were visited, while calls were made at the homes of Frederick and Daniel Phillips, Mary Watson, Charles Toole, Edward Widdifield and Phebe Noxon, not forgetting the visits at the homes of Charles Wilson, George H. Phillips and Pastor Cornell.

* * *

More than seventy-five persons were present on First-day morning at the meeting at Yonge Street, representatives being present from Pine Orchard, Uxbridge and Schomberg. Practically all present were either Friends or the descendants of Friends, so that it seemed that the paucity of numbers within the bounds of Yonge Street Monthly Meeting is more imaginary than real. Our meeting house is unfortunately a mile and a half from the village, to the great inconvenience of some of the members. A union First-day School, in which our Friends co-operate, is held every afternoon at Yonge Street.

* * *

The situation at Newmarket is the least bit peculiar. A small congregation of "conservative" Friends worship in the old meeting house at Yonge Street, a place of worship which antedates the "separation." Our Friends, also few in number, keep up the meeting without a ministry or other activity in our house on the same street, half a mile away. The larger part of our membership resides in Newmarket. A number of these Friends attend the "Friends' Church," the young people being active in the Sabbath School and other interests of that body. With a broad-minded pastor, in the person of Friend Cornell, there seems to be no friction in this arrange-

ment, while it is characterized by apparent mutual satisfaction, and there is practically no room for present criticism on the part of an outsider. While acknowledging this, we could not fail to conceive the need of some Friendly activity organized by the competent Friends of our body, of a kind not now carried on by any one else, and in which all who bear the name of Friend in Newmarket and the outlying neighborhoods might co-operate.

* * *

As in the Middle West, the wide spaces between the meetings in Canada rather hinders that close fellowship and acquaintance so necessary to the life and growth of our Society. Still the situation is not discouraging. It cannot be disputed, however, that a more frequent touch of these Friends with the centers of Quakerism on our side of the line would have an inspiring value. We trust that this need of contact may be met in the future better than it has been in the past. Other incidents and conclusions connected with our visit to the dominion of King Edward may be left for future telling, while this batch of "Notes" stops, we trust, on the right side of the tiresome point. H. W. W.

SOME OBSERVATIONS AT BUCK HILL FALLS.

From the standpoint of an observer who has not been thoroughly conversant with the growth of the Friendly settlement at Buck Hill Falls it seems clear that not all has been said that should be regarding the value of this enterprise to the Society.

To begin with, the social affairs of the young people are delightfully wholesome. Practically all of these gatherings are, from their nature, restricted to cottage life and are most democratic. They appear to include all the young people. On walks, at the tennis courts, while trout fishing, bowling, driving or horseback riding, the young women and young men mingle most naturally and healthfully. It has been in my eyes a continual justification of our co-educational system. Many non-Friends have commented on this feature as most impressive.

Simplicity marks every side of the community life. In dress one observes an unstudied simplicity. The useful and enduring seem to be much in demand. Cottage construction and furnishing attest the determination of their owners to live simply, to reduce household cares to the minimum, and thus increase the outdoor hours. While these are features over which the directors can have only advisory control, this direction has been so effective that departures from plainness in affairs social are few and inconspicuous. To all visitors this appeals much. Beside this it is a signboard that points to the cause, the belief and the testimony back of the observance. And so the Friendly idea grows and is appreciated.

The meeting for worship held at 9.30 a.m. each First-day has been each time a revelation of directness and sincerity. Here men and women worship simply, without intermediary. The experience of one is given for another's help. God's immediate presence and individual teaching become assumed verities. Doctrine is subordinated to the passion for personal spiritual enrichment. It is the aim of many, all denominations being represented, that doctrinal discussion be wholly avoided; and such is practically the case. Each faith is treated with entire respect. One feels that he is not to be subjected to an exposition of creeds, but that, laying down differences, all have come together to help each other in getting nearer to God. The meetings have been much anticipated pleasures.

The testimonies of Friends are frequently brought forward on occasions other than meetings for worship. At an evening entertainment on the 4th of Seventh month, the speaker of the occasion, who is just beginning cottage life here, and who is not a Friend, brought out a point in the history of Friends in relation to slavery by quoting from the minute of exercises of the Darby meeting in the year 1758, showing that the meeting censured one of its members for traffic in slaves by refusing "to permit him to sit in our meeting for discipline, or be employed in the affairs of Truth, or receive from him any contribution towards the relief of the poor or other services of the meeting."

I venture to express the hope that Buck Hill Falls may continue to be the cultured Friendly center that it now is, and that Friends generally may look forward to it as a sort of summer Mecca, believing, as I do, that we have not understood the character or magnitude of its outgoing influence.

Edward C. Wilson.

SOME ENGLISH NOTES.

[Extracts from letters, under date of Seventh month 29th, from Robert Pyle, of West Grove, Pa., written from York, England.]

This morning [Seventh month 29th] I went to the regular (Clifford Street) meeting in York. It is a large, substantial-looking building and well appointed with committee rooms, cloak rooms, etc., in addition to the main meeting room, which is very much like the one at Twelfth Street, Philadelphia, in every way. At the entrance was set up a huge poster announcing an address to be given by Sylvanus P. Thompson, F.R.S., of London, on "Intuitional Religion." This seems to be the first of an extensive series that have been arranged during 1906-7. The body of the meeting house was occupied by the students from the two Friends' schools of York, "Bootham" and "The Mount." The average age of these scholars is about the same as at George School, and from what I have been able to see a large percentage of Friends' children do not continue in school longer than to fifteen or eighteen years. I had expected to see under the care of Friends, colleges or institutions corresponding in grade more nearly with Bryn Mawr, Haverford and Swarthmore. So far as my observation goes very few Friends' children go on to Cambridge or Oxford, or the more advanced universities.

Lovett Dewees, a son of Watson Dewees, of Philadelphia, a graduate of Westtown and of Haverford

College, taught here for two years as physical instructor at Bootham, and on his return to America was succeeded in the position by another American Friend. One of their graduates from here, also, is spending a year or two at Haverford—all of which seems to indicate that these Friends are alive to the advantages of exchanging men as well as ideas.

When meeting Friends for the first time we are frequently asked if we know certain Friends in America, and upon further inquiry find they mostly refer to those of the "other branch," who have been here traveling in the ministry, on pleasure, to summer schools or on cricket teams, and people among whom they have visited in America. (It occurs to me thee may be as much interested in these digressions as if I should stick strictly to the meeting). There were about 150 to 250 pupils, and I judge 100 or 150 in addition. They gathered promptly and to all outward appearances exactly like our Philadelphia meetings, except for a little less cushioning and a few more silk hats. Of three sermons two were directed especially to the pupils who are about to leave school. One was by a young man (less than thirty), which seemed to indicate some previous preparation, but was none the less earnest or convincing. The second was equally as interesting, was ethical, practical, with numerous present-day applications and helpful suggestions. The last and the prayer I could not hear very well, for I sat far back; but I was struck with the fact that here were these people worshiping and working so much like ourselves at home that one could scarcely realize he was in a foreign country, except for the accent which I've grown not to think of.

SOCIAL WORKERS' CLUB, PHILADELPHIA.

For several years the wisdom of forming some sort of a club among the social workers of Philadelphia had been discussed. In May, 1905, invitations were sent to a group of people, representing all sorts of social and philanthropic organizations, inviting them to express their opinions and to attend a meeting at the University of Pennsylvania. It was the general understanding of those who became charter members of the new club that its purpose was to bring about wider acquaintance and co-operation between the different groups of people in the city who had been working almost entirely without contact with each other. The club was fortunate enough, at the very outset, through the co-operation of the Young Friends' Association, to secure the free use of a centrally-located hall and likewise to secure at a low price a dinner in the same building. The club began the year with a membership of perhaps forty; it closed the year in May, 1906, with a membership of one hundred or over, and with every evidence of an increased interest on the part of the members.

The plan of the club has been to have an informal dinner, followed by opportunity for general conversation and a lecture from some person prominent in social work. During the year, the following lecturers have been heard:

The opening meeting was devoted to the plans and purposes of the organization; a statement being made by Professor S. M. Lindsay, of the University of Pennsylvania, while brief reports upon the Portland meeting of the National Conference of Charities and Correction were made by Miss M. E. Richmond and George Vaux, Jr. Miss Jean Hamilton addressed the club upon "The Work of the League of Women Workers"; F. H. Nibecker on "The Work of Caring for Juvenile Delinquents," as illustrated by the House of Refuge at Glen Mills; Edward E. Allen, superintendent of the Pennsylvania Institution for the Instruction of the Blind, discussed the work of caring for the blind in Pennsylvania; Dr. William H. Allen, of the Association for Improving the Condition of the Poor of New York city, told of the opportunities for social service as illustrated by the career of Robert M. Hartley; and Dr. Edward T. Devine spoke of the present opportunities for social service, curiously enough on the day of the San Francisco disaster. The last speaker of the year was Frank Tucker, who told of the work of the Provident Loan Society of New York.

To all appearances the club starts the second year under the most favorable auspices and with every indication of an increased membership. It has been fortunate enough to avoid all controversies, and to enroll those representing every shade of religious thought and all forms of social activity. The officers for the ensuing year are: George Vaux, Jr., member of the board of directors of the House of Refuge, president; Max Herzberg, president of the United Hebrew Charities, treasurer; and Miss Ethel Ramsey, special agent Department of Health and Public Charities, secretary.—*Charities and the Commons.*

FRIENDLY INFLUENCE IN SAN FRANCISCO.

[The following was written in reply to Philadelphia's letter to its isolated members, by Maria Freeman-Gray, W. C. T. U. State Superintendent of Peace and Arbitration.]

The "message of love" received from Philadelphia Yearly Meeting of Friends, held during last Fifth month, was duly received. The spirit of this message is helpful and full of encouragement to us who are far removed from the great body of Friends' membership.

I do not think distance counts with me as much as with some people. I feel that there is such a oneness, such a bond of union existing between all people who are working for the welfare of humanity, and who preserve a common loyalty in behalf of justice, peace and righteousness, that no matter where we may abide we are still united. This spiritual union and communion is of priceless value, and not until the veil is removed and we see much more clearly than now, shall we realize its worth.

There are but few Friends in this city, and since the great calamity that scattered so many of our people and ruined so many homes it is more difficult to get these few together. Perhaps the time may come

when we may be able to collect a small group of Friends for religious or social improvement.

It behooves us each to improve the opportunities that are given us to forward the cause of righteousness in all its varied forms and work for the establishment of Christ's kingdom, for the abolishment of war and all its attendant evils. The military spirit is not dead, nor can we truthfully say, it sleepeth! Rather it manifests, in various ways, much activity, and, as stated in July *Advocate of Peace*, militarism is "rapidly tending to become universal." We certainly live in a crisal period, and no true lover of humanity can be indifferent to the character of the times or the all-important questions to be solved.

A LETTER FROM SPOKANE.

A message from this section of the great Northwest may be of interest to readers of the INTELLIGENCER, although rapid communication and much travel of late years have brought you into touch with the far West and made Western scenery, customs and improvements more or less familiar to you. We who live here love the West as a whole; love the breath of freedom in its broad plains; love the grand views its mountain chains and lovely lakes afford. The broader opportunities that life offers are a stimulus to exertion and progress.

Verily this wilderness has blossomed as the rose since Lewis and Clark traversed its dreary plains, over one hundred years ago. The immigration to eastern Washington, within the past few years, has been phenomenal. Spokane has received a due share of the influx, being a stopping place and a distributing center for Eastern travel, both tourists and immigrants. Many stop here at the hotels for a day or two, and then, observing Spokane's beauty, thrift and prosperity, and discerning its greater future, seek no farther, but settle within its borders.

Spokane has a present population of 74,000, though it was mostly destroyed by fire in 1889. It has twenty-two public school buildings, which cost over $1,000,000, and are a source of pride to the city, besides two business colleges and several private and parochial schools. It has some fine public buildings, including an expensive Carnegie library. There are several public parks, some of which offer many attractions. It abounds with neat and artistic homes, with well-kept lawns and shade trees. The Spokane River, with its beautiful falls, which descend in a series of cascades for 132 feet, flows through the city. The river is spanned by many bridges. Beyond the city, on every hand, rise the beautiful wooded hills.

Perhaps no part of our inland empire, as it is called, has attained more prominence, within the past six or eight years, than the Big Bend country, which embraces Lincoln, Douglas, Adams and Franklin Counties. Where only "Bunch-grass plains" are marked on the old maps, thousands of acres of waving grain reward the laborer, and pleasant homes and villages dot the landscape. The acreage sown to wheat increases rapidly from year to year, and while the yield per acre is not large, the abundance of cheap land has afforded ample remuneration. The Government land is now all taken up and fair prices obtained for it. The country has been filling up with an industrious, energetic people, prepared to cope with the trials and difficulties of pioneer life for the reward of comfortable homes. Here, not so many years since, the Indians roamed, the coyotes howled, the jack rabbits, sage hens, badgers, squirrels and gophers held sway. Hardships are no longer the portion of the Big Bend farmer. He rejoices in his comfortable home, his sleek stock, his broad grain fields and his modern farm machinery. He is generally out of debt and often has a bank account. Tramps must work or move on, and robberies have been very rare. Houses have often been left unlocked by the year. However, the summers are dry and dusty and often windy, and there are not many trees and running streams near. The "Big Bend" is so called because the lovely Columbia River sweeps around three sides of it. The river is far below this upland, which is 2,200 feet above sea level. The air is pure and dry and somewhat rare.

The Grand Coulee, that wonderful freak of nature, cuts through the plains, and also the lesser Moses Coulee. Solid perpendicular basaltic rock walls, some one thousand feet high, on both sides of a very level valley, from one to three miles wide and sixty miles long, may feebly describe Grand Coulee. Whether the origin was a great volcanic eruption, or an ancient bed of the Columbia River, is undetermined. The long, narrow valley is now under cultivation except where there are lakes. Its winter climate is warmer than that of the surrounding country, being sheltered by the high walls. "Steamboat Rock" is a noted landmark in it. It is one and a half miles long and nearly as high as the Coulee walls, and there is over a section of grazing land on top of it, which, as there is a trail up the side and water on top, has been taken up for a cattle ranch. The rock is visible for many miles.

The advent of this month reminds us of the approaching Ohio Yearly Meeting. May the meeting be a blessed one, and may we isolated members feel its influence. S. E. M.

Eighth month 1st, 1906.

MORE ABOUT TOBACCO.

May I express my deep gratification that Yardley T. Brown has propounded "Just a Few Questions" relating to the use of tobacco, and more particularly to its use at Swarthmore College. Many have been surprised and grieved at the action of the college authorities, and yet have hesitated to criticize because of a desire to be loyal to the highest educational institution closely identified with our branch of the Society of Friends. It is my belief that the answer to "Just a Few Questions," by Edward H. Magill, is inconclusive. We all agree that Thomas Jefferson was an eminent statesman and educator, yet he was not a Friend and so did not view matters from the standpoint of Friends.

Whittier, in his poem, "The Quaker of the Olden Time," shows the standard held by Friends in Jefferson's time to be, at least seemingly, on a higher plane than that advocated by the supporters of the new order of things at Swarthmore.

"He felt that wrong with wrong partakes,
That nothing stands alone,
That whoso gives the motive, makes
His brother's sin his own.
And pausing not for doubtful choice
Of evils great or small,
He listened to that inward voice
Which called away from all."

NATHAN THORNE.

BOOKS AND READING.

Our Friend, Prof. J. Russell Smith, of the Department of Commerce of the University of Pennsylvania, has an article in the "Political Science Quarterly" (Volume XXI., No. 2) on "Ocean Freight Rates," which has been issued in a reprint by the publishers (Ginn & Co., Boston.).

"The First Book of the Homecrofters." Guildhall of the Homecrofters, 143 Main Street, Watertown, Mass.

A booklet of more than one hundred pages published in the interest of the Homecrofters' propaganda, that is, the promotion of the ownership of small, intensely cultivated rural homesteads, escially for the large class of city workers who have so little of the healthful conditions of suburban or rural life. "Get your wife and babies out of the tenements and out of the savagely deteriorating environment of crowded city streets into God's fresh air and sunshine, and plant them in a Homecroft,"—that is the problem which the Homecroft movement is attempting to solve—and a most noble and humane undertaking it is. A letter to the above address will put you in the way of getting this booklet, and of learning the details of the Homecroft enterprise.—*Advocate of Peace.*

Matthew Arnold's fine drama, "Merope," and a translation of Sophocles' "Electra," are issued in one volume, edited by J. Churton Collins (Oxford: the Clarendon Press). For those who do not read Greek, but who desire acquaintance with the Greek spirit—the source of so much of our poetry, theology and deeper thought—this is one of the books to read. Arnold's play is based on the classic model, and is a counterpart of the "Electra." The two may here be read side by side.

In the face of contending opinion, the editor, a profound scholar, pleads for translations where one cannot read the original. He says: "Our own Bible is an example; and what translation into English has there done for the book of Job, for Isaiah and for Ezekiel, translation into English can almost do for the Homeric poems, and for the Greek dramatists. . . . the version of the 'Electra' here printed, will, so far as Sophocles is concerned, have come as near to [the reader] as to nine-tenths of those who study him in the original."

PAST THE DULL ROOFS—THE SKY.

Low roofs and sordid,
And the same poor street
Climbing still
The well-known, weary hill!
But oh, the radiant gray,
The lovely, indescribable flush of day
Where hill and morning meet!

The same Little Beauty,
And Labor trudging by,
And the vain
Truckle to common gain;
But hour by hour—
Lovely with light—like a forgotten dower,
Past the dull roofs—the sky!

Color of hope,
Color of June and the rose—
Cool with the dew
Or great with storm—spread new
Hourly with promises
Of good days coming—for the lonely heart it is
The unfailing book of joy that never shall close.

—*Mildred I. McNeal-Sweeney, in the Atlantic.*

BIRTHS.

COALE.—On the 25th of Seventh month, 1906, to George W. and J. Evaline Coale, near Holder, Ill., a son, who is named Walter B.

GLENN.—To Oliver E. and Alice (Kinnard) Glenn, Eighth month 8th, 1906, a son, who is named William James.

SMITH.—At Philadelphia, Seventh month 26th, 1906, to J. Russell and Henrietta Stewart Smith, a son, who is named James Stewart.

DEATHS.

BORTON.—On Eighth month 12th, 1906, at Atlantic City, N. J., where he had recently gone in the hope that he might be restored to health, William Borton, son of the late William and Hannah T. Borton, of Woodstown, N. J. Interment in the Friends' Burying Ground, Woodstown, N. J.

COOPER.—At her home in Mickleton, N. J., Eighth month 5th, 1906, Hannah R. Cooper, wife of the late Edward Cooper, in her 83d year. She was a faithful attender of Upper Greenwich Meeting, and a valued elder of Woodbury Monthly Meeting. She and her husband were united in marriage for more than sixty-three years. Since his death she has been lovingly cared for by her children.

JOHNSTON.—On Eighth month 18th, 1906, Mary S. Cranston Johnston, wife of John Johnston. Funeral on the 21st, from the residence of her husband, 5605 Race Street, Philadelphia.

KENT.—Entered into rest, Seventh month 30th, 1906, at his home, Lincoln University, Pa., Hadley Kent, in his 65th year. Deceased was a son of the late Joseph and Maria J. Kent, the latter a well-known minister in the Society of Friends, from whom her son doubtless inherited the devout temperament which was a marked characteristic since early youth. Later he was at times heard in our meetings, his humble sincerity and earnest faithfulness appealing to the truly devout, and none doubted his close attention to apprehended duty. His faithful wife survives him, and relatives and friends not a few will hold his memory sacred. W.

STABLER.—At Sandy Spring, Md., Seventh month 24th, 1906, Charles Stabler, in the 80th year of his age. The funeral was held at the meeting house, Sandy Spring, on the 26th.

"Everywhere the gate of beauty
Fresh across the pathway swings,
As we follow truth and duty
Inward to the heart of things."

NOTES AND ANNOUNCEMENTS.

David Ferris has a prospect of attending the meeting at Rancocas, N. J., next First-day morning, the 26th, and of reading an essay at a public meeting there in the afternoon on "The Life and Character of John Woolman." He further expects to attend Burlington Quarterly Meeting at Mt. Holly on the 28th, and Bucks Quarterly Meeting at Fallsington, Pa., on the 30th.

The following note from a Friend also concerns Bucks Quarterly Meeting: "I respond in sympathy with the feeling expressed by a member of Bucks Quarterly Meeting, 'I hope the ministers will not all go to the General Conference, as was the case two years ago.' And I say, let us go and each do the little we can do, and God will bless the effort in his name and by his power, and make it a good meeting. A. M. O."

The Friends of Green Plain (Clark County, O.), holding their monthly meeting on the 15th, were saddened by the absence for the first time in many years of Edward Merritt, who was lying very ill. Calling to see him later in the day he was found to be very weak, though clear in his mind. His home is with his son-in-law and daughter, Reuben and Eliza Roberts, on the place to which he with his father migrated from New Jersey, driving across country in wagons.

R. Barclay Spicer.

Robert Pyle, of West Grove, Chester County, Pa., who has spent the past term at Woodbrooke, and his sister Margery, who joined him at the end of the Woodbrooke term, after a summer's tour among places of Friendly and literary interest in England, expected to sail for home on the Baltic from Liverpool on the 15th.

Words of commendation are always welcomed by the editors of Friends' Intelligencer. The author of "The Teacher as a Missionary of Peace," who is a Canadian and not a member of our Society, writes us: "I take this opportunity of again expressing my appreciation of the Intelligencer, which I read quite through with interest and profit every week, not overlooking the unique advertisements in the 'Wanted' column, and that of the Buck Hill Falls Company."

H. B. L., who lives at Methuen, Mass., kindly sends us a selected poem, and writes: "I often wonder if the Friends who can attend our conference appreciate the privilege as they would were it impossible to ever mingle with Friends? . . . I have had the children take the *Scattered Seeds* to school, and the teachers are always eager for it to read to the little ones."

REMINDERS AND CORRECTIONS OF TRANSPORTATION ARRANGEMENTS FOR MOUNTAIN LAKE PARK, EIGHTH MONTH 30th.

Train No. 1 will leave Mt. Royal Station, Baltimore, 8.45 a.m., and Camden Station, 9.00 a.m.; will stop at Boyds at 10.55 a.m., in addition to the stops previously advertised. Dinner at Cumberland from 2.35 till 3.15 p.m. Tickets will be on sale on the 29th and 30th, at the places previously advertised, also at Hagerstown. Parlor car seats reserved at ticket office, corner of Saratoga and Charles Streets, Baltimore. Joseph J. Janney will have charge of this train.

Train No. 2 will leave Twenty-fourth and Chestnut Streets, Philadelphia, 7.40 a.m. In addition to the stops previously advertised this train will also stop at Aiken at 8.57 a.m. Tickets will be on sale on the 29th and 30th. Parlor car reservations only at 834 Chestnut Street, Philadelphia. James H. Atkinson will have charge of this train.

Train No. 3 will leave Twenty-third Street, New York, at 8.20 a.m., and Liberty Street, 8.30 a.m.; Twenty-fourth and Chestnut Streets, Philadelphia, 11.00 a.m.; Camden Station, Baltimore, 1.20 p.m., stopping at Elizabeth, N. J., Aiken and Weverton, Md., in addition to those previously advertised. Tickets will be on sale in New York City on the 29th and 30th, at Twenty-third and Liberty Street Ferries, No. 6 Astor House, 434 Broadway, and 1300 Broadway, corner of Thirty-fourth Street. Reservation for parlor car seats only at Thirty-fourth Street office.

Friends are advised, if possible, to purchase their tickets on the 29th or to be early at the station on the 30th, as tickets have to be stamped in the presence of the purchaser; they cannot be ordered by mail.

Tickets will be good to return at any time before the 15th on any train.

Friends should get their baggage checked on the 29th, if possible, and should mark it, "For Special Train to Mountain Lake Park, August 30th." Also their own name and the name of the hotel or cottage at Mountain Lake Park. Friends will be informed on the trains in regard to the transfer of passengers and baggage at Mountain Lake Park.

Arrangements have been made for special return trains, Ninth month 7th, one to leave Mountain Lake Park at 6.25, going through to New York, and the other at 8.30, going to Baltimore only.

Partial arrangements have been made for a special train to leave at 6.15, going to Luray, Va., provided there be 100 passengers. If there be that number the committee has obtained special rates, and the total expense for each person, including railroad tickets, transfer from station at Luray to the hotel for dinner, to the Caves and back to the station, also dinner, will be $3.50. If considered best to remain at Luray for supper it will be 50 cents more. All who wish to go on this excursion will inform the members of the Committee on Transportation on the train, or as soon after arrival as possible at the office of the committee at Mountain Lake Park. Those who wish to join in one of the parties of 50 for the carriage ride to Mountain View Tower will also inform the committee on the trains or Harry A. Hawkins at Mountain Lake Park. If Friends desire sleeping berths or parlor car chairs for the return trip they will please give early notice to the committee. Stop-overs will be allowed at Shenandoah Junction, Harper's Ferry, Washington, Baltimore or Philadelphia, to the 15th of Ninth month.

All tickets must be deposited as soon after arrival as possible at the office of the Mountain Lake Park Association, to be certified for the return.

John W. Hutchinson,
Chairman Transportation Committee.

SOME MISSIONARY WORK FOR OUR SOUTHERN SCHOOLS.

I have learned that dried fruit would be much appreciated by both the Schofield and Laing Schools.

When we can always have an abundance of ripe or canned fruit we do not realize just how good dried fruit tastes to those living where fruit is not so abundant. We of the extreme Middle West and the South have experienced this lack of fruit, hence dried fruit tastes good to us.

Why could not each Young Friends' Association or First-day School in the fruit district from Iowa eastward have an "old-fashioned apple bee" to cut and dry some of the hundreds of bushels of "windfall" apples which are now annually either sent to the cider mill, fed to stock or wasted?

The social mingling would be enjoyed by all. If there was more fruit sent to the schools than they needed for their own tables they could sell it the same as they do the contents of the barrels.

Catharine Burgess Carr.

Lincoln, Neb.

THE LOVERS' WALK.

With oaks and laurel blossoms hedged along,
A winding mossy path leads on the way;
O'erhead the wily cat-bird mews his song,
The whip-poor-will is heard at close of day.
Blue berries tempt the careless passer-by,
Whose thought is not of her divinely fair,
Who seeks this solitude with dreamy eye,
In close communion with love's spirit there.
And now, beside the way, behold a grave,
With laurel decked, where child and mother lie;
O'er which the sunbeams smile and tempests rave!
Is this the sum of love and life—to die?
Ah, no! the crown of love is peace and rest;
So ends the "Lovers' Walk" as God deems best.

Sarah Palmer Byrnes.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.

Frankford, 10.30 a.m.

Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City—

1811 I Street, Northwest, 11 a.m.

Chicago—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

8th mo. 25th (7th-day).—Mansfield, N. J., Young Friends' Association, at the home of Joseph Taylor.

8th mo. 26th (1st-day).—The Visiting Committee of Salem Quarterly Meeting will hold a meeting for divine worship in the old meeting house (Cape May) at Seaville, N. J., at 11 a.m.

8th mo. 26th (1st-day).—Friends of White Plains will meet at the home of Annie Griffin, 39 South Lexington Avenue, at 11 a.m.

8th mo. 26th (1st-day).—Hopewell, Va., Young Friends' Association, at 3 p.m.

8th mo. 27th (2d-day).—Warrington Quarterly Meeting, at Menallen, Adams County, Pa., at 10 a.m.; ministers and elders, Seventh-day before, at 3 p.m.

8th mo. 27th (2d-day).—Ohio Yearly Meeting, at Mt. Pleasant, Jefferson County, O. Friends from a distance desirous to attend will be cordially welcomed and entertained. Mt. Pleasant is on the Wheeling & Lake Erie Railroad, which can be reached by the Wabash at Chicago, Baltimore & Ohio at Wheeling, W. Va., Cleveland, O., Pittsburg, Pa., and Steubenville, O. By reference to railroad guide will be found time of trains at Mt. Pleasant Station. Conveyances will be in waiting. Any other information desired can be obtained by correspondence with W. R. Clark, Emerson, O.

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8th mo. 27th (2d-day).—Centre Quarterly Meeting, near Stormstown (Centre), Centre County, Pa. Note change to this date from the usual time (Ninth month 3d), on account of the Conference at Mountain Lake. Friends from a distance will leave the main line of the Pennsylvania Railroad at Tyrone; take Bald Eagle Valley Branch, 12 miles to Port Matilda Station, where all trains will be met on Seventh-day, Eighth month 25th. Further information can be had from Robert A. Way, Port Matilda, Centre County, Pa.

8th mo. 28th (3d-day).—Burlington Quarterly Meeting, at Mt. Holly, N. J., at 10.30 a.m.; ministers and elders, day before, at same hour. Trolley cars leave foot of Market Street, Camden, N. J., every half hour, direct to meeting house. Fare, 20 cents each way. Visiting Friends always appreciated.

8th mo. 30th (5th-day).—Bucks Quarterly Meeting, at Fallsington, Pa., at 10 a.m.; ministers and elders, the day before, at 11 a.m. Friends coming by trolley to attend the quarterly meeting will be met at Morrisville, Pa., corner Bridge and Smith Streets, at 9.30 a.m. A carriage will meet the train from Philadelphia arriving in Morrisville at 9.31 a.m. It is hoped that some ministering Friends will feel a call to attend this meeting.

8th mo. 31st (6th-day).—Nottingham Quarterly Meeting, at East Nottingham, Pa., at 10 a.m.; ministers and elders, day before, at 2 p.m.

8th mo. 31st (6th-day).—FRIENDS' GENERAL CONFERENCE AT MOUNTAIN LAKE PARK, MD. From this date to Ninth month 6th. See program in issue of Seventh month 14th; railroad arrangements, issue Eighth month 4th, advertising pages. For boarding places, program and other information write to Benjamin H. Miller, Mountain Lake Park, Md.

The regular fall meeting of the Executive Committee of the General Conference of Friends' Associations will be held in the Hall of Philosophy, Mountain Lake Park, Md., Ninth month 3d (2d-day), at 4 p.m. It is hoped every Association may be represented, thus helping to make the meetings a success, as well as securing for all direct reports of sessions held.

9th mo. 1st (7th-day).—Whitewater Quarterly Meeting, at Maple Grove (Huntington), Ind., at 10 a.m.; ministers and elders, same day, at 8 a.m.

9th mo. 2d (1st-day).—At Concordville, Delaware County, Pa., at 3 p.m., a circular meeting, under care of a committee of Concord Quarterly Meeting.

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"Religious Views of the Society of Friends," 24 pages, prepared by Howard M. Jenkins for the World's Congress of Religions.

"The Teacher as a Missionary of Peace," 34 pages, prepared by Prof. Andrew Stevenson for the Toronto Conference. Should be widely circulated among teachers, especially in the public schools.

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Citizen: Why, this is the Fourth of July.

Stranger: I am aware of the date, but what has that to do with it?

Citizen: You must be an ignorant foreigner not to know that the Declaration of Independence was adopted on the Fourth of July.

Stranger: I'm not ignorant, if a university education dispels ignorance. But whether I'm a foreigner or not is a disputed question. Your Supreme Court, as I believe you call it, has not settled that question beyond cavil. I heard of the Declaration of Independence once.

Citizen: Once! And where was that, may I ask?

Stranger: In Manila, I heard an American soldier refer to it as an incendiary document, and he prohibited my people from reading it.—*Adapted from The Public.*

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, NINTH MONTH 1, 1906.

THE GENERAL CONFERENCE PROCEEDINGS.

The Committee on Publication has decided to print the proceedings of the General Conference at Mountain Lake Park as a supplement to nine or ten issues of FRIENDS' INTELLIGENCER, beginning Ninth month 15th. This will place the report promptly in the hands of every reader of the INTELLIGENCER without extra cost. Additional copies will be printed and bound in cloth for any who order them in advance, and delivered at a cost of fifty cents each, postpaid.

FRIENDS' INTELLIGENCER, including the whole of the Conference Report, will be sent to any address from the first of Ninth month to the end of 1906 for 50 cents. The Conference numbers alone will be sent to any address for 30 cents. It is hoped that many will avail themselves of one of these offers, to send Conference Reports to persons who are not members of our Society or regular readers of the INTELLIGENCER.

Any who desire extra copies, either in the form of supplements or bound volumes, should order them before the close of the Conference, as extra copies will not be printed unless ordered. The papers need not be paid for until during or after Conference, but those desiring reports of the proceedings, other than our regular subscribers, must order them in advance.

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CONTENTS OF THIS ISSUE.

Good Words.—XXXV. 549
Strength (Verse) 549
Indiana Yearly Meeting (Concluded) 549
An Advancement Symposium.—II. . 551
A Visit to Swarthmore in England 553
Ostentatious Sorrow 554
Literature of the Bible.—XVIII. ... 554
Editorial:
The Cause of the Birds 556
Note and Comment 556
Notes by the Way 557
With Friends in Ohio 558
Closing Days at Woodbrooke 559
From the Fritchley Friends 560
At the Fountains of English Freedom 561
Sunday Papers 563
News (Verse) 563
Births, Deaths 563
Notes and Announcements 563
Swarthmore Lectures 564
Byberry Friends' School Reunion .. 564
Calendar of Mettings iii

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, NINTH MONTH 1, 1906.

Volume LXIII.
Number 35.

GOOD WORDS.—XXXV.

We stand not by the Society as it is, but by what it may be when its spiritual powers have deepened, and its social conscience has quickened into life.

STRENGTH.

For strength we ask
For the ten thousand times repeated task,
The endless smallnesses of every day.

No, not to lay
My life down in the cause I cherish most,
That were too easy. But whate'er it cost,

To fail no more
In gentleness toward the ungentle, nor
In love toward the unlovely, and to give,

Each day I live,
To every hour with outstretched hand its meed
Of not-to-be-regretted thought or deed.

—*Ethelwyn Wetherald.*

INDIANA YEARLY MEETING.

(Concluded.)

The opening business session of the yearly meeting was held on Second-day, the 20th, at 10 a.m, in the North A Street meeting house, Richmond. There were about 120 Friends present. The clerks were Aaron Chandler, of Waynesville, O., and Margaret Breckinridge, of Richmond. The thirty-one representatives from the two quarterly meetings were present except seven.

Sarah T. Linvill, a minister of Green Street Monthly Meeting, was present with a minute from her monthly meeting, endorsed by Philadelphia Quarterly Meeting. The presence without minutes was also noted in the minutes of the yearly meeting of Amos and Elizabeth Satterthwaite, elders of Middletown Monthly Meeting, held at Langhorne, Pa., and John C. Thomas, an elder of Salem Monthly Meeting, Ohio. These Friends, both with and without minutes, were warmly greeted and welcomed. Response was made by Sarah T. Linvill and by Amos Satterthwaite.

The death of Davis Furnas, well known among Friends everywhere as a minister and consistent Friend, was reported by Miami Quarterly Meeting. Sarah T. Linvill spoke feelingly of the help and inspiration there had been for her personally in the ministry of this Friend, and others present expressed appreciation of the value of his life and ministry.

A letter to the yearly meeting from Edith M. Winder, of Richmond, now studying in England, was read by the clerk as follows:

"To Indiana Yearly Meeting.

"Dear Friends: By the time this little message reaches the other side of the Atlantic our yearly meeting will be at hand. It seems strange to me not to be looking forward to the time with you at home, but I have thought of you many times and desired that the yearly meeting may bring as much inspiration to all of you as it always does to me. The only way I can help this year seems to be to let you know how much I should like to be there; and also that wherever I am, I shall be thinking of you and asking the Heavenly Father that his truth may be revealed to all our hearts more clearly than it has ever been before. I believe we have a right to expect great blessings from him if our love and faith remain strong.

"Our first term at Woodbrooke ended nearly three weeks ago. It is impossible for me to say how very much it has meant to me and how grateful I am for such a wonderful opportunity. I am fortunate in being able to spend the larger part of my summer holiday with two other American girls in visiting friends and various places of interest in England, and I shall be able to attend many small Friends' meetings. The time spent at London Yearly Meeting in the Fifth month, as well as that at Woodbrooke, has made me very eager to learn more of English Friends and their extensive work. A strong sense of humility is always with me, that I can do so little for the Society, but this is joined with a fervent desire that each of us who bears the name of Friend, from the youngest to the oldest, may grow more willing to do even the smallest service to bring hungering souls, especially outside our membership, to a knowledge of the Christ within. Looking forward to the time when I shall hear how you have spent the time together, EDITH M. WINDER.

"Oxford, England, 8th mo. 5th, 1906."

There was much expression of appreciation of this message from this valued young member. The correspondents were directed to send her a reply on behalf of the Yearly Meeting.

Statistics of the Yearly Meeting and its constituent meetings were presented. Miami Monthly Meeting reported a membership of 246 and a net loss of 2; Green Plain, 88; net loss, 1; Springboro Executive Committee, 39; net loss, 1; making the total membership of the quarterly meeting, 373; the net loss, 4. Whitewater Monthly Meeting's membership was 228; the net loss, 1; Westfield, 46, net loss, 2; Milford, 39; Fall Creek, 380, net gain, 4; Maple Grove,

178; net loss, 3; Camden, 54, net loss, 4; making the total membership of Whitewater Quarter, 925, with a net loss of 6. The membership of Indiana Yearly Meeting was 1,298.

At the afternoon session on Second-day, the clerks, Aaron B. Chandler, of Waynesville, O., and Margaret Breckenridge, of Richmond, Ind., were reappointed as clerks.

The trustees of the new Boarding Home, at Waynesville, O., reported that the building had been completed and occupied about Tenth month, 1905. The building and outside equipment had cost $13,500; the house furnishings, $510. A sum of $2,750 had already been set aside toward an endowment fund. Up to this time the Home had proved to be self-supporting, and there was in the treasury a balance of $275. There had been from six to ten boarders. During the recent Home Coming celebration a great many visitors to the town had been entertained and the house had been practically the headquarters for the whole town and neighborhood. Great satisfaction was expressed by the members of the yearly meeting generally with the excellent management and the success of the Home.

The epistles from the six yearly meetings were read at this session.

On Second-day evening the First-day School Association of the Yearly Meeting held its first session. Warren Gregg, of Pennville, Ind. (Camden Monthly Meeting), and Edith Moore, of Richmond, served as clerks. Reports and statistics were received from the six First-day schools as follows: Rush Creek (Lincolnville, Ind.), 3 teachers and 18 pupils; Fall Creek (near Pendleton, Ind.), John L. Thomas, Sr., superintendent, 6 teachers and 89 pupils, of whom 69 are members of meeting; Duck Creek (Greensboro, Ind.), Levi Cook, superintendent, 3 teachers and 30 pupils, of whom 24 are members of meeting; Miami (Waynesville, O.), Edwin Chandler, superintendent, 2 teachers and 8 pupils; Green Plain (near Selma, O.), Martha A. Battin, superintendent, 6 teachers and 40 pupils, of whom 39 are members of meeting; White Water (Richmond, Ind.), Esther Wallace, superintendent. The First-day school at Westfield (near Camden, O.), of which Abram Brown is superintendent, was not reported, it being called a union school, because, while the officers and teachers are all Friends, the pupils are nearly all non-members. The total enrollment of the schools of the yearly meeting, inclusive of Westfield, was 24 teachers, 249 pupils, of whom 148 are Friends. Four of the meetings have no First-day schools.

An earnest discussion on lesson leaves was engaged in by Levi Cook, of Duck Creek (Greensboro); Laura Boerum, of Fall Creek; William Griest, of Portland (Camden meeting); Israel Holloway, of Rush Creek (Lincolnville); Jennie Borum, Allan Borum, Warren Gregg, Mary Parry Thorpe, of Richmond; Matilda Underwood, of Harveysburg (Grove meeting); George R. Thorpe, R. Barclay Spicer, of Philadelphia. This discussion continued in the second session. Decided opposition to the lesson leaves issued by Friends' General Conference developed. The most earnest in this opposition and in favor of lesson leaves giving Friendly comment on the "International" topics came from the large and flourishing school at Fall Creek, from Duck Creek, where the school is made up mostly of adults, Rush Creek, where the same is true, and from members of Camden Monthly Meeting and Grove Preparative Meeting, neither of which has First-day schools, and from the "union" school at Westfield. The Friends of Richmond, Green Plain and a few from Fall Creek were heartily in favor of the plan of the Friends' lesson leaves, but all agreed that they are not well adapted to the needs of the younger children and the elementary work of the schools.

The second and final session of the First-day School Association was held on Fourth-day afternoon, there being no session of the yearly meeting that day. George Thorpe, of Richmond, served as clerk for the day, with Edith Moore as assistant clerk. For the coming year Elizabeth Moore and Edith Moore were appointed clerks; Mary Parry Thorpe, correspondent, and Levi Cook, of Duck Creek, and Susanna Brown, of Westfield, as members of the Executive Committee.

A memorial of Mary Ann (Allen) Roberts, of Fall Creek, was read and much loving testimony to her worth and faithfulness was expressed. Epistles from Ohio and Genessee were read and a reply was sent to these two associations. Recitations were given by Ruth Chandler and Margaret Breckenridge. Papers were read by Eliza Morris, on "The First-day Schools and Our Meetings," and by Mary Parry Thorpe, on "Holding the Interest of the Class." Eleanor D. Wood, of George School, who is spending the summer with her parents at Knightstown, Ind., made an address on "Present-day Bible Study."

At a later session the proposition was made to the yearly meeting by George R. Thorpe, and approved by others, that the Yearly Meeting take up the First-day school work officially by appointing a committee to have charge of it, and that the present form of organization in a First-day school association be discontinued. The reports, statistics, etc., might then be taken up directly in the Yearly Meeting sessions and the committee might arrange for one or more opportunities during the coming week for conference and discussion. It was not intended that any action should be taken in the matter this year.

On Third-day morning a half-hour devotional meeting was held before the business session of the Yearly Meeting. The speakers were John L. Thomas, Martha Warner, R. Barclay Spicer, Esther Wallace, Sarah T. Linvill, Matilda Underwood, Eliza Morris. At the close Esther Wallace appeared in prayer.

At the opening of the business session Sarah T. Linvill appeared in prayer. The queries were taken up and one hour and fifteen minutes was devoted to them. It appeared that six meetings had been omitted, one at Milford (Milton), one at Green Plain and four at Grove. The answers to the queries were in the usual phraseology. Observations more or less relevant to the consideration of the state of society

were made by R. Barclay Spicer, Warren Gregg, Sarah T. Linvill, Matilda Underwood, Eliza Morris, Samuel Battin, Thomas Thorpe, Aaron Chandler.

A committee appointed last year to take into consideration the advisability of ceasing to send up formal answers to the queries made a report as follows:

"Believing that it would add to the life of our subordinate meetings, relieve somewhat the monotony of our form of answering the queries, and impart to the meetings new life and interest, we recommend the following changes concerning the reading and answering of our queries:

"The queries are to be read and answered in the Yearly Meeting in the usual manner, coming up through the subordinate meetings as is our custom; also extracts or summaries of papers from the subordinate meetings coming through the committee appointed for that purpose shall be read.

"Once a year, at the quarterly meeting preceding the Yearly Meeting, shall be prepared a concise and comprehensive report of the condition existing in the meeting, during the preceding twelve months. This report shall be prepared by a committee appointed at the quarterly meeting, and should contain a correct summary of the answers to the queries, together with a summary of or extracts from any papers which may have been read and forwarded to it by the preceding monthly and quarterly meetings. This report should then be forwarded to the Clerk of the Yearly Meeting, and if anything in it is deemed by him worthy to claim the attention of the Yearly Meeting it should be submitted to it.

"At the other quarters only the six queries shall be read, but no formal answers given; but instead of summaries prepared from any papers, or subjects, presented at the several monthly meetings, shall be diligently considered and suitable summaries of same forwarded to the quarterly meeting preceding Yearly Meeting.

"Each quarterly meeting shall, while sitting, appoint a committee to receive all papers read at that time, and present to the next quarterly meeting such papers or extracts as thought suitable.

"Each monthly meeting shall appoint a committee of four, two to be appointed by the overseers and two by the meeting, to prepare one or more papers to be read before the meeting, either based on the queries and advices, or upon any subject suitable to come before the meeting. If any subjects other than those relating to the queries are introduced by the committee, it should receive the sanction of one or more of the overseers and of the meeting then sitting.

"It is the belief of this committee that this proposed change be placed on trial for three years, without change of Discipline."

This report, after earnest consideration by the meeting, was adopted without change, and the new provisions were made operative for three years.

Morris Hardy, of Pendleton, was reappointed treasurer of the Yearly Meeting.

The Legislative Committee reported that the new marriage and divorce laws of Indiana were working well, and that some stringent temperance legislation had been secured in Ohio.

A proposition to change the time of holding the Yearly Meeting to the time when it was formerly held, late in Ninth month, was made by George R. Thorpe and supported by many Richmond Friends. Considerable opposition developed on the part of those interested in farming and those connected with schools. A committee was appointed to take the matter into consideration and report next year.

The report of the Committee on Philanthropic Labor showed no concerted activity in this field on the part of the meetings and committees, but considerable interest in philanthropic matters by individual Friends. The expenses of the year had been $140.10, the greater part of which had gone to the General Conference. A new philanthropic committee was appointed.

In the public meeting for worship on Fourth-day morning the speakers were Matilda Underwood, Eleanor Wood, Sarah T. Linvill and John Thomas.

On Fifth-day morning, in the devotional meeting, the speakers were John L. Thomas and Abram Brown.

At the business session the report of the First-day School Association was received and the proceedings of its sessions ordered printed with the minutes of the Yearly Meeting.

A report of the Yearly Meeting of Ministers and Elders gave information that the gift in the ministry of Wilson S. Doan, of Indianapolis, had been approved by Fall Creek Monthly Meeting.

The minutes of the Representative Committee, of which Allen Borum and Evelyn Battin Howell are clerks, were received and recorded as the report of that body.

Epistles were prepared and sent, a separate one to each of the six Yearly Meetings. An excellent summary of the religious exercises of the week was submitted and ordered to be published with the minutes. The Yearly Meeting adjourned on Fifth-day afternoon, to meet next year in the latter part of Eighth month at Waynesville, O.

R. Barclay Spicer.

AN ADVANCEMENT SYMPOSIUM.

[Papers read at a meeting under the care of New York Yearly Meeting's Committee for the Advancement of Friends' Principles, held in Westbury Meeting House, Long Island, at the time of the quarterly meeting in Seventh month.

II.—SOME INFLUENCES OUTSIDE THE SOCIETY OF FRIENDS.

Around the cradle of the Society of Friends were many influences. Paramount was the spirit of religious intolerance, and while the great struggle was against priestcraft a glance at the history of that age explains many things.

George Fox was born at a time of religious ferment and political unrest. Charles I was just mounting to the throne of England, full of his lofty ideas about the divine right of kings. The House of Commons

was largely Puritan, not in the sense of abolishing the Prayer Book, but Protestant as against the English Catholics to whom Charles had shown such favor.

On the other hand, the small, but growing, number of clergy were breaking away from the dogmas of Calvinism, and especially from the stern doctrines of Predestination. More important than the political questions became the ecclesiastical differences. Charles had been forced to sign the Petition of Right by which four abuses were guarded against, but it was soon discovered that the king was utterly insincere when he signed his name. The arbitrary and despotic character which the government had now assumed in both civil and religious matters, and the helplessness of relief or protection from the courts, caused thousands to seek in the New World that freedom and security which were denied them in their own land. It was under such outside influences that the boyhood and young manhood of George Fox were passed.

Then follows the establishment of the commonwealth, and in 1650 we find Justice Bennett, of Derby, in terms of derision, applying the name of Quakers to George Fox and his followers, because Fox had bidden the people to tremble at the word of the Lord. Cromwell felt that he ruled by the right of the call of God and of the people—as much a divine right in his mind as that by which Charles had ruled. His administration was harsh and despotic.

In 1662 was passed the Act of Uniformity. All those refusing to subscribe to the whole of the Book of Common Prayer became known as Dissenters, which name included the Presbyterians, the Independents, the Baptists, the Society of Friends, and some other sects.

At this time the king was beyond measure extravagant. The reaction against Puritanism was such that even sober-minded men among the English gentry, lately so galled by the restrictions of Puritanism, now threw off all moral restraint. Riot and debauchery became the fashion, and Charles' court led the way. Charles II has been aptly called the "Merry Monarch." "He was sagacious and cautious, easy in manners and engaging in conversation; but prodigal, cynical, heartless, unprincipled and shamefully licentious." History says he was an "idler" who hated the very sight and thought of business.

These were the conditions that the early Friends knew as "worldly." In 1664 Parliament was roused to proceed still farther in the cause of intolerance. Though the Dissenters had been turned out of the Church, they had not been prevented from holding meetings for worship. Now the Conventicle Act was passed, by which an adult attending a Conventicle was made liable to an ascending scale of penalties ending in seven years' transportation, according to the number of times the offence had been committed. A conventicle was defined as being a religious meeting not in accordance with the Church of England, at which were more than four persons present in addition to the household.

The Five-Mile Act forbade any Nonconformist minister, who refused to swear that it was unlawful to take arms against the king under any circumstances, and that he would never attempt to make any change in Church or State government, to approach within five miles of any city, town or borough sending members to Parliament.

These are some of the influences and conditions that helped to bring into being the Society of Friends. We are filled with awe as we read of the courage and faith of those early Friends; how for conscience' sake they were thrown into the vilest prisons, only to be returned again and again for following the dictates of the "still small voice."

While penology is to-day not on the advanced footing with most of our civilization, it is difficult for us to realize what being "cast into prison" really meant. Andrew D. White, in his "Warfare of Science with Theology," says: "The prisons of that time were vile beyond belief. Men were confined in dungeons rarely if ever disinfected after the death of previous occupants, and on corridors connecting directly with the foulest sewers; there was no proper disinfection, ventilation or drainage; hence in most of the large prisons for criminals or debtors the jail fever was supreme, and from these centers it frequently spread through the adjacent towns. Lord Bacon declared the jail fever the most pernicious infection next to the plague."

Many, many Friends underwent the trials of transportation, and suffered the tortures of a slave-like existence under a tropical sun. Many of our ancestors came to this country only to endure severe persecution. But in spite of and perhaps because of all these outside influences the Society of Friends grew in numbers and was strong in spirit.

We are amazed to-day at the long meetings when great gatherings sat for hours, and even all day, listening and giving testimony to the truth as revealed. Upon one occasion George Fox records that, surrounded by a goodly number of Friends, he sat for several hours upon a haystack before he was moved to speak.

In the present day we know nothing of the suffering for conscience' sake which was the daily portion of our ancestors. Instead of the fierce struggle for religious liberty, while there are still some religious zealots, we seem to be approaching a religionless age. Friends are not the only sect that are anxious because their houses of worship are so sparsely filled. Recently a minister announced that the men of his congregation would be welcomed if they would attend in their shirtwaists. Few, nowadays, allow religious observances to interfere with their physical comfort.

Gold is the god to whom the hordes pay homage. It has been said that the American would rather be good than bad, but, also, that he would rather be rich than good. If gold is the god who claims the multitude of worshipers, then pleasure is the goddess who sits by his side with all her allurements. When we know of men mortgaging their homes that they may own and operate an automobile, and what were once

called fortunes lavished upon single entertainments, and the daily press filled with the licentious deeds of those who have had every advantage of education and culture, then must we realize that extravagance and shameful living cannot be relegated to the time of King Charles. There seems to be so much need of the Friend, with his simplicity of dress, his cleanness of life, his habit of looking frequently into his temporal affairs.

While there is freedom of religious thought, liberty herself seems in imminent danger, to quote a figure of speech, "with the golden hand of money tightening at her throat, and the labor unions stabbing her in the back."

It does not seem that the twentieth century is opening with all the advance we would like to believe when we think of our philanthropists and our scientists and our great teachers and our advanced civilization.

Although the muck rake has shown us dishonesty at almost every turn, and defiance of the law in almost every walk of life, we must not characterize whole classes as honest or dishonest. As President Roosevelt has protested, thoughtful people must discountenance the kind of talking which has persuaded a great many people to believe that all rich men are criminals out of jail, and a great many other people to believe that all members of labor unions are shiftless and lawless and worthless.

There is no need of hysteria, but, to use the language of "The Advices," there is in our business and political life, so much need of "strict integrity"; in our educational life, such "an opportunity of instructing youth in the principles of truth"; in the great world of seething, discontented humanity, such a cry for that spiritual balm which comes only from the quiet hour of silence set apart from the conflicts of life, that the mission of the Friend is not yet fulfilled.

"The Quaker of the olden time!
How calm and firm and true,
Unspotted by its wrong and crime,
He walked the dark earth through.
The lust of power, the love of gain,
The thousand lures of sin
Around him, had no power to stain
The purity within.
O spirit of that early day,
So pure and strong and true,
Be with us in the narrow way
Our faithful fathers knew,
Give strength the evil to forsake,
The cross of Truth to bear,
And love and reverent fear, to make
Our daily lives a prayer."

Conditions favorable or unfavorable to good character may be inherited, but the thing itself, good character, cannot be inherited. It is a product, a beautiful fabric woven upon the loom of personal activity, constructed out of aspirations and prayers, visions of the ideal, high resolves, dreams of a juster relation to man and a happier communion with God; it is these turned into solid reality and shining like cloth of gold through the continuous effort of the faithful and successful will.—*George A. Gordon.*

A VISIT TO SWARTHMORE IN ENGLAND.

[Extracts from a letter from Robert Pyle, Jr.]

Last First-day [the 22d of Seventh month] we left Furness Abbey by a very early train, so early that we could not even rouse the porter (it was a restful place), and reached Ulverston Station too early for breakfast. So we had plenty of time to find our way out through the country a mile or more to Swarthmore Meeting. The way lies through a farming district, rolling and very beautiful, with occasional glimpses of the sea, or an arm of it. Everything was green from the light rains the night before.

Swarthmore meeting house is quite out in the country and nearly alone, almost hidden among the trees, surrounded by a high stone wall, which also encloses a courtyard, "coach house" and "burial ground." We passed through the wall by a wooden door, on which was a notice announcing the regular First-day meeting at 10.30 a.m., and that an evening meeting at 6.30 was held in the town of Ulverston near by.

The meeting house is very plain and substanital, built of stone, with slate roof, and with a small closed-in stone porch. Over the doorway is the inscription, "Ex dono G. F. 1688." There are two rooms inside, the main meeting section seating perhaps one hundred people comfortably, with room for thirty or forty more in the upstairs gallery, and another room directly under this upper gallery. This latter room had been especially provided for in George Fox's will, and in this room may be seen his sea chest, and in the hallway are the very pillars which once belonged to George Fox's bedstead.

We understood that, as a rule, there were only twelve or fifteen people at First-day morning meeting, and often not that many, but on this occasion there were about fifty present, the difference being made up by a number of young Friends who had walked over two or three miles from Conishead, where some eight hundred or more were spending a fortnight at the annual camp of the Student Volunteer Missionary Association. Thus the meeting was one full of life and interest. After a prayer for a feeling of sympathy and fellowship with each other, some one read the 91st Psalm. The three sermons that followed bespoke zeal and earnestness, pointing out the extent of the work that needs to be done, and the need for patience and reason for hope. God is not always most felt in a revival meeting, but frequently in movements less successful when judged by the world's standards. Reference was made to Christ's method of spending the larger part of his time and energy in carefully training the few who should later carry on his work. It was a good meeting. After a little time of social intermingling, during which we found in the visitors' books the names of a number of our American Friends who have been pilgrims to this spot during the past few years, we enjoyed examining the great chained Bible, which was (as explained in lettering on the front) a "gift of George Fox to this meeting." It is kept usually locked in a glass case and was lying open at the

eighth chapter of Jeremiah, in the last verse of which appears the word "treycle" instead of "balm," by which it gets its name,—"The Treycle Edition" of 1541, of which there are very few now in existence.

Visitors are also shown the two carved oaken chairs, both well preserved, one of them said to have belonged to George Fox. There is little of interest in the burial ground adjoining, since George Fox was buried in London, and Margaret Fox at "Sembrick," some four miles from Ulverston.

Among the few who belong to Swarthmore meeting there is only one birthright member, the wife of John E. Clayton, whose kind hospitality we enjoyed for the rest of the day. Within three "stone throws" of the meeting house, and just peeping out from behind the trees down the road, could be seen Swarthmore Hall. It is larger than the average house here, but not well kept. But nevertheless because of its associations as having been for several years the home of George Fox, and also as the source of the name of our own college in America, we were particularly interested to see and learn all we could about it.

There are about fifty acres in the estate at present, all owned by Mr. Fletcher, of Worthington, Cumberland, it having come to him by heredity. From our standpoint as Friends he is entirely uninterested in seeing it kept up, and the family living in it are even less scrupulous about its appearance or preservation.

We were interested in learning that the name has its origin in part from the Teutonic word "Swart," meaning black, and thus the whole word means black moor. In places we noticed it still spelled Swarthmoor.

The Journal of George Fox immediately takes on a greatly increased interest when one comes here and sees the setting of some very important events in his life.

The family who live in the "Hall" were not at home in the afternoon, so, although we could not get inside, we could see much through the open windows without fear of disturbing any one. A little imagination could picture the big-bodied, stern-faced man sitting behind his desk in the square bay window, or standing there to address the fifty or sixty eager souls that made up the company, for it was in this room that the Swarthmore meeting was held from "1652 till 1690," at the first by special permission of Judge Fell, who, upon hearing Fox's followers discussing a place for meeting in the neighborhood, promptly said of his own accord, "You may meet here if you will." Judge Fell never joined the Society, but "aided and protected them so far as he had the power to the end of his life." Adjoining the dining room where the meetings were held is now pointed out the library or office of Judge Fell, where he used to sit with door ajar listening to the meeting in the next room.

Another second story outside doorway is pointed out as the spot from which George Fox was accustomed to speak to the people gathered on the lawn below.

Upon leaving this interesting spot we felt much sympathy with the plea made by our good guide, J. E. Clayton, that Friends should secure this property from disinterested hands and properly renovate and mark it. With a little care it would likely last for many years. It is near the English Lake District, and thoroughly easy of access. We left the home of the Claytons that afternoon and spent the next day with the four sisters of John William Graham, at Grange-over-Sands, near by.

OSTENTATIOUS SORROW.

The principal objections against the custom of wearing mourning apparel are, that it is useless, inconvenient and expensive. For what use does it serve? To remind me I am in affliction? I do not need any such memento. To point me out to others as a mourner? I most certainly do not wish to be so pointed out. Shall the sable garb be adopted, then, because it is so grateful to my feelings, because it is a kind of solace to me? I can gain no consolation from it.

If, then, the custom is useless, it is still more objectionable on account of the inconvenience and expense. It is inconvenient, because it throws the care of purchasing and making clothes upon a family at the very moment when on every account it most needs seclusion and quietness; when, worn out with care and watching and sorrow, it needs retirement and relief. That the expenses press heavily upon the poor is a matter very well known, and I believe generally regretted. If, then, there is a custom in the community which is of no real benefit, and is a real burden, it would seem a clear inference that it ought to be discouraged. If there be any who fear that they shall be too soon forgotten among men when they are gone, let them be reminded that it depends upon themselves, not upon the habiliments of their friends; upon their character, not upon their obsequies, whether they shall be remembered. "The memorial of virtue," saith the wisdom of Solomon, "is immortal."—*The Common People.*

THE LITERATURE OF THE BIBLE.—XVIII.

Isaiah's literary power, combined with his many-sided character, made him the most influential of the pre-exilic prophets. There is no better example of the work characteristic of him than the first chapter, which was probably placed at the first of the book for this reason, as it does not belong there chronologically.

"Hear,[1] O heavens, and give ear, O earth, for JHVH speaks:
Sons have I reared and set on high,
And they have rebelled against me.
The ox knoweth its owner, and the ass its master's crib;
Israel has no knowledge, my people no discernment!
Ah! sinful nation, guilt-laden people,
Race of evil-doers, degenerate children!"

The straightforwardness reminds one of Amos, but the ease and grace of expression can belong only to a man of the court such as Isaiah. The whole plan of

[1] Cf. "Polychrome Bible," Isaiah, pages 42, 43.

this chapter shows that the writer has the power of creating a complete and extensive picture. A great trial is to take place; the heavens and the earth are asked to be auditors; the charge is stated—the ignorance and rebellion of the people. The many offerings which Israel brings as defense are shown to be worthless.

"What care I for the number of your sacrifices? says JHVH;
I am sated with burnt-offerings of rams, and fat of fed beasts,
And in the blood of bullocks, and lambs, and he-goats I have no delight.
When ye come to see my face—who hath required this at your hand?
No more may ye trample my courts, nor bring me oblations;
Vain the sweet vapor of sacrifice, it is an abomination unto me."

Finally the argument is drawn to a close, as follows:

"Come[2] now, let us bring our reasoning to a close, says JHVH;
If your sins be as scarlet, they may become white as snow;
Be they red as crimson, they may become as wool.
If ye be willing and obedient, the good of the land shall ye eat,
But if ye refuse and resist, by the sword be ye eaten!
The mouth of JHVH has spoken it!"

The rest of the chapter pronounces the verdict—Judah's purification, and (verses 21-31) is a lamentation song, because there is little hope that there can be anything but the doom of Judah in carrying out the verdict. These verses were probably originally written in the Kinah meter, that is, a long line followed always by a short one.[3]

Isaiah's "Messianic" passages, that is, the poems in which he looks forward to the time of the ideal king, of course, are well known as some of the great literature of the world.

"The[4] people who walked in darkness behold a great light;
Those who dwell in the land of deepest gloom, upon them a light brightly shines.
Thou multipliest exultation, thou increasest joy;
They joy before thee as men joy in harvest, and as men exult when they divide the spoil.

"For Israel's burdensome yoke, and the cross bar laid on his shoulder,
The rod of his taskmaster, thou hast broken as in Midian's day of battle.
For every boot of the warrior whose tread resounds and every war-cloak drenched with blood,
Will be burned up, will be the prey of the flames.

"For to us a child is born, to us a son is given,
And dominion rests on his shoulder,
And his name will be Counselor of Wonders,
Mighty Divinity, Father of Spoil, Prince of Peace.

"Increased will be dominion, and to peace will there be no end
Upon the throne of David, and throughout his kingdom,
To establish and to support it by justice and by righteousness
From henceforth and forever. The zeal of JHVH will perform this."

The passage in 11: 1-9 is a greater conception, for the King is represented with spiritual qualities, whereas in chapter 9 the whole idea is of the greatness of the King. Isaiah's conception must have developed. In what part of his ministry either of these passages were pronounced it is impossible to say. For this reason some feel that they may not belong to Isaiah. But at least all his other work was so permeated with the belief in Yahweh's supremacy and holiness that it is not strange that his spirit should rise above the sordidness and ignorance around him into the realm of the imaginative realization of his highest ideals.

Of course one can deal only most inadequately in so short a space with so great a man as Isaiah, but the selections represent something of the reach of his genius.

The other prophets belonging to this period are Micah, Nahum, Habakkuk, Zephaniah and Jeremiah. Micah falls comparatively easily into poetic form. Micah 3: 9-12 may be taken as an example of his style.

"Hear, ye heads of Jacob,[5]
And chiefs of the house of Israel,
Who abhor judgment
And make all that is straight crooked;

"Who build Zion with blood,
And Jerusalem with iniquity,
Where the chiefs give judgment for a bribe,
And the priests give council for hire;

"Where the prophets prophesy for silver,
And lean on Yahweh, saying:
Is not Yahweh in our midst?
There cannot befall us any evil!

"Therefore on your account
Zion like a field shall be ploughed,
And Jerusalem become heaps,
And the temple mount a wooded height."

Micah has many characteristics like his great contemporary, Isaiah, but his sentences do not take hold upon the conscience and imagination so vividly. However, he does not imitate Isaiah; at least, he has independence to differ from him, for while Isaiah was preaching that Jerusalem could not fall, Micah declared that she should "become heaps." His Messianic conception (5: 2-6) is also quite different from Isaiah's. He has a message of his own, and his style is finished and regular. Perhaps his greatest passage is chapter 5: 6-8.

"Wherewith shall I come before Yahweh,
And bow myself before the high God?
Shall I come before him with burnt offerings,
With calves of a year old?

"Will Yahweh be pleased with thousands of rams,
With ten thousands of rivers of oil?
Shall I give my first-born for my transgression,
The fruit of my body for the sin of my soul?

"He hath showed thee, O man, what is good;
And what doth Yahweh require of thee,
But to do justly, and to love mercy,
And to walk humbly with thy God."

By this principle (of the Inner Light) Quakers understand something that is divine, and though in man is not of man, but of God; it came from him and leads to him all those that will be led by it.—*William Penn.*

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[2] All except the first line of this is from Polychrome Bible.

[3] Prof. Budde has arranged it in this meter in "The New World," 1893.

[4] Chapter 9: 2-7. Translation but not arrangement by the Polychrome Bible.

[5] Cf. Ency. Bibli. Ariticle on Poetry.

FRIENDS' INTELLIGENCER.

Editors: Lydia H. Hall, Rachel W. Hillborn,
Elizabeth Lloyd, Elizabeth Powell Bond,
R. Barclay Spicer.
Business Manager: Charles F. Jenkins.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 1, 1906.

THE CAUSE OF THE BIRDS.

When the Discipline of the Society of Friends was formulated for the maintenance of good order in the Society, much emphasis was given to matters of conduct. This was in conformity to Christ's standard of measurement, "By their fruits shall ye know them." For, the intellectual beliefs of men are in a special sense their private possession, in much the same way as the color of their eyes; and these beliefs do not involuntarily express themselves. But the things that men do, these are "the fruits of the spirit" they are of. When Friends were exhorted to plainness of "apparel" it was doubtless with the thought that life presents so many serious problems concerning the relations of men to one another, and that there would be such consecration to the service of the Highest that the details of dress must of necessity fall into a subordinate place.

It is hardly likely that the possibility presented itself that one item of woman's adornment would become a matter of almost worldwide concern. But it has come to this, that England and the United States at least are carrying on the disheartening work of protecting the birds against the ravages of fashion for women's hats. True, the beauty-loving soul of the universe that clothed the birds in exquisite plumage is the source of woman's love for adornment; so also is the Infinite soul the source of woman's spiritual life, which comprehends not only love of beauty, but the elements, as well, of tenderness and sympathy and solicitude. For such as see only with the outward eye it is less to be wondered at that the sheen and delicate colors and graceful forms of bird-plumage are appropriated for purposes of human decoration; there seems to be no extenuating plea, however, for such as have been reared in the illumination of "that light which lighteth every man coming into the world," to see the true value in life.

A recent writer in the London *Times* announces the consignment to a single commercial house in London of 125,000 parrots and hundreds of boxes of aigrettes and bird skins from all parts of the globe, and reaches the discouraging conclusion that appeals to the humane instincts of woman fail, and that there is no remedy to be expected except in a change of fashion. Neither religion nor morals nor good taste nor good sense can afford any restraint potent enough to withstand the heartless decree of this arbitrary and incalculable authority." *Unity*, of Chicago, commenting upon this article, adds the suggestion: "It would appear, then, that the effective line of procedure is to make war, not on the bird or the hat, but on the hat itself as it now exists."

To depend upon the arbiters of fashion to preserve the birds to their happy service of song and beauty and guardianship of the woods is indeed a "forlorn hope." But there is a better hope for the world—that which lies always in its young. The children are entering into a new comradeship with the birds. They are learning to call them by name; to know the architecture of their nests and their home habits; to observe their lines of flight and the melody of their songs. It is not easy to believe that the young girl and her brother who have shared the free, joyous life of the birds, will later accept their ruthless slaughter as tributary to human charms. It was a happy thought at the hospitable Inn at Buck Hill Falls not long ago, where the outdoor study of the birds has been frequently provided for, to spend an evening with beautiful pictures and stories of these "little sisters of the field" to whom St. Francis of Assisi preached: "Wherefore your Creator loveth you much, seeing that he has bestowed on you so many benefits; and therefore, my little sisters, beware of the sin of ingratitude, and study always to give praises unto God."

The thought of St. Francis' tender heart would seem to be of itself a strong restraining influence upon those who see with the "inward eye"! The "cause of the birds," it is to be hoped, has regular and impressive advocacy in all the First-day schools and Young Friends' Associations within our borders. The day set apart for this subject may be a day of true insight and spiritual uplift for the young and the older.

The North Carolina Yearly Meeting of Orthodox Friends, recently held at Guilford College, seems to have been an unusually interesting occasion, characterized by more than ordinary experiences. At one of the sessions Governor Glenn appeared, under the auspices of the temperance committee, and gave a forceful address on the workings of the local option law in that State. The Governor is a pronounced temperance man, and what he said came from a heart of conviction, rather than from a mere desire to please Friends. Later he sent a letter to the yearly meeting, approving its action regarding the recent lynching in Salisbury. As Governor Glenn has exercised both influence and effort to make lynchings unusual and impossible in the State in which he is chief executive, the letter was full of encouragement. The yearly meeting was also addressed by Franklin S. Edmonds, head of the City Party in Philadelphia, and of the law department of Swarthmore College. His address was full of inspiration along the line of civic righteousness, and was greatly appreciated by the

meeting. To make up the trinity of more than ordinary visitors, Dr. George A. Barton, of Bryn Mawr College, was present, and contributed broadness of scholarship and fellowship and deepness of spiritual life to the meeting. The reports of the various committees of the yearly meeting showed concerned and capable work in behalf of human betterment. All branches of Friends seem to be giving increased attention to what may be called applied Christianity, which is a sign of progress in the Church.

We are glad to notice that the Philadelphia *Evening Bulletin* is to have a commodious new home for itself. Plans for a complete modern newspaper building have been made, and the work has begun at the northeast corner of City Hall Square. The *Bulletin*, in common with all the Philadelphia newspapers, contains much that is unprofitable reading, yet it is a live and enterprising journal. We trust that with its new building the paper will advance its ethics and so lead in higher journalism.

NOTES BY THE WAY.

Part of our Canadian experience was attending the meeting of the Toronto Friends' Association, First-day afternoon, the 12th inst. With commendable zeal this Association, one of the youngest and most isolated of Friendly organizations, has met regularly during the summer, with no flagging or falling off in the interest. The manner of conducting the meeting is possibly unique. The first half hour of the Association is conducted as a regular Friends' meeting, with only such vocal expression as the Spirit may direct. After this a conference is held for half an hour, when a definite topic is considered. A short paper introduces the discussion, when the whole meeting may take part, if so moved. Not all those who attend are Friends, so that there is likely to be a considerable variety of opinion expressed. The Toronto Association would seem to have passed the experimental stage, and is well located and equipped for any line of helpful activity within the scope of its membership.

* * *

On Second-day morning we turn our route towards Lobo, known better as the Coldstream neighborhood, and the home of the numerous and concerned Zavitz family. The Trunk Line train, crowded beyond its capacity, left us with no regrets at the little village of Komoka, from which point we are driven seven miles by Isaac Hamaker, to the neighborhood of our destination. In the afternoon Ida H. Zavitz introduced us to the denizens of a number of homes. The following day Edgar and Alsina Zavitz conducted us on another visiting experience, and in the evening a meeting for worship was held in the commodious meeting house. Fourth-day further visits were made with Emily Zavitz as chaperone, and in the evening the meeting of the Young Friends' Association was attended. This Association is one of the most interesting to be found within the bounds of the seven yearly meetings. It is officered by really young people, but they can conduct a meeting with the intelligent judgment of their elders. By universal consent the association's continued success is due to the wise and faithful helpfulness of Edgar M. Zavitz; and here we scored a recommendation for Swarthmore. One of the interested wives and mothers of the meeting declared that Edgar's equipment for service at Swarthmore was a great blessing to the Coldstream community.

* * *

During our three days' stay at Coldstream, visits were made to nineteen homes, among them those of Isaac Hamaker, Edgar Marsh, Catherine Marsh, Jacob Marsh, Howard Zavitz, Samuel M. Zavitz, R. L. McCullom, Hugh O. Zavitz, Thomas Shotwell, Chrisjohn and John Muma, Noble Zavitz, Edgar M. Zavitz, Edwin Cutler, Elihu Marsh, Fernando and Thomas Wilson, William Cutler, Eugene Zavitz, John Byercroft, Jonah and Isaac Zavitz and Webster Zavitz. At John Muma's we found his wife Mary, the daughter of the loved and lamented Jesse Webster, of Christiana, Pa., and at Jonah Zavitz's, Jennie Cornell, of the Friends' Central School, Philadelphia. While the Friends in Canada are the best possible exemplars of Friendliness, it was pleasant to see familiar faces in the midst of strangers.

* * *

Fifth-day morning, in company with Samuel M. Zavitz, we start on an overland trip by wagon to Sparta, thirty-six miles away. We dine in London, on the Thames, with Mary Fuller and her daughter and son-in-law. She is a venerable Friend, who in her youth was a member of the meeting at Pickering. The day's ride was through a most fertile agricultural region, reminding one of a portion of our own Middle West. Gentle Canadian breezes made the trip physically enjoyable, while the fellowship with our friend Samuel made the day one to take its place in life's storehouse of pleasant memories.

Our objective point on the trip is Yarmouth. We arrive at the home of Granville Haight in the early evening, and are domiciled for the night in his pleasant home, the guest of his happy family. Jonathan and Phebe Noxson, of Honeoyoe Falls, N. Y., had preceded us, and later came John J. Cornell and wife. A coincidence of the day's experience was that Friend Cornell left Chicago half an hour later than we left Coldstream, and was in St. Thomas at almost the minute that brought us at the Haight home. It was all a very practical illustration of the difference between steam and horse flesh as a means of transportation.

* * *

Sixth-day we attended Lobo Monthly Meeting, the preparative meeting of ministers and elders, and the Pelham half-yearly meeting of ministers and elders. We dined with the family of Henry Schooley, and were at supper with Isaac Chase. To make names intelligible it should be said that our meetings in Canada seem to have been named for townships, rather than the post offices near which they are located. Hence we have Lobo meeting near Coldstream, and

Yarmouth near Sparta, in Yarmouth Township. Seventh-day morning we are homeward bound by way of St. Thomas. The ten miles from Sparta is made in the typical Canadian overloaded stage coach. The Michigan Central Railroad whirls us to Buffalo. At this point we take the trolley to Orchard Park, where we are conveyed to the home of E. S. and Eliza R. Hampton, and are housed for the night with the family of Frank Kester. First-day morning the meeting at Orchard Park was attended, an interesting company being present. Our friends, the Hamptons, had scarcely more than reached the meeting house, when they were summoned home by a dispatch announcing that their house was on fire. It had gone up in smoke and ashes before they reached the farm. Thus do pleasant experiences and calamities camp near each other on life's journey.

* * *

Our two weeks' Canadian trip involved traveling about 1,500 miles, enabling us to attend twelve meetings and to visit thirty-nine families. There are no better Friends in the world than are to be found in Canada. But like the Friendly communities in the Middle West, the long distances between meetings prevent that social mingling and personal contact so much to be desired. Still the unfortunate condition can be and should be remedied in both cases by organized and systematic effort. A concerned interest at any point where our Society has a meeting can make the meeting and the activities which ought to cluster around it alive and vigorous. H. W. W.

WITH FRIENDS IN OHIO.

There were seven of us who left Philadelphia on the afternoon of the 24th for Ohio Yearly Meeting, and the New York Friend who was on the train increased our party to eight. Our trip was uneventful, except that in approaching Washington we found the tracks for quite a distance so much submerged by recent rains that the water was almost up to the car bodies.

In Washington we changed from the day coach to the sleeper, and the conductor had a good deal of trouble in getting us settled. He first put us in a New York sleeper, which we would have had to leave at Benwood at five o'clock in the morning in order to get to Wheeling. We protested so earnestly against this arrangement that he finally found room for us in the Wheeling sleeper, when we passed the night as comfortably as the circumstances allowed.

A gentleman on the car with us was attracted by our Friendly language. He told us that his grandparents were Friends and that his grandmother wore a plain bonnet. He had lived away from Friends since his childhood, but he insisted that he was more of a Friend than anything else, and several times expressed regret that his children had not grown up among Friends.

While changing cars in Washington we encountered our genial friend, Harry A. Hawkins, who had come to the station to greet us. He told us just how to go from one station to the other in Wheeling, and where to get our breakfasts. We made a striking procession as we followed a porter through several short by-streets, each of us laden with one or more satchels, bags or umbrellas. When we returned to the station, after satisfying the inner man at a near-by restaurant, we found our party had been increased by two—O. Edward Janney and Isaac S. Russell. Those already of our number, besides the writer, were Anna M. Jackson, Phebe C. Wright, Frances S. Baright, Nora K. Bushong, Joel Borton, Jesse H. Holmes and Joseph S. Walton.

We reached Mount Pleasant Station in less than an hour, and there we found several carriages awaiting us. The road that winds from the valley to the top of the mount is lined with the "lovely wayside things" that are the delight of the tourist and the torment of the thrifty farmer, and we enjoyed at the same time the beautiful, rolling country and the delicate perfume of the sweet clover.

After a brief rest in the hospitable homes near to it most of us went to the little Short Creek meeting house for the meeting of ministers and elders, which is here open to any who feel a desire to attend it. The afternoon was devoted to committee meetings and naps, and the evening to delightful social mingling.

The First-day meetings were held in the old meeting house at Mount Pleasant, two miles from Short Creek. This house will hold more people than any other belonging to our branch of Friends. The bricks of which it is built were made near the site of the meeting house in 1814. The house was built the next year. It is fully ninety feet long, sixty feet wide and thirty feet high from foundation to eaves. A broad gallery extends around three sides of the meeting rooms, with a narrower gallery on the fourth side. The partition between the men's end and the women's end is very quaint.

After the separation there was a great falling off from Friends here, and many went further west to the meetings in Indiana and Ohio. The old house has been used for a long time by both branches of Friends only at the time of holding their yearly meetings. During the rest of the year it is used as a hall. In it are held W. C. T. U. meetings, farmers' institutes and lecture courses. When the day comes for the high school commencement the partitions are thrown open, the walls are beautifully decorated with flowers, and every seat in the old house is filled.

At the meeting on First-day morning the floor seats of one end were two-thirds full; in the afternoon the number present was increased, and the meeting would have been still larger but for the funeral just before the meeting hour of one much beloved in the community. Most of those in attendance were either Friends or those affiliated with Friends. Many had driven quite a distance to attend the meeting, and among those assembled there was a goodly proportion of young people with bright, earnest faces. Ohio Yearly Meeting is small in numbers, but the coming together of its members is like a family reunion, and there is a close feeling of fellowship which cannot exist in our larger meetings.

No one can mingle with this little band of earnest workers without feeling spiritually refreshed and strengthened. ELIZABETH LLOYD.

CLOSING DAYS AT WOODBROOKE.

Like most other places where life is thoroughly enjoyable, days at Woodbrooke pass very rapidly, and the end of the three months' term was upon us before we half realized its approach. There were many things to do before we separated. One was the customary tea party, at which the women of the house entertain the men of the Châlet and the Barracks. The men students began to show signs of anxiety, for fear we were not going to return their invitation to the pleasant Châlet tea early in the term. But about two weeks before the close of the term each man received a bit of verse instructing him to search in a favorite haunt, some part of the garden or library, for something, nobody seemed to know what. The find in each case proved to be a plain note of invitation from the women Friends for four o'clock, on the first Second-day after the second First-day of the Seventh month. This was all the information given, so the mystery continued until at the time named, the women Friends, dressed in sober garb, with white kerchiefs and caps, welcomed their guests under the orchard trees in the new-mown hay. Tea was served, with strawberries and cream, and the proper use of the plain language was practised.

But the day of least work was the glorious Fourth of July, when the Stars and Stripes waved, and two of the Dutchmen appeared as distinguished doctors from the University of Leyden to confer the Doctor's degree on all the Americans at Woodbrooke. The four Americans rendered a short program of patriotic and college songs, and the thoughtful sons of England made four loyal hearts rejoice with a final flourish of fireworks from the shade of the island in the face of the full moon.

Another happy time was an afternoon at the Adult School camp, a few miles away, where we wandered through the woods and took tea in the camp dining room, a pavilion, the other end of which is used for a sleeping apartment in wet weather. Another smaller building, of a summer cottage style, is composed of two rooms, a small sitting room or study, and a convenient kitchen, in which some of us were granted the high privilege of " washing up " the tea things. Arthur Wallis, the Adult School secretary for the Birmingham district, presides here for several weeks in the summer, and the Adult School men come for the week end.

The spare moments of the last week at Woodbrooke were used by many in writing up the " Log," which is the term record of the more important events, illustrated by many photos and interspersed with personal impressions of the Woodbrooke life and influence.

But the atmosphere of the time is more truly indicated by the arrival of some of the old Woodbrookers, two of them from Holland, hungry for a few days' stay before the term ends, and also by the departure each day of one or two students for their homes, though many of us were able to stay until the last day. It is almost impossible to explain exactly why this coming and going should be an indication of the true atmosphere of the place. One feels the realization deepen, that however much he has received during the term yet there is so much more he might have had if his capacity for spiritual things had not been so small. And every one departs with the same desire, to keep the fellowship, and coming closer to God, the great center, to reach out to all men in the spirit of Christ, finding his greatest joy in servcie. There are few who leave Woodbrooke with the idea of doing wonderful works, but there are few also who do not feel that the difficulties of daily life will be lessened, and all things may be possible in the light of divine guidance. The last morning devotional meeting was held away from the confusion of departing luggage, under the ash tree, where Rendel Harris gives his lectures on pleasant summer mornings. There was no apparent sadness, there was only the expression of a need for new strength in the days to come, and of gratitude for the days that had passed. What it is to leave Woodbrooke none but a Woodbrooker knows.

The American party had increased to six the last few days by the addition of Lucy Bancroft and Margery Pyle, whom we were so glad to have with us. All except Lucy Bancroft found it convenient to go first to Warwick, where we had spent such a fine day on the 2d with J. Carroll Hayes, seeing the great historic Pageant. We were glad to find ourselves so situated in this quaint old town that we could continue our morning Bible readings together before we set out on the excursion planned for the day. We shall never forget our delightful time at Stratford-on-Avon, with the interests of the Shakespeare house and museum, the all-absorbing souvenir shops, the row down the river to eat our lunch in the shade of the willows near Holy Trinity Church, and the poppy-bordered path to Anne Hathaway's lovely cottage. The next day we walked the pleasant five miles from Warwick to Kenilworth, visiting Guy's Cliff Mill on the way and stopping in a fragrant meadow to rest and to read aloud from William Winter's delightful book, " Shakespeare's England." On Seventh-day morning, the 21st of the month, we were forced to say good-bye to Robert Pyle and Margery, feeling great regret that they will not be at Woodbrooke with us in the autumn.

The other three of us were separated during my week-end at Sidcot School, but were reunited at Tintern, where we have spent a most delightful week, taking up our abode in a sweet cottage in the shadow of the ruins of the grand old Abbey. The days have passed all too rapidly here, with walks on the wooded slopes, sometimes by the light of the crescent moon, or with quiet hours in the orchard along the Wye. As there was no Friends' meeting near we decided to hold our own on First-day morning at the Wyndcliff. This is the highest point along the Wye from Tintern to Chepstow, and commands a glorious view of the river and its union with the Severn, several miles

away. We had an hour here alone in the quiet. In the evening we listened to a most helpful sermon in the little English church, on the hill near the Abbey. One can overlook the formality of the surplice and the prayerbook if it causes him any hindrance, when one hears the truth of John 14: 26, spoken with such earnestness. We were loth to leave Tintern on Second-day morning (Seventh month 30th), even with the delightful prospect of a visit with the Fox family at Wellington. On our way down into Somerset we spent a few hours at the old town of Chepstow, paying a visit to the ruins of the old fortress castle of Monmouthshire. Its thirteenth-century walls stand in picturesque splendor on a height above the river. At Bristol we had time enough between trains to visit the Cathedral, finding our way through the interesting business part of the city. We reached Wellington by late tea time, and were welcomed at "The Cleve" by our Woodbrooke friends, Marion and Margery Fox.

Eighth month 3d, 1906. EDITH M. WINDER.

FROM THE FRITCHLEY FRIENDS.

[An address issued by a "general meeting of Friends held at Fritchley, England, the 10th of Fifth month, 1906; to the members and attenders of our meetings, and to Friends everywhere." This is the conservative body of Friends in England, which is not affiliated with London Yearly Meeting. The address has been issued in pamphlet form; a number of copies have been sent to this office, which will be mailed (as long as they last) on receipt of one cent stamp for postage.]

We feel that the end and object of the gospel is union and communion with the Father of spirits and with one another in him, answerably to the memorable prayer of the Saviour, on behalf of his disciples and for all who should believe on him through their word, "that they may be one; as thou, Father, are in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

This union and communion with the Father and with one another, we bear witness is most frequently and strongly felt when we are gathered together in meetings for worship to wait upon the name or power and Spirit of God; and that this is the fulfilment of the Saviour's promise to be with those who are gathered in his name.

And we wish at this time in a particular manner to encourage all in the performance of this religious duty of meeting together for the purpose of waiting upon, and if we may be so favored, of worshiping him who is Spirit (John 4: 24, Rev. Ver.), who must be spiritually worshiped and known, if known at all; and without this knowledge life is vain and all that we do of no profit. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." This knowledge must be an actual knowledge and not merely one of hearsay, or through books, however sacred and important in their place. It was one of the lamentations of the Saviour in the days of his flesh that the people who had been most privileged of all the nations of the earth with the manifestations of divine truth, were too prone to rest in the letter, instead of coming to himself—the substance: "Ye search the Scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life" (John 5: 39, Rev. Ver.).

We deeply regret that any should neglect or undervalue these precious opportunities of meeting with the Saviour, and of knowing one another in him in the most sensible and feeling manner in which such things can usually be known.

We regard the due upholding of such meetings to be our chief duty as a body of professing Christians, and can truly testify that if we know anything at all of religion, they constitute our greatest privilege.

By meeting together for purposes of divine worship, as we endeavor to do, without any human prearrangement, and in entire dependence upon the Spirit of Christ for ability to perform any act of worship in secret or more openly, we believe an invaluable testimony is held forth to all, of our belief in the existence of a divine being as the supreme object and aim of life, and to his nature as a spiritual and objective reality, not *of* us though *in* us; who no longer is to be known or sought through the intermediary of an outward priesthood, or any rites and ceremonies, the end and purpose of all which were fulfilled in the coming of the Son of man, and their object for ever annulled: "When that which is perfect is come, then that which is in part is done away."

Neither do we primarily wait in our meetings for worship to hear any instrumental ministrations, though such are often much blessed and of great service to us, but mainly the eyes of our mind are (or should be) to the arising of life and truth in our own hearts and to what we may feel there—to what may there be revealed to us by the enlightening influences of the Holy Spirit, to what we may feel inwardly of the reviving, encouraging, strengthening influences of the presence of the Saviour, and of the warming, tendering, gathering effects of his love; believing that it is thus, by his light, his life, and his love, spiritually revealed and communicated, that the Saviour chiefly and most intimately speaks to man, more directly and fully than through the medium of any human language or utterance.

Robert Barclay in his "Apology for the True Christian Divinity," published in 1675, writing on the subject of Friends' meetings for worship, gives the following account of his own experience of them:

"When I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And indeed," he continues, "this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful, as the natural fruit of this good root; and such knowledge will not be barren or unfruitful."

We feel it incumbent upon us, to direct the attention of those young in years or experience to these great truths—the paramount importance of the true

knowledge of God, the blessedness of being more and more closely united to Him, and the comfort and satisfaction of being drawn to one another in the holy relationship of his Spirit; and that without some degree of this knowledge life is indeed a failure. We would further earnestly encourage them to persevere in the attendance of such religious meetings as have been described, as much as lies in their power, in the assured hope and belief that as they are sincerely desirous to reap some lasting benefit from existence here, they will find increasing reason to value such opportunities, above indeed, almost everything else.

It was not without cause that among the queries which we periodically answer, that relating to the upholding and due attendance of our meetings for worship and discipline is placed first. It was from the union and fellowship especially felt at these times that arose the various regulations for mutual comfort and help and for that order without which we cannot so well walk as members one of another, which in their collective form are sometimes known as the Friends' book of discipline and advices.[1]

And so now, we desire above all, that the gathering, uniting, cementing influence of the Spirit of the Redeemer may everywhere increase and abound, as preparatory to the fulfillment in still greater degree than hitherto, of the desire and prayer of the Saviour, "that they may be one, even as we are one: I in them and thou in me that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. . . . O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

In conclusion, we reiterate our firm belief that it is in rightly gathered meetings for worship, where those present are willing to depend simply upon the Spirit of Christ as manifested at the time, that the most evident and sensible appearances of the Saviour as a living reality are ordinarily to be known, and the bond of true union most powerfully felt; and that in this felt unity with the Father, the Son and with one another, lies the basis of all true order and fellowship, and of all regulations respecting the same. We also believe that in the exhibition of this unity in some form or other, lies the greatest public testimony to the divinity of the Saviour and to his continued presence amongst his people; to his headship of the church, the bride, the Lamb's wife. O how exceedingly precious is the existence and the relationship to which all are called in Jesus Christ! Would that all to whom these lines may come might earnestly press after an experimental knowledge of these things.

Signed in and on behalf of the General Meeting of Friends held at Fritchley, Derbyshire, the 10th of Fifth month, 1906.

JOHN E. SOUTHALL, Clerk.

[1] The old and correct name is simply "Extracts from the Minutes and Advices of the Yearly Meeting of Friends."

EXTRACTS FROM FRIENDS' YEARLY MEETING EPISTLES RELATING TO MEETINGS FOR WORSHIP.

"Advised, that friends, though meetings are sometimes held in silence, would not neglect their attendance."

"Let not the smallness of your numbers discourage you from constantly attending those meetings."

"We have repeatedly recommended a diligent attendance of meetings for worship on other days, as well as on the First-day of the week."

"Some of us have to testify that our outward affairs have not suffered, by giving up our time, the few hours set apart for religious worship; but, on the contrary, our minds have thereby been greatly strengthened to come up with propriety in the duties we owe to God, to our families, and to all mankind."

"It has been justly observed that where remissness and neglect of attending meetings for worship have prevailed, it has been too often an inlet to further declension, and such other undue liberties, as truth and its guidance do by no means admit of."

AT THE FOUNTAINS OF ENGLISH FREEDOM.

[From the travel diary of our friend, J. Carroll Hayes, of West Chester, Pa.]

One of London's many interesting spots to visit is the region of the Inns of Court and the Temple. Here once the famed Knights Templar had their abode, with their romantic associations of the days of the Crusaders, but now the busy, unpoetic hive of the legal fraternity.

"Those bricky towers,
Where now the studious lawyers have
their bowers."

Here, also, we may pace amid these seemingly endless courts and quadrangles, and muse of the gentle-souled Charles Lamb, who was born and passed the first seven years of his life in the old Temple, and who loved every nook and corner of this great London.

We Pennsylvanians, perhaps, find our chief interest in St. Paul's because our own Benjamin West lies there, in this great mausoleum close by London's ancient walls, now the very center of her noisy rush and traffic.

"Hard by Lud's ancient gate,
Where England's lifetide sweeps,
Entombed 'mid England's great,
The Quaker Painter sleeps."

ON THE BANKS OF THE THAMES.

The visitor to London should not omit a walk along the Thames embankment. Seen on a bright afternoon, as I saw it, with summer-day clouds floating above, this stately promenade makes a fine picture, lined on one side by a splendid succession of buildings, ending with the exquisite Gothic towers of the Houses of Parliament, and bordered on the other by the dark Thames with its traffic-covered bridges and

its watercraft of all descriptions, while beyond rise the battlemented walls of historic Lambeth Palace.

Owing to the absence of William Jones, the Welsh member of the House of Commons, to whom I had a letter of introduction, I was unable to secure the coveted admission to that interesting chamber. However, I succeeded in getting into old Westminster Hall, adjoining, whose ancient walls and beautiful, open-timbered ceiling have echoed to memorable scenes in England's historic past.

THE CRADLE OF OUR LIBERTIES.

Amid these surroundings were fought out many of the bloodless battles of English freedom. Here the chosen representatives of the people wrested their rights from king after king, and left to us, their descendants, a heritage that we shall "not willingly let die." By their powerful weapon, the right to control the money grants from the people to the crown, they were enabled to compel the king's assent to legislative measures in behalf of popular rights. The power of impeachment of the king's ministers was another weapon which they gradually won, and finally the right of naming those ministers themselves. By these and similar means these fearless champions of liberty, of whom Coke and Pym and Hampden were but the later and better known exemplars, slowly wrested the rights of the subject from their jealous rulers and established them upon a permanent foundation.

I elaborate upon this subject because we Americans, as well as modern Englishmen, are the heirs of this great heritage. In our Pennsylvania State Constitution, and in the first twelve amendments to the National Constitution, known as the Bill of Rights, are repeated almost word for word the rights and liberties which were thus won so hardly and so slowly by our common ancestors in England, and which were embodied in the Great Charter, the Bill of Rights, the Habeas Corpus Act and those other great landmarks of popular liberty.

The royal family in England well know that they retain their positions only at the good will of the people, and that upon forfeiting that good will they are liable to forfeit the crown as well, as has several times happened in this little island. As a matter of fact, King Edward holds a warm place in the hearts of his subjects, as I have had occasion to observe. While denied active participation in politics and in the making of laws, yet by his fine tact and diplomacy he has taken a position in international relations that means much for the peace of Europe.

Thus England, though a monarchy in form, is a democracy in reality. It is but another illustration of the name remaining, but the fact changing.

ENGLAND'S CONSERVATISM.

This is England's conservatism. She has advanced, not by sudden and disastrous revolution, as in France, making an abrupt break in historical continuity and blotting out all, whether good or bad, that has gone before, but by a steady progress of constitutional development. Tennyson has given fine expression to the thought. He speaks of the great current of English freedom as

> "Slow broadening down
> From precedent to precedent."

Thus the British, while they are apparently monarchical and aristocratical upon the governmental side, and while they are still very aristocratic upon the social side, are a democracy, perhaps better styled an aristocratic democracy, if that be possible, and they have taken long strides towards state socialism and in the direction of bettering the condition of the laboring classes.

MORE DEMOCRATIC THAN WE.

In some respects they are even a more complete democracy than we are. After all, then, when it comes to a comparison between rival governmental systems, much depends upon the type of men who are chosen to work the system. The right kind of men, as has often been said, can manage almost any system well, while the wrong kind could make the most perfectly devised system go astray.

In England I have talked with intelligent men upon the subject, and have heard nothing like a charge of graft or of improper political methods, and it was with shame that I had to listen to their thinly veiled remarks about these evils upon our side of the water. I was glad, however, to be able to impress upon them the splendid moral awakening upon this subject that has lately swept the country under the invigorating leadership of President Roosevelt.

An apt illustration of the high standard of political life in Great Britain has just been before the public here. A newly-elected member of Parliament (a Liberal) was unseated by the courts, for merely having entertained voters at a garden party! Think of it!—expelled for simply having politely offered them a cup of tea and a lot of "airy nothings" in the way of polite conversation that are the usual accompaniments of these English social functions.

The laws directed against political corruption mean something in England. The very statute on this subject passed by our reform Legislature this spring was modeled, directly or indirectly, upon the English Corrupt Practices Act, which I remember discussing in a debate at college as far back as 1889 or 1890. And even before that they had the Australian Ballot System, and not in an emasculated form, as with us, but in its purity.

AT WESTMINSTER HALL.

But to return to Westminster Hall, after what might seem to be a lengthy digression. And yet this seems but a fitting spot to consider the two political systems, the one in the mother country, the other in the daughter land, that has each developed from the old original stock that had its beginning here.

It is a privilege to linger thus at the sacred fountainhead of political liberty, for it has witnessed the gradual transference, through seven long centuries, of the sovereign power from king to people—a history that, to him who knows to read it aright, is more interesting than any romance.

SUNDAY PAPERS.

I noted with interest and approval the remarks made in FRIENDS' INTELLIGENCER, Eighth month 4th and 11th, about the Sunday papers and the colored supplements, and feel I must also add a few words, for there is no doubt that the Sunday paper is to blame for many of the empty benches on the men's side on First-day mornings. While I realize they contain much of good as well as evil, I feel a concern that the evil far outweighs the good. It seems the enemy never wearies in trying to divert the mind from things spiritual, and it behooves us to be about our Master's business and use our influence against these things. As a member of the Yearly Meeting Purity Committee, I have had talks with boys about the reading of dime novels, and the answer given by some was the Sunday paper was more demoralizing than any dime novel they ever read. One young man said the daily paper was as bad, if not worse, than any novel, yet these papers are often brought into the home, and, as the former correspondent said, "placed in the hands of the children by well-meaning but thoughtless parents."

Kennett Square, Pa. EMMA S. WALTON.

NEWS.

Passion and suffering and wild despair,
The many dying and the many dead—
How long shall man on such as these be fed?
Rather would I make glad the summer air
With beauty, song, flower growth, the gardener's care,
The buxom breath along the violet bed
Of the sweet winds, the priestly bees that wed
Bloom unto bloom, and home the honey bear,
A golden fee. Must I, because the wire
Lies prone to speed the lightning, spend my days,
Ear down, to gather all men's pain and woe?
Nay, let the heavenly messenger of fire
Tell when the antipodal red roses blow,
Or Finland bells sing on the frozen bays!

—*James Herbert Morse, in Century.*

BIRTHS.

PALMER.—On the 18th of Eighth month, 1906, to W. Morris and Elizabeth Hurlburt Palmer, a daughter, who is named Helen Hurlburt.

DEATHS.

BUNKER.—At Merrick, L. I., on Eighth month 19th, 1906, Mary P. Bunker, wife of Alexander C. Bunker, in the 87th year of her age.

CLARKE.—Eighth month 8th, 1906, Emma, wife of the late Henry J. Clarke. Interment at Fairhill Burying Ground.

COALE.—Near Holder, Ill., Eighth month 19th, 1906, Walter B., son of George W. and J. Evalina Coale, aged 3 weeks and 4 days.

LAWRENCE.—At his home near Avondale, Pa., Eighth month 11th, 1906, Joseph T. Lawrence, in the 72d year of his age. He was a member of New Garden Monthly Meeting of Friends, and a regular attender of his particular meeting of West Grove, and took an active interest in the work of the Society. He has left a wife and two sons, and happy in the "simple life," he greatly enjoyed his own fireside with their companionship. His universal kindness and generous hospitality won for him a host of friends. Unassuming in manner, and of gentle spirit, in the going out of this quiet, undemonstrative life, we realize a loss that is deeply felt, for it is not only those who take the foremost ranks in the activities of life that leave a void, but those who help to strengthen the work by their quiet encouragement and sympathetic interest in what is being done, are also of great value in the service of the Master.

As his health failed and he gradually grew weaker, when the Father's call came to leave this for the "Higher Life," he was resigned and ready to go, expressing to his devoted family a willingness to obey the summons. His funeral, from his late residence, Eighth month 14th, was very large, and many loving testimonies were borne, and words of consolation spoken to the sorrowing ones he left.

"He sees when their footsteps falter, when their hearts grow weak and faint,
He marks when their strength is failing, and listens to each complaint;
He bids them rest for a season, for the pathway has grown too steep,
And folded in green pastures He giveth His loved ones sleep."

Y.

LUKENS.—At her home in Anderson, Ind., Seventh month 30th, 1906, Georgianna Lukens, aged 61 years and 7 months. Her husband, Wm. J. Lukens, had preceded her to the great beyond, seventeen years. She was the daughter of George and Elizabeth Cook, who moved to Indiana from York County, Pa., in the year 1857, and settled near Pendleton, Ind. She was of Quaker parentage, and was a member with Friends. One son and two daughters survive to mourn the loss of a loving mother.

"Thou hast gone and left us, mother,
Thou hast left us here alone;
But we trust we'll meet thee, mother,
Meet thee in that distant home." S. W.

PAXSON.—At her home in Newtown, Pa., on Seventh-day, Seventh month 28th, 1906, Sarah C. Paxson, widow of Willet Paxson, in her 94th year; a member of Makefield Monthly Meeting of Friends.

SIDWELL.—Passed from life at her home in Elk Township, Sixth month 8th, 1906, Ruth Sidwell, in her 78th year; a member of East Nottingham Monthly Meeting. Almost five years ago she was stricken with paralysis; since that time has been a helpless but patient sufferer; from early girlhood she was a teacher, and for several years in Friends' School in Baltimore. One sister and one brother survive her out of a family of six.

NOTES AND ANNOUNCEMENTS.

We regret to learn that our friend, David Masters, of Philadelphia, is ill with typhoid fever, in Minneapolis. He was on his way home from a visit to Alaska, accompanied by his niece, Margaret Eves, and expected to go to Mountain Lake Park.

The following interesting item was sent us by Silvanus F. Jenkins:

"Reading the beautiful verses in the INTELLIGENCER of 4th inst., reminded me of a controversy as to who was the author of "If I Should Die To-night," copied in the *Evening Post* several years ago. The *Post* quoted an article from the *Journal of Commerce* of January 24th, 1888. The editor of the *Journal*, after a search of nearly a year, concluded that Miss Belle E. Smith is its author. Wm. M. Brooks, president of Tabor College, Iowa, in a letter to the *Journal*, said Miss Smith was formerly a student in the college, wrote the poem in 1872, and published it in the *Christian Union*, June 18th, 1873, over the initials B. S."

**Heaven doth with us as we with torches do,
Not light them for ourselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touch'd
But to fine issues, nor Nature never lends
The smallest scruple of her excellence,
But, like a thrifty goddess, she determines
Herself the glory of a creditor,
Both thanks and use.**

—*"Measure for Measure," Shakespeare.*

SWARTHMORE LECTURES.

Hon. W. P. Potter, Justice of the Supreme Court of Pennsylvania, has been secured to give a course of lectures on International Law in Swarthmore College during the coming year. Judge Potter's eminent attainments as a lawyer, judge and student of the law will insure an excellent course. He will seek to emphasize in every way that stability of government, comfort of the people, and economy of administration would be greatly increased by passing from the reign of force and arms to the reign of law and reason. The course of lectures as outlined is as follows:

1. "Historical Development of International Law."
2. "Sources from which Derived."
   a. Treaties.
   b. Decisions of Courts.
   c. International Congresses and Conferences.
   d. Writings of Publicists, etc.
3. "Parties."
   a. States and their essential attributes.
4. "Peace, the Normal Relation of States to Each Other."
5. "Rights and Duties of States in Time of War."
6. "Rights and Duties of Neutral States."
7. "Arbitration."
   a. The present-day tendency towards broadening its scope, looking towards legislative as well as judicial functions.
   b. The movement towards a permanent tribunal at The Hague.
   c. Opportunity which it affords for general disarmament and escape from the burden of military and naval establishments.

BYBERRY FRIENDS' SCHOOL REUNION.

The success attending the reunion of Byberry Friends' School, held at the grounds of the meeting house and school on the 18th inst., was far in excess of the most sanguine expectations of the committee in charge. Nearly four hundred people gathered there in response to the invitation.

The little schoolhouse was the headquarters where all were desired to register, giving dates of attendance. Many of the names there inscribed were quite different from those on the roll book in childhood, and faces, too, bore marks not there fifty, sixty and seventy years ago. It was good to see the greetings and slow recognition between men and women who had not met for half a century.

Those of later periods enjoyed none the less the opportunity of greeting those who came from various parts of the country, who left the school perhaps 25 or 30 years ago, and meet again now with hair sprinkled thickly with "silver threads among the gold" and raven locks of by-gone days.

Eighteen States now are known to hold former pupils and teachers of the school, and not a few of these sent representatives in person and by letter on this occasion. California, Kentucky, Massachusetts, Maine, Connecticut, Delaware, District of Columbia and New Jersey were thus represented, in addition to many localities in Pennsylvania, outside of the immediate neighborhood. Here in more than one instance three generations of one family gathered, all pupils past and present.

The large school bell that had called generations from play to tasks less pleasant, was rung, and recalled, perhaps more forcibly than aught else, the days of long ago.

Harry S. Bonner acted as presiding officer and Arabella Carter as secretary. A brief address of welcome, appropriate and sincere, by the president was followed by the reading of letters from perhaps the oldest living pupil, George A. Newbold, of California; from Isaac G. Tyson, of Philadelphia; Dr. Charles B. Purvis, of Boston, Mass., one of the three living children of Robert Purvis, all of whose children attended the school, and whose former home is in sight of these grounds; William Penrose, of Hartford, Conn., and William Scholl, D.D.S., of Philadelphia, Pa., all expressing great interest in the reunion and regretting inability to be present; some too, giving incidents in school life.

Nathaniel Richardson gave a brief history of the school, which was really established in 1710, but was taken under the care of Friends in 1720. He presented the original minute on parchment with the names of those who contributed to the fund for maintenance, all having an historical interest, especially to those who recognized in the names appended their early ancestors.

The name of Byberry was given to what is now (1906) the extreme northeastern section of the city of Philadelphia, by four brothers, Nathaniel, Thomas, Daniel and William Walton, in honor of their native town Bibury, Gloucestershire, England. This was in 1675. The spelling has been gradually changed, first to Bibery, then to Biberry, and finally to Byberry.

Small in detail, but striking in its few well-known facts the history of education in this neighborhood comes to the fore in a copy of a minute made by Abington Monthly Meeting, in 1711, granting permission to Richard Brocton (who taught school in Byberry in 1710) to visit England. It does not appear, however, that a school was established under the care of Byberry Meeting until 1720, when a log house eighteen feet square was built for school purposes on these premises.

The new world was in its infancy when that log house was built, if we compare it with its present condition. Education was in its infancy. Science was in its infancy. It was 13 years before Dr. Priestly discovered oxygen. Franklin, who was to electrify the world with his kite, was only 14 years of age, and James Watt did not take out his patent for a steam engine until 49 years later. Many great changes, and nearly all the great inventions and labor-saving devices have come to us since 1720, and our good Byberry ancestors had no other thought in reference to their political aspirations than that they and their children, and their children's children to the latest generations should remain loyal subjects of Great Britain. In 1776 John Eastburn bequeathed to Byberry Preparative Meeting £113 1s. 8d., for the purpose of establishing a school fund.

In 1789 a new school house, 20 feet square, was built, and in 1792 the school had increased so much in size that an addition was made to it. The present building was erected in 1823.

Watson Atkinson was teacher from 1789 to 1794, when he was succeeded by John Comly. In 1790 Byberry Preparative Meeting received from Jonathan Walton a legacy of $886.46 to be used for educational purposes.

The year 1800 was an epoch-making period in the history of our school. In that year a school fund was formed. More than forty subscribers donated sums ranging from £10 to £60.

The next paper, prepared by Anna Comly, told "what some of the pupils have done, and dealt with the attainments of some of later day, and showed ministers, artists, doctors nurses, teachers by scores, scientists, naturalists, journalists etc., etc., in the professions, while bankers, merchants, farmers, housekeepers, tradesmen, skilled in their line, all had their early training in this little school house among the trees.

"The school as it is to-day" was a descriptive paper given by Helen G. Row, the present principal, who told of the changes made recently, thus helping to make the school what it now is, the best patronized country school within the limits of Philadelphia Yearly Meeting.

Then came reminiscences from teachers both absent and present. Of the first George A. Newbold and Lydia W. Worley, both now residing in California, sent greetings that were especially appreciated by their former pupils. It was found seven pupils were present of those who went to George A. Newbold more than fifty years ago. Ten former teachers were present, and some of these spoke.

Reminiscences by old pupils were then given, first being a paper prepared by Phœbe Ann Carver, of Newtown, Pa., in which she cast a retrospective glance and noted many "gone before," and then spoke of the spiritual communion and the glad reunion when all have "crossed the bar."

Elisa H. Schofield, of Philadelphia, wrote of the well-remembered pranks of her childhood, which doubtless kindled memories in the minds of more than one present who shared them.

John L. Carver, Ph.D., Buckport, Maine, wrote of more recent incidents indelibly impressed upon his mind, occurring in the late 70's and the 80's.

Nathaniel Richardson, Edward Comly, Annie M. Passmore and others spoke of their recollections of school days.

Undertaken, as it was, with some trepidation, the success amply repaid all efforts; the fine weather, the intense interest manifested, the courtesy and good will everywhere apparent, combined to make it an occasion long to be pleasantly remembered.

ARABELLA CARTER.

"The green things growing, the green things growing!
The faint sweet smell of the green things growing!
I should like to live, whether I smile or grieve,
Just to watch the happy life of the green things growing."

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—
Fifteenth and Race Streets, 10.30 a.m.
Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.
Fourth and Green Streets, 10.30 a.m.
Germantown, 10.30 a.m.
Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.
Frankford, 10.30 a.m.
Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—
Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City—
East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn—
Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City—
1811 I Street, Northwest, 11 a.m.

Chicago—
Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

9th mo. 1st (7th-day).—Whitewater Quarterly Meeting, at Maple Grove (Huntington), Ind., at 10 a.m.; ministers and elders, same day, at 8 a.m.

9th mo. 2d (1st-day).—At Concordville, Delaware County, Pa., at 3 p.m., a circular meeting, under care of a committee of Concord Quarterly Meeting.

9th mo. 2d (1st-day).—Meeting for worship at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m.

9th mo. 6th (5th-day).—Salem Quarterly Meeting, at Woodstown, N. J., at 10.30 a.m.; ministers and elders, day before, at 3.30 p.m.

9th mo. 8th (7th-day).—New York Monthly Meeting, at Fifteenth Street and Rutherfurd Place, New York, at 2.30 p.m.

9th mo. 8th (7th-day).—Blue River Quarterly Meeting, at Benjaminville, Ill., at 10 a.m.; ministers and elders, day before, at 2 p.m.

9th mo. 9th (1st-day).—A circular meeting at Willowdale Chapel, Pa., at 3 p.m., under care of committee of Western Quarterly Meeting.

9th mo. 10th (2d-day).—Baltimore Quarterly Meeting, at Gunpowder, Md., at 10 a.m.; ministers and elders, 7th-day preceding, at 3 p.m.



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9th mo. 13th (5th-day).—Haddonfield Quarterly Meeting, at Moorestown, N. J., at 10 a.m.; ministers and elders, day before, at 3 p.m.

9th mo. 13th (5th-day).—Prairie Grove Quarterly Meeting, at West Liberty, Iowa, at 10 a.m.; ministers and elders, day before, at 8.30 a.m.

9th mo. 16th (2d-day).—Illinois Yearly Meeting, at Mt. Palatine, Ill., 10 a.m.; ministers and elders, preceding 7th-day, at 10 a.m.; representative meeting, 2d-day, 8 a.m.

CLEARING UP THINGS.

There are two large classes of folks in the world, those who go through life leaving messes behind them to be cleared up, and those who clear up the messes. If you clear up faithfully after yourself, that is much, but it is not quite enough. You must expect also to contribute part of your time and strength to clearing up after the weak and the shiftless. If everybody did his duty there would be little need of government. The purpose of government is to defend the weak, to constrain the lazy, to restrain the greedy, and to make the best sense of the wisest people available for the benefit of the general community. If we were all responsible and dutiful and picked out of the road the stones that we saw there, the work of government would be light.—"*The Farmer's Seasons*," *in Scribner's.*

For never anything can be amiss,
When simpleness and duty tender it.
—Shakespeare.

The Educational White and Black Belts of Ohio
A chart of general interest. Gives status by counties. Tells why Preble (Earlham) pays country teachers eighteen dollars per month more than Delaware (Wesleyan). Why Warren (N. N. U.) more than Hardin (O. N. U.). Why Belmont more than Licking (Dennison); Knox (Kenyon); or Lorain (Oberlin). Also explains system of state centralization of common schools. Indiana chart in preparation. Peace advocates will appreciate above.
10 cents each, Charles E. Lukens, Marion, Ohio.

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VILLAINY A LA MODE.

Primitive-minded people abhor the wrong-doer, not from a sense of danger, but out of sympathy with his victim. This is why our mobs lynch for murder, assault, rape, arson, wife-beating, kidnapping, and grave-robbing, but pass over such impersonal offenses as peculation, adulteration, rebating, ballot fraud, bribery, and grafting. The public, while less ferocious than the mob, is nearly as sentimental. It needs a victim to harrow up its feelings. Villainy must be staged with blue lights and slow music. The injury that is problematic, or general, or that falls in undefined ways upon unknown persons, is resented feebly, or not at all. The fiend who should rack his victim with torments such as typhoid inflicts would be torn to pieces. The villain who should taint his enemy's cup with fever-germs would stretch hemp. But the corrupt boss who, in order to extort fat contracts for his firm, holds up for a year the building of a filtration plant destined to deliver his city from the typhoid scourge, and thereby dooms twelve hundred of his townspeople to sink to the tomb through the flaming hell of fever, comes off scathless.—*E. A. Ross, in the Atlantic.*

Women's suffrage must be coming when we see it favored from two such opposite quarters as the Russian revolutionists and the Catholic Church. Bishop McQuaid, of Rochester, one of the most honored of the Catholic bishops, says:

"Nothing counts in the United States but votes. The time will come when women will vote, and then we will see the greatest voting the world ever saw. We are not afraid of woman suffrage. Our women will save the day for us."—*The Woman's Tribune.*

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, NINTH MONTH 8, 1906.

THE GENERAL CONFERENCE PROCEEDINGS.

The Committee on Publication has decided to print the proceedings of the General Conference at Mountain Lake Park as a supplement to nine or ten issues of FRIENDS' INTELLIGENCER, beginning Ninth month 15th. This will place the report promptly in the hands of every reader of the INTELLIGENCER without extra cost. Additional copies will be printed and bound in cloth for any who order them in advance, and delivered at a cost of fifty cents each, postpaid.

FRIENDS' INTELLIGENCER, including the whole of the Conference Report, will be sent to any address from the first of Ninth month to the end of 1906 for 50 cents. The Conference numbers alone will be sent to any address for 30 cents. It is hoped that many will avail themselves of one of these offers, to send Conference Reports to persons who are not members of our Society or regular readers of the INTELLIGENCER.

Any who desire extra copies, either in the form of supplements or bound volumes, should order them before the close of the Conference, as extra copies will not be printed unless ordered. The papers need not be paid for until during or after Conference, but those desiring reports of the proceedings, other than our regular subscribers, must order them in advance.

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CONTENTS OF THIS ISSUE.

Good Words.—XXXVI. 565
The Victory (Verse) 565
Ohio Yearly Meeting 565
An Advancement Symposium.—III.. 567
Friend Ellwood 568
To Religious Bodies Having Charge of the Education of the Young .. 570
Equivocal Rights of Labor 571
Literature of the Bible.—XIX. 571
Editorial:
The Sense of Proportion 572
First-day at Mountain Lake Park .. 572
A Visit to Sidcot School 573
New York Friends 574
Tobacco at Swarthmore 576
Training in Patriotism 577
In Western England 578
Books and Reading 579
Nature's Healing (Verse) 579
Births, Deaths 579
Notes and Announcements 580
Centre Quarterly Meeting 580
Friends' Associations 580
Meteorological Summary for Eighth month, 1906 580
Calendar of Meetings iii

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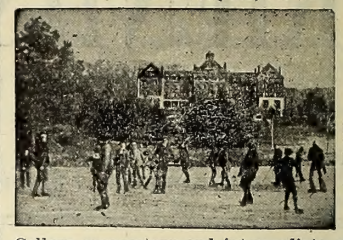
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, NINTH MONTH 8, 1906.

Volume LXIII. Number 36.

GOOD WORDS.—XXXVI.

It is a part of the glory of Quakerism, as of all profoundly spiritual movements, that difficulty is experienced in definition of its tenets. For its tenets are not a creed, but a spiritual experience, and its forms are convictions. DR. GEORGE NEWMAN.

THE VICTORY.

Lord of victory, who dost bring
Glory out of suffering,
Thee we praise for scourge and thorn,
For the cross that thou hast borne;

For thy strift, thy sore distress,
Weak with woe-tossed weariness,
Self-forgetting agony
Borne in lone Gethsemane;

. . . . . .

For thy grave which empty stands,
Witness to death's broken bands,
Sign that death and sin o'er us
Ne'er can be victorious.

Lord of glory, who hast wrought
Victory beyond our thought,
Thee we praise and hail thy Reign;
Death has grappled thee in vain.

From "Echoes and Pictures." —*Richard H. Thomas.*

OHIO YEARLY MEETING.

This Yearly Meeting is made up of two quarterly and one half-yearly meeting. Short Creek Quarterly Meeting is held at Short Creek meeting house, near Emerson, Jefferson County, O., one mile west of Mount Pleasant. It consists of Short Creek Monthly Meeting (including West Grove Preparative Meeting in Harrison County), and Concord Monthly Meeting, near Colerain, in Belmont County. At Mount Pleasant is the great Yearly Meeting house, which is held jointly by two of the three bodies of Friends. Those spoken of as Gurney Friends hold their Yearly Meeting alternately here and in Damascus (five miles from Salem, O.). Our Friends hold their Yearly Meeting alternately here and at Salem, O. The Yearly Meeting of Conservative Friends, sometimes called Wilburites, is held at Barnesville, Belmont County. No other than the Yearly Meetings are held in the Yearly Meeting house by either body of Friends. All the resident members of Short Creek Quarterly Meeting live within driving distance of Mount Pleasant.

Salem Quarterly Meeting consists of the two monthly meetings of Salem and West, and all the resident members are within driving distance of the Yearly Meeting house in Salem. These meetings are about sixty-five miles north of the Short Creek group.

Stillwater Half-Yearly consists of one monthly meeting, Richland, near Quaker City, Guernsey County, O., some forty miles southwest of Mount Pleasant.

The meeting of ministers and elders was held on the morning of Seventh-day, the 25th of Eighth month, in the little Short Creek meeting house, two miles from Mount Pleasant. About twenty-five Friends were present, nearly half of whom were visitors from other yearly meetings. The way was opened for any Friends to attend who felt a desire to do so.

The silence was broken by Elizabeth Lloyd, who hoped that there might be an outpouring of the Holy Spirit upon those assembled. An earnest prayer for Divine guidance was offered by Sarah T. Linvill; this was followed by words of loving counsel from O. Edward Janney and Joel Borton.

Esther Fox was the clerk of the meeting, and Marietta Hartley, assistant clerk. Minutes were read for Sarah T. Linvill, a minister of Green Street Meeting, Philadelphia. Joel Borton, a minister of Pilesgrove Monthly Meeting, New Jersey; Isaac S. Russell, a member of Pipe Creek Monthly Meeting, Maryland, and O. Edward Janney, a minister of Baltimore Monthly Meeting. Other ministers explained that as they had come for the purpose of attending the meetings of a committee they had not asked for minutes. A cordial welcome was extended to all the visitors.

After the answering of the queries a Friend said that the question had arisen in her mind whether, if Ohio Yearly Meeting could not long be kept up, it would not be better that it should be laid down with dignity rather than allowed to die gradually. The general feeling seemed to be that there was more life in this Yearly Meeting than there had been a few years ago, and that the members thoroughly enjoy their annual gatherings. Some of the visitors said that Ohio does as much (if not more) in proportion to its membership than any other yearly meeting, and one thought that instead of speaking of it as "poor little Ohio," it should be called "brave little Ohio."

The meetings on First-day and during the week were held in one end of the large old house at Mount Pleasant. There was a good attendance at both the meetings on First-day, the one in the afternoon being larger than in the morning. Quite a number were present who are not Friends.

In the morning there were sermons by Jesse H. Holmes, Sarah T. Linvill and Joseph S. Walton, and a prayer by O. Edward Janney. In the afternoon the

speakers were Elizabeth Lloyd, O. Edward Janney, Joel Borton and Isaac Wilson. Much emphasis was laid upon the life and teachings of Jesus the Christ, and the need of true Christian living at the present time. One speaker said that the best way to serve others is to choose for ourselves some work that is helpful to human kind and then do that work faithfully and honestly. Another said that the vital testimony of our religion should not be confused with the means of its presentation. The unprofessional ministry is not an end but a means; we believe that the prophets, teachers and reformers of all time have proved it to be the best means. Our silent meeting is also a means, not an end; we believe it an effective means, but not the only one, of bringing man into immediate relation with God. This alone is our message, our testimony: that men may know God directly and may be guided by his will; and that thus only may he reach the divine humanity for which he is fitted and intended.

The first business session of the Yearly Meeting was held on Second-day morning, with Sarah Fox and Mercy Griffith Hammond as clerks. There were about sixty Friends present. There were fourteen Friends present from other yearly meetings, as follows: O. Edward Janney, Isaac Wilson, Elizabeth Lloyd, Joel Borton, Sarah Linvill, Amos and Helen Satterthwaite, Isaac Russell, John L. Thomas, Jesse H. Holmes, Edmund Carpenter, Joseph S. Walton, Phebe Wright, Frances Baright, Anna M. Jackson, Elizabeth Stover. The representatives from the quarterly meetings were present, excepting four. The following letter was read from Joseph S. Hartley, who had served at the clerk's table for fifty years before being released from that service, and had never been absent except when the death of a grandchild kept him away part of the week:

"I was appointed to attend as representative and hoped to be able to do so, but as the time of starting drew near my health seemed to be more infirm than usual; so much so that I thought best to remain at home, though with much regret. . . . May you all turn to our Heavenly Father for his daily support is my desire. Farewell!"

After many Friends had spoken of their esteem for Joseph S. Hartley the clerk was directed to send him a letter, containing the following extract from the minutes: "We feel keenly his absence after his more than a half-century of faithfulness and loving, fatherly oversight of our annual gathering. His words of salutation and solicitude fell as a benediction upon us."

Following the reading of the epistles there were many helpful messages. One of the inspiring thoughts was that the value of a light depends upon the point where it is placed as much as upon its size.

The annual meeting of the Ohio First-day School Association was held on Second-day afternoon. After the reading of the first Psalm, texts were given by nearly every one present. The epistles from the other First-day School Associations were read and a committee appointed to reply. A verbal report from each school concerning lesson leaves showed that all the schools are using the Ethical Lessons, but two of them would much prefer lessons on the international texts.

Anna M. Jackson gave an hour's address upon the present condition and needs of the colored people, and urged Friends to give more money to the schools at Aiken and Mount Pleasant, S. C., which are doing just as effective work in a smaller way, as Booker T. Washington is doing in his larger institution.

Third-day morning was devoted to reading the remaining epistles from other Yearly Meetings, and to a consideration arising from them of our relation to the religious denominations about us and the current teachings in theology. Jesse H. Holmes said that in our endeavor to live and work in harmony and good fellowship with others there is a danger that we forget to emphasize the distinctive message that is entrusted to us. It is well to recognize the points of unity between ourselves and others and to make effective as much real unity as there is; but it is not well to force an unnatural unity that means the submergence of our own best thought and point of view. "Evangelical" Christianity took a false trend in making a definite standing statement of belief, dwelling on supposed outward and miraculous events in the life of Jesus. The consequence is that Christianity has declined. How much it has declined we hardly realize, until we note that among the "laboring classes" it is actually impossible for a Christian minister to so much as get a hearing. The simplicity of the gospel must be preached if this ground is to be regained. While recognizing and enlarging the things on which the different sects agree, yet we must not neglect the vital things on which we do not agree. We need to be careful of our language, and not speak so as to confuse our teaching and make it appear like orthodoxy or satisfactory to Orthodox believers. We should not be glad when people come to us and say they are so pleased with what we have said, because it shows that we are not infidels as they had thought. The fact is that we are infidels as regards much of the current teaching. It is our duty to teach as plainly as we can the truths by which we live and not to shrink from being thought different in our beliefs from those around us.

Dr. Joseph S. Walton said that until our young people and their elders as well become entirely familiar with what our Society has to teach and with its history (which as yet has never been written) it will be best for us not to tamper with those doctrines of Augustine and Anselm that did their good work in their time in transforming paganism into Christianity, but that have little bearing on present-day practical Christian living. Anna M. Jackson, of New York, said that the churches have laid stress on certain important ethical aspects of life as well as on their creeds. Friends have been especially interested in these same aspects, as, for instance, the temperance movement, etc. Working thus together in the same vital interests we have tended to dwell on the things we have in common, and have shrunk from emphasizing those things that they do not lay stress

on and are by tradition hostile to. We use the teaching of Jesus and value it as the highest of all teaching that has come down to us, but are not dependent on it for salvation, but upon that of which Jesus testified. Sarah T. Linvill quoted, "Other foundation can no man lay than that is laid—Jesus Christ, the sure foundation." The fundamental principle of the Society of Friends is that God teaches his people himself, but we recognize that in Jesus dwelt the fullness of God. While not holding with the churches fully she could not get away from the historical Christ and the scriptural account. To her the virgin birth, the resurrection, etc., were symbolical of what takes place in the awakening and developing of the soul. Elizabeth Lloyd said: "We all believe in the divinity of Christ, but in different ways. Some believe as the Friend who has just spoken. Others believe that Jesus was spiritually the Son of God, but as a man the son of Joseph and Mary. Every member of the Society of Friends is at liberty to believe Jesus the Son of God by the miraculous conception, or the son of Joseph and filled with the divine Spirit. Several Friends felt that the discussion might profitably close at this point, and the business of the meeting was proceeded with.

The queries were taken up and answered in the usual way, with some brief remarks by visiting Friends.

In the afternoon the minutes of the Representative Committee were read. The absence, on account of serious illness, of Anna M. Bronson from its recent sessions, and from the Yearly Meeting, was feelingly referred to, and a message of love was sent her. Anna Leon was appointed recorder of the minutes in her place.

At the close of the session a brief conference on Friends' Association work was held. The Reading Circle movement was introduced by Joel Borton and R. Barclay Spicer, giving rise to an interesting consideration of material for Friends' Association programs.

On Fourth-day the final session of the Meeting of Ministers and Elders was held, with Esther Fox and Marietta Hartley as clerks.

At 10 o'clock the mid-week public meeting was held. The speakers were Jesse H. Holmes, Joel Borton, John L. Thomas of Pendleton, Ind.; Elizabeth Stover, Sarah T. Linvill, Isaac Wilson, Elizabeth Lloyd (in prayer) and Joseph S. Walton.

In the afternoon the final session of the Yearly Meeting was held. It was ordered that $100 be raised to cover the expenses of the Yearly Meeting the ensuing year. Edgar A. Berry was reappointed treasurer. Twenty-five dollars was directed to be sent to each of the two industrial schools for colored people in the South in which Friends are interested. Elizabeth Lloyd remarked that if all the Yearly Meetings would contribute as liberally in proportion to their membership it would amount to about $3,500.00.

Statistics which were presented showed the membership of the Yearly Meeting to be as follows: Short Creek Quarterly Meeting, resident members, 80; non-resident, 48; Stillwater Half-Yearly Meeting, resident members, 25; non-resident, 65; Salem Quarterly Meeting, resident members, 74; non-resident, 40; total membership of the Yearly Meeting, 332.

R. Barclay Spicer.

AN ADVANCEMENT SYMPOSIUM.

[Papers read at a meeting held under the care of New York Yearly Meeting's Committee for the Advancement of Friends' Principles, held in Westbury Meeting House, Long Island, at the time of the quarterly meeting in Seventh month.]

III.—THE IDEAL SOCIETY OF FRIENDS.

The Society of Friends, or Quakers, as we all know, was a product—in some ways an extreme product—of change, in other words, of the Reformation. In the Christianity of the middle ages the glory of the Church is everywhere, the glory of humanity nowhere. There is abundant evidence that in much of the Puritan preaching of its age creed counted for more than character and doctrine than life. In 1647, George Fox, a half-educated shepherd lad of what we should call the lower middle class, came forth with a three-fold message that went straight to the heart of these falsities. He declared that God is not dumb that he should speak no more, that he speaks as clearly now and as directly to the individual as he did in prophetic days. His word is not the Scriptures, but the spirit that inspired them, which has ever been present with men. Further, he asserted that God has no favorites. His word is with all men. He is no respecter of persons. He has sent into the world a light that lighteth every man, and the only condition of receiving the light is obedience, openness of heart, sincerity of soul, and a resolute will to follow. Hence the deep and penetrating reality underlying George Fox's thought of religion. Religion he saw must go to the roots of being or it is no religion at all. If we had but time to observe how this root-experience changed the people's thought of Christian life and conduct, of church organization, of the duty of man to man, but we will only speak of church organization. As the direct and living influence of the Spirit was trusted for everything in the early church, so Fox was prepared to trust it in his day. On it he rested his whole church polity. A mediating priesthood, of course, he absolutely rejected, and he discarded also a professional ministry. This revolutionized public worship, but Fox claimed that it was but a reversion to the practice of the early church at Corinth. The children of the light whom he gathered began their meetings with silent waiting upon God as giving freedom for an anointed or inspired ministry, in which women might have part equally with men. This is perhaps the most distinctive feature of Quaker life, and the practice has continued for two hundred and fifty years.

As Friends have kept to these first principles their mission has grown and prospered. Was the organizing of the meeting of ministers and elders a change that was a going away from first principles, coming by degrees as the years went by to be regarded by some of our members as a cause of weakness among

us, while perhaps the large majority of the enrolled members of many meetings hardly know there is such a meeting? Many even of the active and concerned portions of our membership, including the middle aged, do not in any way come in touch with this body, though it is the one having for its special duty the care over the spiritual interests of the Society. If the contemplated or proposed change be adopted of the substituting of committees on ministry in place of the present meeting of ministers and elders it would give an opportunity for the placing of the active concerned younger or older membership on these committees, and the hingeing of the new life so much desired into the consideration of the spiritual condition of our Society. One's attitude toward a meeting—a church organization—is largely a matter of environment. May I be pardoned if I say, having heard in the home circle only words of appreciation of attendance of the meetings of ministers and elders, I was quite prepared to appreciate the privilege when it came to me of listening to the queries and their answers, also the advices and the tender counsel given, the one regret being that the opportunity was not shared by the larger membership; that the meeting was not in closer touch with the active membership and all its deeper interests. May not this be done, and the meeting rehabilitated, not abolished, for is there still not a need of a living eldership as well as a living ministry?

The deciding to substitute for the formal answering of the queries a general report is a change yet to be tried. Methinks the reports may get to be formal, uninteresting, unless the very fact of the change brings the queries to our notice individually, so that we study them, work over them with reference to conditions as they now exist in our meetings. Make the time of reading them a time of real heart searching. One of the most interesting sessions of the last Baltimore Yearly Meeting was the one given to the reading of the queries and their answers. It was not that the queries were substantially different from others, but the membership was so deeply concerned with the matters embraced in these queries that expression had to be given, and as I have said a most live meeting was the result.

The results of these changes depend upon us members of the different meetings. If they give a place for thee, my older or my younger friend; if they awaken in thee the necessity of filling this place of service; if they arouse thee to new endeavor to extend a knowledge of our religious principles; if they renew thy faith in the life that is within, and make thee eager and enthusiastic to carry out the work of its promptings, then we may safely feel they are not changes, simply a return to the strong foundation of first principles.

AMY WILLETS.

The way, like the cross, is spiritual; that is, an inward submission of the soul to the will of God, as it is manifested by the light of Christ in the consciences of men.—*William Penn.*

FRIEND ELLWOOD.*

It is now nearly two hundred years since Ellwood's autobiography was first "printed and sold by the Assigns of J. Sowle, in White-Hart-Court, in Gracious Street." Since then, eleven editions have been issued—one as recently as 1900—but in some the text has been abridged and modernized, while others have omitted Joseph Wyeth's Supplement entirely, thus depriving the book of much of its value as a faithful reflection of the man and his environment. In the volume before us the editor has wisely returned to the original spelling and the typographical peculiarities of the early eighteenth century, giving us extracts from the Supplement, a good bibliography, and—a valuable addition—biographical notes. His work has been well done, and, save for a few unimportant printer's errors and the superfluous "historical introduction," which is not even accurate, we find little to which we can take exception.

Thomas Ellwood was born at Crowell, in the Vale of Aylesbury, in September or October, 1639, a twelvemonth before the summoning of the Long Parliament, so that he was little over nine years of age when the Civil War ended with the execution of Charles. But "man is born unto trouble as the sparks fly upward"; and if Friend Ellwood missed those turbulent days, his life was one of unceasing persecution. At school he profited apace, having, he tells, "a natural Propensity to Learning. . . . And yet (which is strange to think of), few boys . . . wore out more Birch than I"; for:

> being a little busie boy, full of Spirit, of a working Head and active Hand, I . . . was often playing one waggish Prank or other among my Fellow-Scholars, which subjected me to Correction, so that I have come under the Discipline of the Rod twice in a Forenoon. Which yet brake no Bones.

But his talent was, in a measure, allowed to rust, for his father, having become a Justice of the Peace, "put himself into a Port and Course of Living agreeable thereunto," and in order to retrench expenses withdrew the boy from school—a proceeding which, as Ellwood quaintly remarks: "was somewhat like plucking green Fruit from the Tree, and laying it by before it was come to its due Ripeness; which will thenceforth shrink and wither, and lose that little Juice and Relish which it began to have." After leaving school he parted company with his books and entered with zest into the sports and pleasures of the times, though, he is careful to tell us: "I always sorted my self with Persons of Ingenuity, Temperance and Sobriety; for I loathed Scurrilities in Conversation, and had a natural Aversion to Immoderate Drinking." Then came the turning-point in his career. Accompanying his father on a visit to Isaac Penington, who had purchased an estate at Chalfont and turned Quaker: "it pleased the Lord, in his Infinite Goodness, to call me out of the Spirit and Ways of the World," and he joined the Community of Friends. From this date till his death, in 1713, de-

*The History of the Life of Thomas Ellwood. Written by his own hand. With extracts from Joseph Wyeth's Supplement. Edited by S. Graveson. (Headley, 10s. net.)

spite the fact that "the Enemy, transforming himself into the Appearance of an Angel of Light," from time to time gained subtle advantages over him, his life was given up to devotion and to the service of his cause.

In Puritan England it was customary not only for the master of the house to wear his hat constantly indoors, but for men of quality to retain their headgear even in church. The Quakers strenuously opposed all "hat-honour," refusing to pay to man a homage often denied to God, and Friend Ellwood was at first much exercised in his mind, the Enemy suggesting that he should "make a Difference between my Father and all other Men." But in the end he was shown the Light, and, going out to meet his father without removing his hat, was soundly drubbed for his insolence. To this and to two subsequent chastisements he submitted cheerfully, having "Peace and Quietness in my Mind, and being much more grieved for my Father than for my self." Shortly afterwards he went, at Isaac Penington's invitation, to reside at Chalfont Grange. For a year he has nothing to record save frequent attendances at Quaker meetings at Bledlow, two miles from Crowell, "in the House of one *Thomas Saunders*, who *Professed* the Truth; But his Wife, whose Name was *Damaris*, did *Possess* it," and at other places. Then, in 1661, in order that his neighbours should hear the Gospel "livingly and powerfully preached among them," he tries to secure the services of a Friend: his letter is intercepted, and he is arrested and carried before the Justices at Weston, they

putting divers Questions to me relating to the present Disturbances in the Nation, occasioned by the late foolish Insurrection of those frantick *Fifth-Monarchy-Men*. To all which I readily Answered, according to the Simplicity of my Heart and Innocency of my Hands.

Refusing to take the Oath of Allegiance, he was sent to Oxford, where he remained for some months in the custody of the City Marshal. The country had been in a ferment ever since the rising of the "frantick Fifth-Monarchy-Men," and the Justices, gladly seizing upon any pretext to persecute the Quakers, descended upon their meetings, accusing them of gathering for purposes of sedition, and on their refusing to sign an oath of allegiance to man, hurrying them off to prison. Friend Ellwood regained his liberty, only to be taken again, with Isaac Penington and others, at a meeting at Chalfont and released on his own recognizances. Being anxious to resume his interrupted studies, he obtained an introduction to Milton, and read to him in Latin. He had, during his retirement, he tells us, so far recovered the rules of grammar "that I could read a *Latin* Author, and after a Sort hammer out his Meaning." Milton, however, found fault with his pronunciation, and a new difficulty presented itself:

It was now harder for me to read than it was before to understand when read. But . . . my Master . . . having a curious Ear, he understood by my Tone when I understood what I read and when I did not: and accordingly would stop me, Examine me, and open the most difficult Passages to me.

For six weeks he remained in London, reading to Milton in the afternoons and working by himself in the forenoons, but his studies were interrupted by an illness which forced him to return to the country. On his recovery he returned to London and was well received by his master; but, some suspicion of a plot arising, he was seized at a meeting at the Bull-and-Mouth in Aldersgate and carried off with his companions to Bridewell. The prisons were at this time filled with Quakers, yet Friend Ellwood was supplied with money by Isaac Penington and his brother, and seems, on the whole, to have fared very well. After two months' imprisonment "without having seen the Face of any Civil Magistrate," they were taken to the Old Bailey, and thence, after some quibbling, to Newgate, where they were "thrust into the Common-Side," and very ill-lodged. One of the Friends, however, died of disease, the Coroner condemned the unsanitary condition of the room they occupied, and they were sent back to Bridewell and eventually released. Three years later Ellwood attended the funeral of a Friend at Amersham. As the procession passed up the street a Justice of the Peace rushed out of The Griffin inn with

the Constable and a Rabble of Rude Fellows whom he had gathered together, and having his drawn Sword in his Hand, Struck one of the Foremost of the Bearers with it, Commanding them to set down the Coffin. But the *Friend* who was so stricken . . . being more concerned for the Safety of the Dead Body than his own, lest it should fall from his shoulder, and any Indecency thereupon follow, held the Coffin fast: Which the *Justice* observing, and being enraged that his Word (how Unjust soever) was not forthwith Obeyed, set his Hand to the Coffin, and with a forcible thrust threw it off from the Bearers Shoulders, so that it fell to the ground in the midst of the street, and there we were forced to leave it.

As a result of this he was committed to Aylesbury prison and detained there for a month.

We have been able to give but a brief account of Ellwood's earlier life: the persecution continued intermittently till his death at Hunger Hill in February, 1713. His own History, written in a quaint, self-conscious style, takes us to 1683, and with Joseph Wyeth's Supplement, furnishes a graphic picture of the times. He bore his frequent imprisonments with cheerful resignation, and is able to write:

It was a good Time, I think, to us all, for I found it so to me; the Lord being graciously pleased to visit my Soul with the refreshing Dews of his divine Life, whereby my Spirit was more and more quickened to him, and Truth gained ground in me over the Temptations and Snares of the Enemy. Which frequently raised in my Heart Thanksgiving and Praises unto the Lord.

But perhaps the one thing which will strike the reader most of all is the implicit faith placed by both justices and jailers in the word of the Quakers they attacked with an almost unparalleled bitterness. Ellwood gives a good example of this in his description of the return from Newgate to Bridewell:

We took our Bundles on our Shoulders, and walked Two and Two a-Breast through the *Old Baily* into *Fleet Street* and so on to *Old Bridewell*. And it being about the Middle of the Afternoon, and the Streets pretty full of People, both the Shopkeepers at the Doors and Passengers in the Way would stop us, and ask us what we were, and whither we were going. And when we had told them we were Prisoners, going from one Prison to another (from *Newgate* to *Bridewell*), What, said they, *without a Keeper!* No, said we, for our Word, which we have given, is our Keeper. Some thereupon would advise us not to go to Prison, but to go home. But we told them we could not do so; we could suffer for our Tes-

timony, but could not fly from it. I do not remember we had any Abuse offered us: but were generally pitied by the People.

Ellwood's literary work was almost entirely confined to pamphlets and books of a controversial nature, but during his confinement in Bridewell and afterwards he wrote several poems, including an attack on vice and priests and things in general entitled, "Speculum Seculi: or, a Looking-Glass for the Times," and a hymn to God in which occur four lines which we cannot forbear quoting:

Thy matchless Love constrains my Life
Thy Life constrains my Love,
To be to Thee as Chaste a Wife
As is the Turtle-Dove!

In later years he commenced a Life of David in verse, but, the Prince of Orange landing and the Revolution following, "the Noise of Guns, and Sound of Drums, &c., so disturbed his Meditation and gentle Muse (which like the *Halcion*, breeds in Calm Weather) that his Poetical Genius left him." Much of his verse is not without merit, but Friend Ellwood appears to have worked his Pegasus hard and fed him indifferently, and his occasional jibbing is excusable. —*The London "Academy."*

TO RELIGIOUS BODIES HAVING CHARGE OF THE EDUCATION OF THE YOUNG.

[From the *Australian Friend.*]

At the last General Meeting of Australian members of the Society of Friends a desire was expressed that all religious bodies, having under their care the education of the young, might be approached, pleading for the maintenance of the Christian standard in matters which concern us as a nation, and particularly in such as may involve differences with other nations. This desire was left to the Standing Committee of that Meeting to put into execution, which we now seek to do.

In the clash of interests and the stress of competition, which form so prominent a feature of our times, we fear that the teaching of the Prince of Peace is too often forgotten; if it be not deliberately ignored as inapplicable. We feel it to be of vital importance that the whole purport of our Master s precepts and example should be fully and forcibly presented to the youth of our land, whilst character is in the moulding. The law of Christ is the all-sufficing rule for those who call Him Lord; and to its test every personal, social, and national question should be brought. In this, the standard for the unit and for the community is the same; yet how often is the open confession made—sometimes sadly, sometimes cynically—that international affairs cannot be conducted on Christian lines. Except in comparatively minor cases the Christian way has never been tried; yet, where tried, as, for instance, in the early history of Pennsylvania, the result has been a complete vindication of that way. We are apt to think much of our rights. Are we equally concerned to recognize our obligations—to mete to others the measure we would have them mete to us? "The eternal law of righteousness," on which Christ's precepts are based, knows no exception. It passes on to its end whether we work with or against it; but with what a different result to ourselves! In it expediency finds no place; right is ever right, and wrong is ever wrong. We need to adjust ourselves to the principles of this law, that we may thus become truly "fellow-workers with God."

On every side is resounding the call to arms. What is the proper Christian attitude toward such a call? If, as those who have "named the name of Christ," we feel ourselves bound to say after Him, "My kingdom is not of this world," shall we not also feel bound to cultivate the spirit which is in keeping with our declaration? Shall we not discountenance all that is at enmity therewith—that spirit of the world of which war preparations may be said to be the flower, and active war the bitter fruit? Shall we train our children to use the weapons of that kingdom which is directly opposed to Christ's? Shall we not rather seek to remove all obstacles from the path of their Christian discipleship, and to inculcate the spirit of love in which enmity passes away and the peaceable fruits of righteousness are matured? It is to individuals in aggregation that we have to look for the manifestation of the kingdom of Christ on earth. By their faithfulness will be begotten a clear Christian conscience in this, as in all questions of right and wrong. So that we appeal to you, who value equally with us the moral uplifting of the rising generation, to consider deeply what Christ Himself thinks of the old pagan maxim, "Si vis pacem para bellum." Can it be in accord with His will to train to arms those who are to uphold the Christian standard and to maintain its loftiest traditions—traditions in which we venture to believe no one will ascribe part or lot to the dread Moloch of war?

And, after all, does not the safety of a nation depend upon considerations other than a readiness for war? Is not the attitude of the French and English nations towards each other at the present time an element of safety which might be vainly sought in many regiments of soldiers? And if, as seems to us not impossible, a similar understanding with Germany is arranged in the near future, will not this be a guarantee for peace which millions of armed men and navies of ironclads cannot give? It is to the cultivation of mutual trust and confidence among nations that we have to look for the final check to the game of war; for where these obtain, the war spirit perishes of inanition. When, in international, as in individual affairs, "we look not every man upon his own things but every man also on the things of others," when, in other words, we follow out our Master's golden rule, mutual trust and confidence will grow, "Swords will be turned into ploughshares and spears into pruning hooks."

Desiring your fellowship in the consideration of this subject which concerns the highest welfare of the children, On behalf of the Committee,

William Cooper, Clerk.
William Benson.

267 George Street, Sydney.

EQUIVOCAL RIGHTS OF LABOR.

There is small comfort for the workers who have secured by strenuous efforts the passage of a law reducing the number of hours of their labor, by forbidding their employers to require more, to be told by the courts that the constitution "guarantees" them the right to work fourteen hours when they want to work eight, and that the statute which they had secured by so much effort is unconstitutional because it interferes with their "freedom of contract." The right of the laborer sought by his statute was the right to leisure. The right the court so often guarantees him in its stead and by its destruction is the right to work unlimited hours under the stern laws of necessity. The right to work harder and longer than he desires, or than humanity should require, is called a property right, and the statute taking away that right is one, they declare, which takes away liberty or property "without due process of law." "Oh, wretched man that I am," says St. Paul, "who shall deliver me from the body of this death?" The laborer with his constitutional body of death, groans also, and wonders if the time will ever come when the right to leisure—the right to reasonable freedom from toil—will become a "property right," and be recognized by the law, as it is by the workman himself, as an essential part of that hackneyed phrase, "life, liberty and property," which is not to be taken from him.—*George W. Alger, in the Atlantic.*

THE LITERATURE OF THE BIBLE.—XIX.

Do any of the Psalms belong to the times of the early prophets? If Psalm literature began early and developed through the various periods of Hebrew history some Psalms must certainly have been written during the days of the kingdom to express joy and thankfulness in times of prosperity and success, or prayer and longing in times of danger or defeat. But the question is, Can any Psalms be shown to come from the prophetic period? Perhaps it cannot be proved that any come from this period. Very little can be *proved* about the Psalms. They are primarily for appreciation. Their historical elements have largely disappeared because they have been re-edited in order that they might express the devotions of worshiping individuals and congregations. History has given place to worship. This has made it possible for the Psalter to become the hymn and prayer book not only of the Jewish Church, but of the Christian world.

Nevertheless there are some Psalms that still show their probable origin, and it will not detract from their religious and poetic value to realize out of what circumstances they may have arisen.

One of the most striking events in Judah's history was Jerusalem's deliverance from the army of Sennacherib in 701 B.C. It looked as though the end had come. The army was encamped before the city. But Isaiah was within the walls! So great was his faith in Yahweh that he declared in His name concerning Sennacherib:

"He shall not come into this city,
Nor shoot an arrow into it,
Nor come before it with a shield,
Nor cast up a mound against it.
I will guard this city that I may rescue it,
For my own sake and for my servant David's sake."

In a night the army disappeared! How such an event must have stirred those who had believed Isaiah's message. Probably the forty-sixth Psalm expresses the feelings of such an one.

"God is our Refuge and Stronghold,
A help well proved in distress.
Therefore we fear not, though the earth bubble,
And though the mountains shake in the heart of the sea.
Let its billows roar, and foam,
Let mountains quake at its uproar:
JHVH Sabaoth is with us,
The God of Jacob is our Fortress. Selah.

"A brook, whose waters make glad the city of God,
Is the Most High in His habitation.
God is in the midst of her, therefore she totters not;
God helps her, when the morning dawns.
Nations rage, kingdoms totter,
Thunder rolls, till the earth trembles:
JHVH Sabaoth is with us,
The God of Jacob is our Fortress. Selah.

"Come hither, and behold the works of JHVH,
What signs he sets on the earth!
Who, throughout the world, suppresses wars,
Bows He snaps, spears He breaks,
Chariots He burns with fire.
'Be still, and know that I am God,
I triumph over the nations, I triumph over the world.'
JHVH Sabaoth is with us,
The God of Jacob is our Fortress. Selah." [1]

This is a beautifully symmetrical hymn, with a refrain expressing its central purpose. While the refrain at present stands only at the close of the last two strophes, it certainly once stood also at the close of the first and has hence been supplied in this translation. The Psalm cannot be said to be a description of the events of 701. It is not a photograph; it is a painting—the work of an artist who rises above mere detail to the ideal truth behind. From Jerusalem the singer's vision extends to the world where he sees Yahweh triumphant. His confidence in God is such that it communicates itself to every reader, and is so idealistically expressed that it can appeal to people in almost all circumstances.

Psalm 47 should probably also be read as a shout of joy coming from this period. Psalm 48 approaches more nearly to a photographic description. Verses 4 to 7 describe the disappearance of Sennacherib's army.

"For the kings had consorted together;
All at once they disappeared;
They looked, they were forthwith astonished,
Affrighted, they took to flight.
Trembling seized them there, pangs as a woman's in travail.
They were scattered as though by an east-wind,
Which dashes to pieces ships of Tarshish."

In verses 12 and 13 the writer asks that the city be examined that it may be seen that it has not been injured, and that all may understand that "God is our God forever and ever."

[1] Cf. Polychrome Bible. "Psalms," page 46.

FRIENDS' INTELLIGENCER.

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THE SENSE OF PROPORTION.

IN our earliest attempts to use our faculties, we can neither measure distance nor size. We see the moon and the near-by toy as equally attainable. A succession of experiences educates our special senses, and through them our minds, to a true sense of proportion in material things. The same perception of the value of things in the more intangible realms of thought and spirit comes slowly and often exhibits only rudimentary development in persons who have reached maturity.

We are often warned not to set too high a value upon the possession of things. The theory which we hold about it is not well carried out in practice. Even among Friends the tendency to forego the formalism, once considered as Quaker simplicity, is frequently characterized by a letting go of the principle as well as the form. When young people see the eagerness with which their elders are striving to surround themselves with more things, and the power which the possession of wealth brings with it, it is little to be wondered at that the education toward a true sense of proportion does not progress successfully.

The newspapers are large contributing forces in the creation of false standards of values. The transient and the sensational fill their columns. The news most desired by them is that full of exciting incident without regard to its real value to its readers. The detail of a man's personal habits, if he is rich or notorious, seems to be preferred above great movements in the making of history. The average reader of metropolitan papers is probably better informed just now about the Thaw family in general, and its most notorious member in particular, than he is about any living statesman, diplomat or man of letters.

The day following the death of a distinguished American, one paper gave half a column to the history of his life and death, and allotted two columns to the details of a prize fight and its participants. There is no doubt that the papers are giving us what the people want. It is a business study with them to meet popular demand. The responsibility is upon us to demand something else, and to insist upon a presentation of passing incidents with some regard to their real relative value to readers.

Because of our inability to see things in proper proportion, we exaggerate present annoyances, and often choose the lower rather than the higher pleasure, because it is nearer to us. We sacrifice larger interests to lesser desires, because we do not set things in their true relations. Highly developed intellectual ability, well rounded in its operation, is a great aid in gaining a sense of proportion. This is one reason why we value mental training so highly. But if this training has not fallen to our lot, we are still provided with a means to see things in proper proportion. A close and sympathetic study of the Master's short life on earth, an appreciation of his precepts set forth in the wonderful sermon which he spoke to his disciples, an effort to grow into his image and likeness, will enable us unfailingly to see the things of life in their true relations.

FIRST-DAY AT MOUNTAIN LAKE PARK.

Friends' General Conference assembled at Mountain Lake Park, Maryland, on Sixth-day, the 31st. About 1,200 Friends had arrived the day before and during the night. The auditorium proved to be most excellent. Sessions were held Sixth-day morning and evening and Seventh-day morning. The afternoons were devoted to business meetings of the various committees and to drives and walks over the beautiful mountain country. Seventh-day evening there was a social gathering, when everybody seemed to get acquainted with everybody else, and all had a most pleasant evening together.

The papers and discussions of the Conference will be published in the Conference issues of FRIENDS' INTELLIGENCER, which will begin next week and continue through nine or ten issues until completed. This will include also full reports of the business of the Central Committee and other business sessions. At the present writing we will attempt only some account of the First-day meetings which are not reported in the published proceedings.

At 10 o'clock on First-day, the 2d, about 2,500 people gathered in the great auditorium. Fifty or seventy-five of the elder Friends and ministers took seats on the platform. The meeting turned out to be a most satisfactory one from the Friendly point of view, there being at the opening a prolonged period of silence, and throughout the meeting a freedom from anything approaching the erratic.

After a considerable time of extraordinary stillness for such a multitude, a great number of whom were not accustomed to the Friendly mode of worship, John Shotwell, of Asbury Park, N. J., appeared in prayer. Joel Borton, of Woodstown, N. J., followed with a clear and powerful address on "The Gift of God, Eternal Life." Dr. Edward H. Magill followed with a plain statement of Friends' principles.

Henry W. Wilbur spoke of that faith which is grounded in the love that strikes down deep into the germ of things. Mary Travilla followed, taking as her text "I have come that you might have life and have it more abundantly." Ellwood Roberts, speak-

ing from the body of the meeting, brought a message to the younger men and women. Isaac Wilson spoke of that fear which must not be allowed to cast down, but is rather the beginning of wisdom. Emma Bartram, of Darby Meeting, Pennsylvania, spoke some brief, feeling words from the body of the house. Under a cover of silence the meeting closed, having continued about an hour and a half.

In the afternoon Charles Burleigh Galbreath, head of the State Library of Ohio, addressed a large company in the auditorium on "The Religion of Whittier," which address will be published in the proceedings in the INTELLIGENCER. This address was followed by a brief meeting for worship.

The meeting of the evening was in the interests of the Friends' Associations, the subject being "A Young Man's Religion," the speakers Ellis W. Bacon, of Philadelphia; Clarence Mills, of Illinois; Edward A. Pennock, of London Grove, Pa., and Dr. John L. Carver, of Philadelphia. These addresses were reported by the official stenographer, and will appear in their place in the proceedings.

Invitations had come to the Committee for the Advancement of Friends' Principles from the two neighboring towns, for Friends to come and hold meetings with them in the evening. Edward Coale, of Illinois, was asked to go to Oakland, where he spoke in the Methodist Church. He was accompanied by Mary G. Smith, of Hoopston, Ill., who also spoke acceptably.

Isaac Wilson accepted the invitation to meet with the Methodists in their meeting house in Deer Park.

R. BARCLAY SPICER.

A VISIT TO SIDCOT SCHOOL.

The desire to visit an English Friends' school led me to accept the invitation of a friend to spend a week-end at Sidcot. When I got off the Cheddar Valley train at Winscombe, in the Somerset hills, on Seventh-day evening, I thought I had never seen such a view from a railway station. On the side away from the town one sees only a bit of the same valley in which the town and the school are located and the high wooded slopes of the Mendips rising up in the background. The Woodbrooke friend who thought she could be there to meet me had to leave the school before I arrived, but I was pleased to find Olive Graham, the fifteen-year-old daughter of John William Graham, a student at the school. She guided me by a pleasant road through the village to Lewis' farm house, within a few minutes' walk of the school, where it was arranged for me to stay. On First-day morning, at eleven, I went to meeting in the good-sized, substantial-looking meeting house just across the road from the school. The boys and girls, from ten to eighteen years of age, came in together and occupied the larger central part of the meeting. On First-days the girls are dressed in dark-blue skirts and white blouses, not necessarily made alike or of the same material. All wear plain white sailor hats, with a blue band and an embroidered S. Boys and girls both came in with happy faces, a firm step, and turned a good square corner in the aisle as though coming to meeting was one of the things in life they enjoyed. And indeed Olive Graham had told me that First-day was the best day in the week at the school. Before meeting there are Scripture lessons for each form or grade in their separate study rooms, home letters to write, all together, just after dinner, and long walks over the hills until tea time. At seven in the evening the School Reading is held in the meeting house. A few good hymns are sung, led by one of the masters, piano accompaniment being played by one of the mistresses. One of the boys and one of the girls in turn read chapters from the Bible. Dr. Lean, the head master, then read an amusing and pathetic conversation between two London slum children, which introduced his explanation of the Sidcot School Camp in South Wales. Some of the men teachers have become interested in giving the poor boys of Bristol a summer's outing, and twelve or more of the Sidcot boys have given the first week of their summer holiday to helping to make the camp a pleasant place for the Bristol boys. The Sidcot boys and girls are not allowed to go home even for a week-end during the term, so that it is a real sacrifice in most cases for them to remain away from home a week longer. Dr. Lean went on to say how each student should go home in the spirit of service to those that were looking forward to his arrival. The talk was followed by an anthem by the school, and a short period of silence. When the hour was over, I could easily see why the Sidcot boys and girls are so fond of the school reading.

The first few days of the closing week are devoted to examinations, so that I had no opportunity to see the regular work of the school, but Dr. and Mrs. Lean and the other friends there were very kind to show me all over the school. They are rather cramped for room in some places, but the arrangement of everything seems very comfortable and pleasant. There are good recreation grounds, a swimming bath where each class has its swimming lesson, and a fine, new, well-equipped sanitarium for infectious diseases, besides the main part of the school, which includes the study rooms, dormitories, gymnasium, library, music rooms, etc. Piano, violin and voice culture are given, and there is a limited normal course offered, the two or three student teachers assisting in the regular work of the school. The sleeping apartments, both for boys and girls, are very small, but each student's room is entirely private, and all are arranged for the best ventilation. My latest recollection of the school is that of being with them at dinner, where the same atmosphere of informal comfort and mutual helpfulness prevails, that seems to be present everywhere and at all times.

Seventh month 28th, 1906. EDITH M. WINDER.

The corporate union of denominations has little spiritual significance unless the bodies to be united are brought together by impulses of the spirit.—*Paul Passy, in "L'Avant Garde."*

NEW YORK FRIENDS.

A NEWSPAPER VIEW.

[From the *New York Evening Sun* of Sixth month 7th, 1906.]

When the yearly meetings of Friends were held in this city last week most of those readers that noted the fact thought of one organization. The meeting house on Stuyvesant Square and the meeting house on Grammercy Park use the same name, but for seventy-eight years they have been separate institutions and parts of separate bodies. Each claims to be the repository of those traditional forms, or rather absence of forms, that came down from the time of George Fox.

The number of all those calling themselves Friends in any sense throughout the world is comparatively small. Yet the name of Friend or Quaker has carried force wholly out of proportion to numbers. As long as the little band held together this increased. Since the break of 1828 growth has been small, and sometimes there has been actual decay. There are signs, however, of a revival of interest.

The Friends do not make a point of adding to their own numbers. Some of their ministers are very effective evangelists. But they often work among other denominations and appear to be satisfied when converts to Christianity find a church home wherever natural preferences may lead.

The entire body of those called "Hicksites" numbers fewer than 25,000. They have seven yearly meetings. The thirteen which include all the "Orthodox" in the United States and Canada, would certainly not represent twice that number.[1] The New York annual meeting stands for forty congregations, with a total membership of more than 3,000. The Wilburites are an offshoot smaller than either of those mentioned.

Whatever honor—and it is not small—that belongs to the history of the body must be divided among its nameless membership. And that is absolutely in accord with the Friends' belief. They never had an Augustine, a Luther, a Calvin or a Wesley. Their chief work has been to emphasize direct relation between each individual and God. They will have neither pastors for their worship nor presidents over their deliberative bodies. They will not even formulate a code or a standard of doctrine. The one guide is the "inner light." Evidently there can be no such thing as heresy. It was also an easy thing to prophesy that from time to time the "light" shining through various natures would be deflected at more than one angle.

In spite of many odd ways, George Fox had a sufficiently well-balanced nature to keep him from making the liberty he claimed to follow the "inner light" an excuse for hurtful excesses. That last half of the seventeenth century was not a time when moderation would go far. A man had to be notable for his spiritual zeal or the opposite, otherwise he might as well be dead. George Fox got little comfort from priest or Puritan. "One jolly old clergyman of the Anglican communion told him to smoke tobacco and sing psalms," says Macaulay. That historian, by the way, does not think much of Fox because he couldn't write good English. Well, he couldn't. But that is not the whole story.

The Established Church had too much authority, the Dissenters too little, for George Fox. His doctrine of the "inner light" grew out of his efforts to find a standard that would satisfy his own conscience. After he had found it he took off his hat to no man and dropped the plural "you" by which common persons were wont to admit that kings and lords were worth two or more of their humble servants. In this matter of speech Fox was as particular, in his own fashion, as the French Precieuses that Molière laughed out of court. But his reforms tended to simplicity rather than to exaggerated phrases.

The young man was a cobbler. He cobbled himself a pair of leather breeches and wore them out tramping through the kingdom with his message. He came to America, also, with marked results. William Penn, his disciple, was able to accomplish even more because of the grant of land he obtained, on which he carried out the ideas of his teacher. His famous peace treaty with the Indians was a great victory in the long war the Friends have waged against war.

Although good old Roger Williams couldn't abide the doctrines of the Friends, and scolded them fiercely on every occasion, he was true to his principles of religious liberty and would not have them persecuted in Rhode Island. In other New England States, however, they were scourged, imprisoned, and even done to death by the intolerant Puritans, themselves refugees from English intolerance. Penn's influence at court, together with their own unbroken loyalty, finally obtained for them royal relief.

A system of government had grown up almost of itself. It was and is a pure democracy, something like the old town meeting—not representative government, but an actual participation in all affairs by the members. The unit and the one authoritative body is the yearly meeting. This receives reports from the quarterly and monthly meetings. But it is not a body of delegates. Any member of any congregation is entitled to be heard. There is no presiding officer, only a clerk, who records what appears to be the "sense of the meeting" after all who wish to speak have done so. If there is no dissent, his minutes stand as the result of the deliberation. If there is continued dissent the question is dropped and never settled till all can agree upon it.

Such a New York Yearly Meeting, in the spring of 1828, was the scene of the chief upheaval within the Society. There had been trouble in Philadelphia the year before, resulting in secession; and there was a question which part New York should recognize as true Friends. Some of the Philadelphia Friends were present, and there was rather sharp discussion over whether or not they should be allowed to remain.

Now Samuel Parsons, clerk of last year's meeting, took his seat till a new clerk should be chosen. He being of the so-called "Orthodox" party, refused to

[1] They number something like 90,000.

read the reports while the Philadelphia visitors were present. A new clerk, Samuel Mott, was named by the other party, who were undoubtedly in the majority. When he started toward the seat already occupied, Samuel Parsons arose and began to read from a paper. Fearing that this was a minute which would commit them to adjournment, the other party raised such a hubbub that nobody could hear a syllable of the reading. Mott kept on toward the front, climbing over seats when any one got in his way. Parsons finished his reading and went off with all the records of the New York Yearly Meeting, along with the members of the Orthodox party. The others kept possession of the Society's two meeting houses. A long dispute over this property followed. The Orthodox party never recovered possession.

Now, what was this trouble all about? The Orthodox party declared that it was caused by false teachings of one Elias Hicks. The opposition contended that it arose from the effort of the Orthodox members to infringe upon each man's liberty to follow his light.

Elias Hicks was a venerable Long Island farmer who had preached acceptably to everybody for half a century, more or less. In his later years it was charged that he denied the divinity of Christ and other doctrines accepted by the majority of Friends. He and his adherents affirmed belief in all the old tenets. Yet in Elias Hicks' own journal he calls the Lamb of God, usually taken to mean Christ, man's own "innocent life," "breathed" in at creation and "slain" at his fall. It seems pretty clear from his various utterances that Elias Hicks had dwelt so much on the idea of the "inner light" as to subordinate and at times disown parts of the Bible teaching. He could not have had the influence he did gain except for a growing feeling in a large element that no man should be called in question as to his beliefs. A division must have come sooner or later along these lines. In 1828 the Hicksites denied that they had given up any Bible doctrines. Many of them had not. The point was and is that they permit a practically unlimited latitude in matters of belief. Some of them are really Unitarians, some remain in the old faith. "Is there one single point of doctrine about which you are all agreed?" a member of the Stuyvesant Square congregation was asked. "Only this, that to every man is given a light," he replied. "That he must follow; and he must have perfect liberty to follow where it leads him."

This Elias Hicks was himself a man of extremely careful behavior, as, indeed, most Friends, of whatever school, are. The streak of "human nature" in him ran to hunting. This gave him some trouble. When he was eight years old he was taken to live on the Long Island shore. "This introduced," he wrote, in his journal, "a new scene of diversion to my active mind, which was prone to pleasure and self-gratification. The shore abounded with fish and wild fowl, and I soon began to occupy myself with angling for the former and shooting the latter. These amusements gained an ascendancy in my mind, and, although they were diversions for which I felt condemnation at later periods, yet I am led to believe that they were at this time profitable to my exposed condition, as they had a tendency to keep me more at and about home and often prevented my joining with loose company, which I had frequent opportunities of doing without my father's knowledge." A rather uncommon argument in favor of hunting! Elias also says that he was on some occasions able to meditate while waiting for game to appear. But he finally gave up the sport as too diverting.

Elias traveled thousands of miles, preaching or sitting quiet in little rude meeting houses, tracking the forests, swimming his horse through deep streams, actually turning back robbers with the authority of his mien and the charm of his speech. Now and then he would go back to his farm, work with his own hands, see that all was well, and mend his buggy for another thousand-mile drive. He speaks of being permitted to pass freely through the lines during the Revolution. We could wish that he had set down some of the lively incidents of that period as he must have seen them. But he was too busy to write any details. Not a touch of Defoe in this good man.

Elias Hicks paid his own expenses. One of the cardinal points of Quaker doctrine is that ministers should receive no salary. It is the custom now, however, to pay the expenses of such as feel called to visit other meeting houses. There is not a little of this interchange of fellowship. Last Sunday, or First-day, as they call it, a Friend sat among the elders, who was journeying around the world, having come from San Francisco at about the time of the earthquake.

Quaker meeting houses are all alike, with their clear glass windows, blank walls and plain woodwork. In front are three rows of raised benches facing the congregation. Here the elders and ministers sit—men and women. Over their heads is a curved sounding board. In general men sit on one side of the house, women on the other. But husband and wife may now often be seen together.

There is no singing and no instrumental music. These are counted a diversion—an appeal to the senses. Long silences used to be the rule. They appear to be rather the exception now. In fact, the service is not unlike a prayer or testimony meeting in a Presbyterian or Methodist Church.

The Friends hold that no time nor place is more sacred than another. The idea is that all days and all places must be kept holy. Whatever is right to do on the Second-day is right on the First. Sunday morning, before the service for worship, a kind of school is held in the Gramercy Park house. There is a class in arithmetic, one in drawing and one in current topics. Last Sunday the religions of the world were studied; next Sunday there will be a discussion of anarchy, suggested by the Spanish bomb-throwing. The classes are small, but they grow steadily, attracting such as would attend night school.

Down at Stuyvesant Square they have a seminary with 150 pupils. There is little attempt to give special religious instruction, but the teachers are Friends and the atmosphere is wholesome.

As for "thee" and "thine," the younger genera-

tion is not urged to use them. In school and in the home, however, the custom has yet some force. The full name, without "Mr." or "Mrs." is used largely. Broad hats and gray garments are as obsolete as the mammoth.

In accordance with their love of peace and liberty the Friends have labored pretty consistently for the betterment of Indians and negroes. They helped many slaves to escape during the war. Their strict doctrine of peace kept them from fighting for the liberation of the slave, as a rule. A few did so, however.

The Poet Whittier did with his pen almost enough to answer for the duty of a whole brotherhood, although he counseled no man to fight. He was of the noblest type, that has left a fragrance about the word "Friend," and even about that more familiar and less admired title, "Quaker." Whittier, too, like George Fox, was a cobbler. But to him was given the gift of the shining word whereby the inner light is set on a candlestick. His lines,

> "The calm beauty of an ordered life
> Whose very breathing is unworded praise,"

give a picture of the ideal Friend.

At their best the Friends have stood for peace, for charity in act and in judgment, and for simplicity. They do not make a great deal of noise in the world. But even in their silences they have been heard.

TOBACCO AT SWARTHMORE.

Dr. Magill, in his letter to the INTELLIGENCER, about "Tobacco at Swarthmore," starts out with the promise of making the explanation we are all so anxious to hear, as to the reasons for permitting smoking at the college. Instead of any explanation, however, he cites the authority of Thomas Jefferson as to Student Government. It is interesting to learn what were Jefferson's ideas on that topic, but it hardly satisfies us as to Tobacco at Swarthmore. When president of Swarthmore, Dr. Magill was tireless in his denunciation of tobacco and its use by the boys. Perhaps Dr. Magill will give us the reasons of his new views, and also tell us, not what Thomas Jefferson would think, but what Martha Tyson, Benjamin Hallowell, Lucretia Mott, and other Founders of our Friends' College, would say on the subject of Tobacco in Wharton Hall.

A CONCERNED SWARTHMOREAN.

Like our friend, Yardley T. Brown, I "am so sorry" that the practice of tobacco-using has been, as it were, authorized, or sanctioned, by the faculty of Swarthmore; and I think he has propounded some pertinent questions to the young men of the college. I see the last issue of our paper contains a statement, by our venerable friend, E. H. Magill, relative to the cause of this action by those having the school and its best interests in charge; and while all will agree with him that it is always better to substitute self-government for prohibition, I would like, in the same kindly spirit that characterizes Y. T. B.'s questions to the young men of Swarthmore, to ask one or two questions of the officers of the institution. It may be possible that some of the students have a predilection, through hereditary temperament, or some other cause, to drink liquor, in moderation, of course. Would the faculty set apart a room specially for these, in which to indulge their vitiated taste, so as not to offend the eye, or the ear, or the scruples, of those opposed to even moderate drinking? Would they not be more likely to say, "Either abandon your drinking habits or leave the college"?

I am not making a comparison between the effects, physically, or morally, or mentally, on the person of the two vices of intemperance and tobacco-using; but I think the same principle would hold good in both instances.

Again, will not the supplying, or the allowing, of a certain building for smokers, be rather a means of leading to greater indulgence, because of the ease and comfort provided, and the knowledge that smokers were free from restrictions therein, than act as a stimulus to self-government? When the young man sees that his folly, to call it by no worse name, is not only condoned, but *actually provided for*, by those to whom he should look for an example in all that is pure and good in life, what motive appeals to him to abstain? We are considering now the case of one who has given no particular thought to the matter, but has been led into the habit by seeing others indulge and wishing to be like his associates. It seems to me it is a step decidedly backward and not in keeping with the onward march of thought in this progressive age. We have long been accustomed to look to the East for example, but lately I saw an account of one of the far Western States prohibiting the hiring of teachers in public schools who will use tobacco in any form in public. Of course no action was taken regarding the pupils by this decision, but good care was taken that no bad example should be set before them by their instructors; and this is as it should be. Friends have always been classed among pioneers in any good movement, but surely now we must, in common parlance, "take a back seat."

I know it is difficult, in a large institution like Swarthmore, to frame laws that will suit individual cases, and I would not presume to dictate what should or should not be done by those who are on the ground, who have presumably studied the situation on all sides and are therefore better qualified to judge in the exigencies of the case; but I confess to a feeling of surprise and pain that such a course was deemed necessary. I was beginning to think that our Society was rising, slowly it may be, but surely, from out the smoke and the slush of the tobacco habit; but I fear my opinion will have to be modified when those in high standing in the Society, at the head of the highest place of learning in the Society, should thus have clasped hands with, nay, embraced, the "unclean thing."

I remember, when traveling with a large number of Friends to attend the conference at Chappaqua, one of them told me that the conductor of the train

remarked he had never had in charge such a company, not one of the men smoking. I thought it a fine compliment.

Suppose some of these students, after finishing their course in college, should find it necessary to take positions on railroads, or in some large business establishment where the use of tobacco is prohibited, they would then have to give it up, and it would be a struggle in which they would find need for all the "self-government" presumed to be acquired by its use while students at Swarthmore. To me the problem, or its solution, looms up in much vaster proportions when thus condoned, excused or sanctioned as we choose to phrase it.

Dear young Friends, call a halt, consult your consciences, and see if you are really willing and ready to bring reproach—at least to cast a reflection—upon the thought of our predecessors, who after mature study, combined with observation and doubtless some sad experiences, framed such excellent advice upon this very subject, and by conscientiously refraining set an example to your older friends. I wait with keen interest the replies to the questions addressed by Y. T. B. to the "young men of Swarthmore."

Elizabeth H. Coale.

Holder, Ill., 8th mo. 21st, 1906.

TRAINING IN PATRIOTISM.

How shall nations be trained in patriotism? The question always seems to press upon Anglo-Saxons immediately after they have tasted war. Here in the United States patriotic societies have flourished prodigiously since the victory of 1898; and the cult of military forebears is carried on with fierce enthusiasm. It has become an offense to remain seated when the national anthem is played, and a crime to use "Old Glory" as an advertisement. Our schoolhouses now have each their stars and stripes. The excuse is that we must neglect no opportunity to foster patriotism. There seemed to be sufficient to go around in 1898, and there was even more in 1861. Yet there never is enough to suit those who can measure devotion to country only by readiness to fight for it.

Just now Lord Roberts, Rudyard Kipling, and the London *Spectator*, a formidable trio, are wrestling in England with the momentous question. Lord Roberts mourns because all Englishmen are not made to imbibe patriotism while serving for two years as military conscripts. The *Spectator* is "anxious to see every boy trained to arms," but, strange to say, it has doubts if this is sufficient to make a patriot of him. Patriotism, it explains, "demands above all things seriousness, and its one enemy is frivolity." Logically those who believe that patriotism can be manufactured by legal enactment should frame a statute to banish, expel and forbid frivolity and its twin, levity. No such easy way out for the *Spectator*. It says:

> How is patriotism to be taught? The first step is to recognize it as one of the chief ends of education. No new curriculum, no special subjects, are required. It is the spirit in which the teaching is given that matters. History will cease to be a dry catalogue of dates and persons if the child is once inspired with the magnificence of the past, and is made to feel himself a sharer in the heritage. So, too, with literature. English literature is the finest manual of patriotism in the world, and many a boy who is insensible to literary beauty is not insensible to the practical lessons at the heart of it. It is the same with the special sciences, with geography, with economics, which acquire a direct practical interest when brought into connection with the State of which all are members.

But would even this counsel of pedagogic perfection produce the end the *Spectator* desires? In Russia, of late years, all its conditions might have been fulfilled and yet the conventional type of patriotism would still be sadly to seek. A share in the glories of Catharine and Peter has surely kept no Russian student from treason to the Czar, and to the present organization of the empire. The magnificence of the past has made no Russian mujik a whit more ready to die in Manchuria at the hands of a little known enemy for a still less understood cause. So long as the Russian flag stands for what it does, it will inspire precious little of that kind of patriotism which seems dearest to the Society of Colonial Wars and other organizations for ancestor worship. All possible teaching of history, literature, science, geography and economics, all playing of national anthems, and all appeals to present an unbroken front to the enemy, could make no liberty-loving Russian less "disloyal" than he is to-day. Indeed, the more educated the Russian, the more he knows of history and economics, the more certain is he to be disaffected toward the present Government. Contrast his situation with that of the thousands of German and French and Irish-Americans who fought for the North during our Civil War. The ardor of these men in our cause proves that the finest type of battlefield patriots may be found among people with only superficial education in the history and language of a recently-adopted country.

The truth is, that love of country, in the high and proper sense, cannot be taught. It is commanded by the country which deserves it. Mere readiness to go to war is often not patriotism at all, but a survival of those savage, animal passions which always lie too near the surface. Give men justice, freedom and equal treatment before the laws, and you do more than all possible schools and schoolmasters to intensify their national love for land and kin. Try to stimulate this by hot-house methods, and you make patriotism artificial and false, an idle name; you stifle the noblest kind of love of country, now exemplified in Russia—the readiness to overthrow duly-constituted authorities who betray their trust. It is not shouting for the old flag and an appropriation, it is not grabbing special favors under cover of a tariff law that kindles the pure white flame of patriotism. It is doing justice and loving mercy.

More than a century before Lord Roberts, Kipling and the *Spectator* favored the world with their profound views on this topic, the greatest political philosopher that ever used our tongue spoke the final word about it. It was in 1775, when Parliament was sorely troubled by the unpatriotic conduct of the

Americans. "My hold of the colonies," cried Burke, "is in the close affection which grows from similar privileges and equal protection." "Let the colonies," continued Burke, "always keep the idea of their civil rights associated with your government—they will cling and grapple to you, and no force under heaven will be of power to tear them from their allegiance." And what Burke says of the colonies is equally true of individuals. Patriotic songs and declamations, flag-raisings and the drilling of militia—these are all well enough in their way; but they are purely superficial. They are nothing and worse than nothing unless they rest on the firm foundation of "similar privileges and equal protection."

The patriotism thus developed transcends the petty bounds of city, State or country, to embrace mankind. It hates injustice and oppression wherever they exist. It makes cause equally with the tortured negro on the Congo and the massacred Jew in Bialystok. This wider patriotism was urged in an eloquent address by William Everett a few years ago. It is urged again by Max Forrester Eastman, in the last *International Journal of Ethics*. Justice, he points out, has overshadowed the interest of the individual or even the community. Of late "the custom of just thinking has begot international law," but until every nation subscribes itself as a part of the constituted governments of the world, there will continue wars and international rivalries, largely because of conceptions of patriotism as something national instead of international. The patriotism that is taught as a dogma can only retard the progress of the world; for instilling a narrow patriotism into a good citizen is merely, as Mr. Eastman points out, giving him "an additional quality, and that quality is injustice." It provokes in him an exaggerated military enthusiasm and spirit of belligerency. It opposes international arbitration simply because arbitration requires each nation to refrain from those "patriotic" hysterics which are dear to many of its rulers and citizens.—*The N. Y. "Nation."*

IN WESTERN ENGLAND.

[From the travel-diary of our friend, J. Carroll Hayes, of West Chester, Pa.]

Seventh month 21st. To Worcester I came to examine more old records. They carried me back in mind to the days when the ancestors of all of us were members of the original Mother Church, as shown by these old wills leaving bequests to religious uses and for prayers for the repose of their souls. It was largely through benefactions such as these that the church once owned a quarter of the lands of England.

This Cathedral at Worcester is one of the less known ones, but is well worth study. From Worcester I turned southward to Gloucester to see the great Cathedral there. I shall not enter into details, except to note the fine effect of the perpendicular central tower, the beauty of the cloisters and the wonderful size of the great east window of the church.

The cloisters are the most perfect and beautiful in England, having exquisite fan vaulting and lovely glass-filled traceries instead of the usual open arcades. Beneath a number of these cloister windows are little cells, one for each monk, where they laboriously copied the early manuscripts on vellum and illuminated them with beautiful head-letters or with miniature scriptural scenes, in the rich coloring at which we marvel to-day. Within these lovely cloisters is an equally lovely flower garden, with a clump of tall Lombardy poplars in the center. Seen from this garden, the cloisters and the noble old cathedral combine to make a picture that one cannot soon forget.

The east window of the Gloucester Cathedral is seventy-two feet high and thirty-eight feet in width, the largest in the world. It fills the entire end of the church, and with its fine old stained glass (it has stood there through five centuries) it produces upon one an effect difficult to describe. It looks as though the stone-vaulted roof above had no support and were floating in air. With its delicate, mediæval coloring it seems all light and radiance, a creation of the imagination and not of reality. If the modern architect thinks he has succeeded in surpassing the mediæval cathedral builder, let him come here, and he will return a devout convert.

The cathedral is almost surrounded, as we have so often seen, with a fine old lawn and trees, and in this case with lovely bright flower beds. The richness and velvety character of this grass is hard for us to realize. When once asked how they produce such turf, a gardener answered it was simple enough; all they had to do was to cut it and roll it twice a week for four hundred years! Moist climate does the rest. As if to illustrate my point, it rained this afternoon; not one of our drenching downpours, but a gentle mist-like shower that seems to come down without the least effort and is soon gone again. Only in western England or Ireland can the traveler realize what Shakespeare meant when he spoke of "the gentle rain from heaven."

From Gloucester I took train, passing through Bristol to Bridgewater.

WHERE POETS ROAMED.

Seventh month 22d. Walking out to a hill overlooking the town, I enjoyed the broad view across the meadows to the Bristol Channel and the dim blue mountains of Wales beyond. To the west rose the green Quantock Hills, among which Wordsworth and Coleridge once lived. Over this rolling district the poets roamed so often that the country people came to think them smugglers or conspirators of some kind. An official was actually deputed to investigate, who found them only two harmless poets enjoying nature in the days before people had learned to love the beauty and charm of the outdoor world.

From Bridgewater to Tavistock, by a most picturesque route up over the great wild hills of Dartmoor and mid-Devon. It was good to get back to this fascinating region again. The dark summits were half-veiled in mist and driving rain clouds, producing a very different picture from my last sight of them.

Tavistock is a little town on the Tavy, nestling be-

neath the Dartmoor hills. It was the birthplace of Sir Francis Drake, and the home of William Browne, the poet, still remembered affectionately as "William Browne of Tavistock."

At my lodging place I met two young English ladies who were on a bicycle trip through Devon and Cornwall. They had ridden (and walked) to-day right over the wilds of the Dartmoor heights. How would this athletic enthusiasm strike an American girl? Everywhere in England, in fact, you meet both men and women who make one feel how much Americans have lost by giving up this inexpensive and healthful form of recreation. The difference, however, is no doubt largely accounted for by the great difference in the excellence of the roads; but with our increasing number of stone highways this enjoyable method of touring should be revived.

BOOKS AND READING.

"The Greater Parables of Tolstoy." By Walter Walsh, pastor of Gilfillan Memorial Church, Dundee, Scotland. London: C. W. Daniel, 3 Amen Corner. 8vo. Cloth. 155 pages.

This attractive little book is an attempt to summarize in a brief, simple, faithful way the principles of Tolstoy's teaching, and to furnish an introduction to the study of the works of the great Russian reformer. Mr. Walsh considers Tolstoy's four best-known works of fiction, "Anna Karenina," "The Kreutzer Sonata," "Resurrection" and "Work While Ye Have the Light," as essentially parables, setting forth the principles and ideas to which Tolstoy has devoted all his later life. He here repeats, in a brief but accurate way, the substance of the stories, and then sets forth the lessons which they are intended to teach. Whatever Mr. Walsh does is not only conscientiously and carefully done, but done also with a warm love for his fellowmen and a deep interest in their true welfare.—*Advocate of Peace.*

"All the Year in the Garden" (New York: Thos. Y. Crowell & Co.), edited by Esther Matson, of Brooklyn, is a delightful little book, presenting for each day of the year some fitting stanza or paragraph from English and American authors. "By a garden," Cardinal Newman once wrote, "is meant mystically a place of spiritual repose, stillness, peace, refreshment, delight." The editor gives goodly measure of these pleasant qualities enumerated by Newman. She has gleaned from the quaint pages of far-off singers in the flower gardens of old England, Chaucer, Spenser, Shakespeare, Browne and Herrick; from the old herbalists; from Bacon, Penn, Kant and other grave worthies who sweetened their ponderings by companionship with flowers; from Whittier, Bryant, Longfellow and other American poets. Among living authors represented are Alice Morse Earle, Mabel Osgood Wright and Margaret Deland. Verses for several of the days are from "The Old-Fashioned Garden" of John Russell Hayes.

NATURE'S HEALING.

The tired City and the hot-breathed streets,
The puny children sad and wistful-eyed,
Pale, wearied mothers, all the hopeless throng
That crowd the stifling courts and alleys dark,
Cheated of beauty, doomed to toil and plod
Year in, year out, in endless misery,
And seemingly forgotten by their God,—
These passed from sight but not from memory
As forth I journeyed by wide-spreading lawns
And lavish homes of luxury, and saw
Extravagance, display, and worldly pomp
And joyless people striving hard for joy.

I grieved for those sad children and the throngs
Pent in hot city walls; I grieved for these
Unthinking devotees of pride and show.
What medicine is there, what healing power,—
I mused,—to calm and soothe these suffering hearts
Stifled by poverty or dulled by wealth?
Is there no anodyne to heal them all,
No gift from God to lift them and console
And bring again the golden age to men?

Lo, turning to the loved and friendly page
Of Wordsworth's book beside me on the grass,
By silver Brandywine's arcadian stream,
I read how *Nature never did betray*
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us or disturb
Our cheerful faith, that all which we behold
Is full of blessings.

J. Russell Hayes.

BIRTHS.

WALTON.—Eighth month 30th, 1906, to E. Clayton and Elizabeth Pownall Walton, of Swarthmore, Pa., a daughter, whose name is Mary.

DEATHS.

BAILEY.—At Lincoln, Neb., Eighth month 31st, 1906, James W. Bailey, son of David I. and Maria A. Bailey, in his 50th year.

FOULKE.—At Radnor, Pa., Eighth month 31st, 1906, Emma B. Foulke, wife of J. Roberts Foulke, and daughter of Samuel Bullock (deceased), of Mt. Holly, N. J. She was a birthright member of the Society of Friends, and her life was a rare example of loving service and tender ministration. Her death has left a void in the hearts of her family and of many friends.

MAULE.—At her home in Highland Township, Chester County, Pa., on Third-day, 24th of Seventh month, 1906, Abigail Maule, after a lingering illness, in the 78th year of her age. The deceased was for many years an elder of Fallowfield Monthly Meeting.

SMITH.—Suddenly, at his home in Purcellville, Va., John R. Smith, in the 62d year of his age; a member of Goose Creek Monthly Meeting, held at Lincoln, Va.; an honest and upright man.

STACKHOUSE.—At Lincoln University, Pa., Eighth month 3d, 1906, at the home of his son-in-law, Israel H. Cooper, Harvey S. Stackhouse, only son of Silas and Mary S. Stackhouse (deceased), in the 85th year of his age. Interment at New Garden Friends' Meeting House, where he had been a member all his life.

NOTES AND ANNOUNCEMENTS.

The Burlington Quarterly First-day School Union will be held at Crosswicks, N. J., Ninth month 15th, 1906, at 10.30 a.m. Carriages will meet Friends at the Pennsylvania Railroad Station at Bordentown, at 10 o'clock.

A circular meeting, under the care of the Circular Meeting Committee appointed by Green Street Monthly Meeting, will be held in Frankford Meeting House, Unity and Waln Streets, Frankford, First-day afternoon, at 3.30 o'clock, Ninth month 9th, 1906. The meeting house is located at the end of Unity Street, two squares east of Frankford Avenue. Friends desiring to visit the meeting will find it easily reached by way of Second and Third and Fifth and Sixth Streets trolley lines, and by train from Reading Terminal. The old meeting house, the burying ground in the rear, and the vicinity surroundings are full of interest and rich in historical associations. The land for the burying ground, and that on which the meeting house stands, was granted by Thomas Fairman in 1682. The first meeting house was built of logs, and a monthly meeting held therein "Sixth of Eighth month, 1684."

The next issue of the *College Bulletin* will be devoted to a syllabus of the lectures on the "History of Friends" which are to be delivered during the coming year. The lectures are to be delivered by President Isaac Sharpless, of Haverford College; Dr. Joseph S. Walton, principal of George School; Dr. Jesse H. Holmes, professor of philosophy and religion; Dr. Wm. I. Hull, professor of history; and Albert Cook Myers, Swarthmore, '98, formerly registrar of Swarthmore College, and who since that time has won distinction as a writer on historical subjects.

Dean Meeteer is spending the summer at Mt. Holly Beach, N. J.

Professor Miller and family arrived in Swarthmore on the 30th ult., and moved into their residence, Observatory House.—*The Swarthmorean.*

CENTER QUARTERLY MEETING.

Centre Quarterly Meeting was held, near Stormstown, Centre County, Pa., Eighth month 25th to 27th, one week earlier than the usual time on account the General Conference at Mountain Lake Park.

There was not the usual number of Friends present at this time from constituent meetings, and none from outside the quarterly meeting.

The First-day School Association met at 2 p.m., Seventh-day. The exercises consisted of a number of recitations by the members of "Centre" School, and a discussion of the subject "What Constitutes Loyalty to the Principles of the Society of Friends?"

This discussion took a wide range; was interesting throughout, and at times animated. A touching memorial of Sarah R. Way was read by Louisa A. W. Russell, and met with a hearty response of approval by the Association.

The Methodist minister from the near-by village of Stormstown was present, and expressed his appreciation of the exercises. He made some appropriate remarks, and invited Friends to hold their meeting in his church on First-day evening. He was answered next morning, the meeting thanking him for the courtesy extended, but saying that Friends would hold no meeting on First-day evening at this time.

The meeting of ministers and elders convened upon adjournment of First-day School Association, on Seventh-day p.m.

Two meetings were held on First-day, at 10 a.m. and at 3 p.m., and with the exception of many coming in late at the morning meeting they were orderly and very good meetings, although not so largely attended by neighborhood folk as is customary at this time.

Reuben P. Kester, of West Branch Monthly Meeting, was the only minister present. He was greatly favored upon these occasions. He spoke to large and appreciative audiences, both morning and afternoon, his subject in the afternoon being "What is thy attitude toward religion?" One point strongly emphasized in this sermon is that religious organizations suffer, not so much from those who oppose its tenets, or make no profession, as from those who make profession and join themselves to church organizations, or are members by birthright, but who do not shoulder the responsibilities and perform the duties devolving upon such membership.

The quarterly meeting convened on Second-day, at 10 a.m., and promptly entered upon business.

This being the last quarterly meeting before the yearly meeting, all the queries were read and answers thereto directed to be forwarded in the report to yearly meeting. Then adjourned to meet at West Branch in Eleventh month next.

I. U.

FRIENDS' ASSOCIATIONS.

MANSFIELD, N. J.—Mansfield Young Friends' Association met Eighth month 25th, 1906, at the home of Joseph F. Taylor, with 36 members and a number of visitors in attendance. Three names were proposed for membership. Mabelle E. Harvey's name was sent to serve on the Executive Committee of the General Conference of Friends' Associations held at Mountain Lake Park, Md.

The Executive Committee presented the following report: Poet for evening study, Milton; biography, Anna Bunting; discipline, Sue H. Troth; current topics, Anna C. Scott; recitations, Mabelle E. Harvey and Mary A. Harvey; readings, Abbie Taylor and Robert Taylor.

The evening's program was opened by Joanna Shreve, giving an interesting sketch of Byron's life. Cyrus S. Moore gave a sketch of the poet's life. He said in part that he was remarkably bright, and at the age of 17 had composed several poems. Mary R. Moore read from Discipline on "Particular Advices." Martha Gibbs gave us very interesting current topics. Edith Gibbs recited a very pretty poem. "Was it Time Lost?" was the title of a selection read by Anna B. Taylor. The writer said: "He could not see why it was time lost in attending mid-week meeting" if persons were sufficiently interested.

Meeting adjourned to meet Ninth month 22d, 1906, at the home of I. Biddle Black. S. A. B., Secretary.

METEOROLOGICAL SUMMARY FOR EIGHTH MONTH, 1906.

Mean barometer	30.027
Highest barometer during the month, 2d	30.270
Lowest barometer during the month, 27th	29.780
Mean temperature	76.4
Highest temperature during the month, 6th	94.
Lowest temperature during the month, 25th, 26th	64.
Mean of maximum temperatures	82.7
Mean of minimum temperatures	70.
Greatest daily range of temperature, 4th, 5th, 14th, 22d.	19.
Least daily range of temperature, 25th	4.
Mean daily range of temperature	12.6
Mean temperature of the Dew Point	67.5
Mean relative humidity, per cent.	80.9
Total precipitation, rain and melted snow, inches	10.80

Greatest precipitation in any 24 consecutive hours, 2.65 inches of rain, on the 2d.

Number of days on which .01 inch or more precipitation, 16.

Number of clear days, 4; fair days, 11; cloudy days, 16.

Prevailing direction of the wind from southwest.

Thunder storms on the 3d, 4th, 8th, 21st, 22d, 24th, 27th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 76° on 6th.

Minimum of the wet bulb thermometer at 8 a.m., 60° on 13th and 15th.

Mean of the wet bulb thermometer at 8 a.m., 69.5°.

Maximum of the wet bulb thermometer at 8 p.m., 78° on 5th.

Minimum of the wet bulb thermometer at 8 p.m., 59.5° on 31st.

Mean of the wet bulb thermometer at 8 p.m., 69.6°.

Mean of the wet bulb thermometer for this month, 69.6°.

NOTE.—The means of the daily maximum and minimum temperatures, 82.7° and 70°, respectively, give a monthly mean of 76.4°, which is 1.6 more than the normal, and 3.° warmer than during the corresponding month in 1905.

The total amount of precipitation for the month, 10.80 inches, is 6 inches more than the normal, and 1.74 more than fell during Eighth month, 1905.

JOHN COMLY, Co-operative Observer.

Centennial Ave., Phila., Eighth month 31st, 1906.

The only failure a man ought to fear is failure in cleaving to the purposes he sees to be best.—*George Eliot.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.

Frankford, 10.30 a.m.

Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City—

1811 I Street, Northwest, 11 a.m.

Chicago—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

9th mo. 8th (7th-day).—New York Monthly Meeting, at Fifteenth Street and Rutherfurd Place, New York, at 2.30 p.m.

9th mo. 8th (7th-day).—Blue River Quarterly Meeting, at Benjaminville, Ill., at 10 a.m.; ministers and elders, day before, at 2 p.m.

9th mo. 9th (1st-day).—A circular meeting at Willowdale Chapel, Pa., at 3 p.m., under care of committee of Western Quarterly Meeting.

9th mo. 9th (1st-day).—A circular meeting, at Frankford Meeting House, Unity and Waln Streets, Frankford, Pa., at 3.30 p.m., under care of committee of Green Street Monthly Meeting.

9th mo. 10th (2d-day).—Baltimore Quarterly Meeting, at Gunpowder, Md., at 10 a.m.; ministers and elders, 7th-day preceding, at 3 p.m.

9th mo. 13th (5th-day).—Haddonfield Quarterly Meeting, at Moorestown, N. J., at 10 a.m.; ministers and elders, day before, at 3 p.m.

9th mo. 13th (5th-day).—Prairie Grove Quarterly Meeting, at West Liberty, Iowa, at 10 a.m.; ministers and elders, day before, at 8.30 a.m.

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9th mo. 15th (7th-day).—Owing to the Mountain Lake Park Conference, the regular meeting of Salem First-day School Union will be held at Mullica Hill one week later than usual, Ninth month 15th. Echoes from the Mountain Lake Park Conference will be considered under the following headings: Practical Philanthrophy, by Mickleton School; Religion, Mullica Hill; Education, Woodstown; First-day School Work, Salem; Lesson Leaves, Alloways Creek. In the afternoon Eleanor Wood will speak upon "Woodbrooke Settlement Work." The following subject will be discussed: "How can we make our methods of First-day school work more strongly promote spiritual growth?"

9th mo. 16th (2d-day).—Illinois Yearly Meeting, at Mt. Palatine, Ill., 10 a.m.; ministers and elders, preceding 7th-day, at 10 a.m.; representative meeting, 2d-day, 8 a.m.

9th mo. 17th (2d-day).—Illinois Yearly Meeting, near McNabb. Friends from a distance desirous to attend will be made welcome and entertained. McNabb has three railroads—the C. S. & I. (formerly the I. I. I.), and a branch of the C. M. & St. P. connect with Chicago trains at Zearing and Mendota on the north, and at Streator on the east. The T. M. & N. R. R. connects with trains on the Ill. C. R. R. at Rutland on the south. All passenger trains going east and west will stop at the cross-roads one-half mile east of the yearly meeting house for the accommodation of those who wish to attend the meetings. Any further information desired may be obtained by correspondence with O. P. Mills, McNabb, Ill.

COLLEGE BOYS AS FARMERS.

It seems to me that, by the very nature of the progress we are making, the college man must go to the farm. In fact, college men have been going back from the beginning of the agricultural education movement. Statistics show that a very large percentage actually have returned to farming, and this in spite of the fact that cities have been growing with marvelous rapidity, and that the whole system of agricultural colleges and experiment stations has been developing and calling for men. Considering the limitations under which the agricultural colleges have developed, without sympathy, with the indifference and sometimes the opposition of educators—the very men who should have known better—with wholly inadequate funds, it is little less than marvelous what they have accomplished within a generation. It is probable that the proportion of students of the leading agricultural colleges who now engage in agricultural pursuits is greater than that of students of colleges of law or of other professional colleges who follow their chosen profession. No one now questions the value of education to a lawyer or physician; why question its value to a farmer? The educated man will go back to the farm if he is fitted to be a farmer.—*L. H. Bailey, in the Century.*

How happy is he born and taught
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill!
—*Sir Henry Wotton.*

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CURRENT FRIENDS' LITERATURE FOR DISTRIBUTION.

The General Conference Committee for the Advancement of Friends' Principles has on hand the following literature for distribution, which it will furnish for the actual cost of printing.

One cent for each pamphlet. Postage, one cent each, or four cents for ten pamphlets.

"Religious Views of the Society of Friends," 24 pages, prepared by Howard M. Jenkins for the World's Congress of Religions.

"The Teacher as a Missionary of Peace," 34 pages, prepared by Prof. Andrew Stevenson for the Toronto Conference. Should be widely circulated among teachers, especially in the public schools.

"The Friend and His Message," 16 pages, by John William Graham. Desirable to circulate among inquirers and those only nominally interested in our principles.

"Fellowship in Religion," 16 pages, by Henry W. Wilbur. Adapted for circulation in Friends' neighborhoods as an incentive to the social side in religion.

"Christianity as Friends See It," 16 pages, by Edward B. Rawson.

"Views and Testimonies of Friends," 32 pages, by Isaac H. Hillborn.

"The Meeting for Worship in the Religious Society of Friends," 12 pages, by Howard M. Jenkins.

"Opportunities of Young Friends of the Present Day," 16 pages, written by Bertha L. Broomell for the Toronto Conference.

"Naval and Military Expansion," 8 pages, by Jesse H. Holmes.

"Higher Education and Peace," 8 pages, by David Ferris.

"The Song of the Twentieth Century," by Elizabeth Lloyd; 25 copies, postpaid, ten cents.

Send orders, with cost and postage, to HENRY W. WILBUR, GENERAL SECRETARY, 140 N. Fifteenth St., Philadelphia.

The long dining table [at Montpelier] was spread, and besides tea and coffee, we had a variety of warm cakes, bread, cold meats and pastry. At table I was introduced to Mr. William Madison, brother to the President, and his wife, and three or four other ladies and gentlemen all near relatives, all plain country people, but frank, kind, warm-hearted Virginians. At this house I realized being in Virginia, Mr. Madison, plain, friendly, communicative, and unceremonious as any Virginia planter could be—Mrs. Madison, uniting to all the elegance and polish of fashion, the unadulterated simplicity, frankness, warmth, and friendliness of her native character and native State. Their mode of living, too, if it had more elegance than is found among the planters, was characterized by that abundance, that hospitality, and that freedom, we are taught to look for on a Virginian plantation.—*From "Washington in Jefferson's Time," in Scribner's.*

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Dr. Hedge was in the habit of saying that the Holy Spirit could teach just as well through fiction as through fact, and that, in the case of the Hebrew people, it was much more likely to do so. This is a true saying, which is now working its way into the minds of theologians in all the churches. Rightly understood, such a statement throws a flood of light upon the ancient Scriptures, and reduces many of the difficulties which have prevented a full and frank discussion of their origin and character. But the saying applies to things more modern, and intelligent missionaries are now learning that in many different ways the spirit has spoken to those who were once regarded as children of Satan, outcasts from the kingdom of heaven. All efficient missionary work now proceeds upon the supposition that whatever is true even in paganism is as sacred as if it were found in the Hebrew or Christian Scriptures, and that the truth may shine even through the fictions of paganism.—*Christian Register.*

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, NINTH MONTH 15, 1906.

Martha J Warner

THE GENERAL CONFERENCE PROCEEDINGS.

As there are always some who forget to send in their orders until after the time has expired, the Publication Committee will print about a hundred more copies of the Conference Proceedings than have yet been spoken for. Orders for cloth-bound volumes at 50 cents, including postage, and for the ten numbers of THE INTELLIGENCER, at 30 cents, containing the proceedings, will be honored until the supply is exhausted.

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CONTENTS OF THIS ISSUE.

Good Words.—XXXVII 581
Seeking God (Verse) 581
Some Causes of Financial Crookedness 581
An Advancement Symposium—IV. (Conclusion) 582
Biblical Researches in Palestine..... 583
Holding Older Pupils 584
Religious Education 584
Literature of the Bible—XX 585
Editorial:
Applied Christianity in Friends' Associations 586
Note and Comment 586
The Committee on Advancement of Friends' Associations 587
The Social Education Congress 587
Salem Quarterly Meeting at Woodstown 588
Duanesburg Half-Yearly Meeting... 588
A Woolman Pilgrimage 588
Denmark Yearly Meeting 589
Tobacco at Swarthmore 590
Queries for Individual Friends..... 590
An Annual Supplement to the Decalogue 590
Books and Reading 591
In Swarthmore Meeting (Verse).... 591
Births, Deaths 591
Notes and Announcements 592
Professional Training for Teachers at Swarthmore 592
Friends' Associations 592
Calendar of Meetings, etc..... iii.
SUPPLEMENT:
Proceedings of the Friends' General Conference .....1 to 16

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GOOD WORDS.—XXXVII.

It is well for bodies of men to group themselves into gatherings for the observance of silence, for by that attitude of mind alone can the reverent frame be attained by which the soul can commune directly with its Maker. MAETERLINCK.

SEEKING GOD.

I sought for God in star-dumb space;
Beneath the sea I made a stare,
And laid the formal forges bare:
I asked if He were hid
'Neath cairn or pyramid:
I questioned rune and rann
And bones as old as man:
There was nor voice, nor beck, nor trace
To lull the ache of my despair.
My lattice roses tapped my face,
And God was there.

—*Frederick Langbridge.*

SOME CAUSES OF FINANCIAL CROOKEDNESS.

When a supposedly good man goes wrong, whether he wrecks a bank or lapses from the right line of moral conduct in any particular, much superficial animadversion comes from the press and an over-excited public opinion. In fact, all sorts of inferences are drawn, many of which fail to fit into the real situation, as they generally ignore an analysis of the causes which have helped produce such unfortunate results.

In commenting on the case of the ruined Real Estate Trust Company of Philadelphia, a good deal is said about men who use religion as a cloak for their financial cunning. It seems pretty plain, however, that in this case, and in others like it, the trouble was not that religion was a cloak for crookedness, but that it was not of a kind that was a shield and a buckler against temptation, and the moral and financial evils of our time. It is extremely doubtful if Hipple became a professor of religion with any idea that it would enable him to play fast and loose with other people's money. The truth is that his religion lacked that practical, constructive this-world quality, which would have made him able to see that fidelity in guarding the interests of other people, which had been intrusted to his care, was a religious duty.

Nothing but an active imagination bordering on the unhealthy, enables one to believe that this unfortunate man entered the Presbyterian communion, or remained in it a trusted layman, in order that he might keep his eye on the deposits of the Real Estate Trust Company, and not be suspected. On his denominational and religious side he made his choice as other men do, along the line of his combined sympathy and theological and traditional beliefs. On his bank-wrecking side he was a product of operating causes which have their seat in a dominant spirit of our time, and an essential moral and spiritual weakness or incompleteness in our twentieth-century civilization.

When we consider that multitudes of men who have not yet gone wrong, or if they have, have not yet been found out, are unconsciously helping the conditions which create Hipples, the sharp edge of our personal condemnation may be the least bit dulled. Success from the dollar standpoint is the dominant note in our present-day life. It exerts an almost controlling influence in our business, our educational, our social and our political activities. We educate our boys to meet the demands of a success which shall be based on material accumulation, and then exhort them not to disappoint us. Of course we do not tell them to wreck banks and be false to fiduciary trusts in order to succeed, but we do not adequately impress them with the fact that getting the kingdom of God and his righteousness is a moral and spiritual acquisition which must precede the really enjoyable multiplication of worldly possessions.

We have not educated the spirit to that patience which can wait the slow, the safe and the honest earnings of toil, as the only right road to prosperity. In default of this education, and exposed to the fever of suddenly-acquired wealth, secured in abnormal if not shady ways, it is not strange that so many topple over, and the scheming to make good, the money dishonestly obtained ends in discovery and the despair which goes with it.

It may be well and wise to point to the financial wrecks up and down the business highway as a horrible example, but the practice is akin to locking the stable door after the horse has been stolen. Mere fear which the example may inspire is a poor and uncertain deterrent against repeated crookedness. When the opportunity comes, and the submerged moral and spiritual perception presents no defence stronger than the fear of being found out, nine times out of ten the man will fall.

A man fully possessed of the desire to get rich quick, with little moral stamina and spiritual insight founded in the eternal verities, will have little capacity to discriminate between a line of speculation considered conventionally honest, and one which is just over the line in the region of the immoral and the reprehensible. This is particularly true when it

has to be admitted that the dividing line is not always plain.

To so possess the essentials of the simple life that one is not tempted to keep the pace set by either the financially strong or the financially wicked, when one knows he cannot safely do it, is one of the honest man's best possessions. To be reasonably content with the little that honest toil and straight investment can give; to count all loss which is not gain to the real and enduring life of man; to seek the spiritual riches and to know that all is vain which cannot agreeably keep their company, is to secure a success compared with which all else is failure.

Henry W. Wilbur.

AN ADVANCEMENT SYMPOSIUM.

[Papers read at a meeting held under the care of New York Yearly Meeting's Committee for the Advancement of Friends' Principles, held in Westbury Meeting House, Long Island, at the time of the quarterly meeting in Seventh month.]

IV.—THE IDEAL SOCIETY OF FRIENDS IN TWENTIETH CENTURY SURROUNDINGS.

Easy and pleasant it is, on a summer afternoon, to talk of ideals; easy to "see visions and dream dreams" of better ways and higher points of view; and such a forward look may be inspiring if we build an ideal not too far beyond our reach; for it is easier, to be sure, to found in imagination a Utopia, or an Eden, than to keep under heel the intruding serpent after the Eden has been occupied, or to make our Utopian scheme work for the common weal. Easier to build "castles in the air" than to prevent them from becoming houses of glass, from which, under the law of reaping as we have sown, it were manifestly unsafe to throw any stones; easier, by far, to form in mental imagery an "ideal society" of any kind than, being a unit in such a society, to live up to even its best ideals of the past.

But, given the task of forming an ideal for the Society of Friends in this tremendous century, a Society which shall survive the whirligig of these days, and the days to come, and still remain ideal, let us suppose that we have spent a quiet hour of thought upon what should be the essentials of such an ideal. Does there not come to us first a realization that, in these strenuous modern times, as truly as in the days of Fox, the basic principle upon which the being of the Society of Friends was founded is the one great need? Far away back, long behind the first great founder of the Quakers, there stands out on a mountain the figure of a man of God—a man who was living near to God. And as he stood upon the mount, "Behold, the Lord passed by, and a great and strong wind rent the mountains and broke in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still, small voice. And it was so, when Elijah heard it, that he covered his face with his mantle and went out."

By this voice was Elijah led and guided and fed in the wilderness of old, and through long years between it spoke to other open-hearted men, until a living voice clothed in a living presence it became when Jesus came; and centuries later, in the heart of the first Friend, sounded the same still voice, leading him ever in his protest against the worldliness about him, cheering and comforting him in his struggle for a "closer walk with God." And now, following another earthquake, and another fire, was heard, all over the world, in heart-throbs of pity, and of sympathy and helpfulness, the same inward prompting, the same voice, bidding man, out of the abundance of his pitying love, to be a brother to his afflicted brother-man.

And what more powerful influence for perfection in individual life, or the life of any society, can there be, than the clear shining of Fox's Inner Light, the loving guidance of the "still, small voice"? What society would not be ideal, composed of men and women who are keeping themselves so spiritually open that they hear the Voice directing their every path, a path illumined with the "Inner Light," for Light and Voice mean only God; men and women with joy and peace in their faces and with hearts that sing, "He leadeth me, He leadeth me; by His own Hand He leadeth me," feeling the sustaining arm of the Infinite, not only upon the mountain peaks of joy, or in the dark valleys between, but in the daily turn and turn about of common every-day living.

To take up another thought, it seems to me that if Friends are to perfect an ideal society there would need to be a little "widening out" of their interpretation of their own good name Friend, a little broader living up to this name. I believe there is a certain feeling among Friends toward Friends that affects me much as a great deal of talk about patriotism does. Doesn't it seem that England, with all her literary shrines, and corners of historic interest, the land of Shakespeare, and our mother land, would be a beautiful country in which to live? And there is Scotland, with her lochs and bagpipes, and sturdy men and women, with time to play golf; stolid old Germany, with her university life; and little Italy. When the organ man comes round and grinds his tender tune, how we sit and dream of those blue skies and the grottoes that we long to see; and great among them all is our own broad land, from end to end of which may be found the grandeur of nature in all her forms, most of the changes of climate, great cities and vast hunting grounds, a society in which all are, in theory at least, free and equal—a country greater and grander, perhaps, than them all, and destined to remain so, if the Germans, and Swedes, and Hungarians, and Irish, and Polish, and Italians, and American people, who form its citizens, will keep it so. We admire the courage, the intellect and far-sightedness of the Japanese, and the Chinese—well, they make the collars and the cuffs to shine, and perhaps there may be other things to say; we know that "the earth is the Lord's, and the fullness thereof, the world and they that dwell therein." A world-feeling, of broad brotherliness, is higher, to my consciousness,

than much shouting for our own beloved land. And so believing, as we must, that the religious Society of Friends has within itself a bit of the leaven that has been leavening and will continue to leaven the whole of society, let us not feel that Quakerism contains it all, although it be in a form most acceptable to us as Quakers. For is it not true that some religions seem to have more life and devotion among their members than ours? That others hold their young people better? That still others are better missionaries? That some are more joyous, radiant, indeed, with joy because of the truth that they have found? And so, let us not ask of any who may come, Is he a Friend, or he is a Catholic, or a Methodist, or a Scientist? But is he awake, spiritually, and is he not a brother?

Perhaps, for the sake of discussion, it might be well to be more practical and explicit in forming this ideal Society. Would it be wise to say that we ought to have a ministry that would truly minister? For, surely, all along the way, while we are working up spiritually into our ideal we must have some to minister to us, to help the "lame dogs over the stiles," and to encourage the stronger ones who may have become weary. And so, hand in hand with spiritual growth, must go such education as will enable a man or a woman who has a message, to convey it to others as he means it. If we continue to live by past traditions in regard to the ministry, any member of the Society may, in any meeting, feel that within him which impels him to give to others the thoughts that have come to him; then doesn't it follow that of all people Friends need to be people that can speak acceptably to others? It seems to me that under such conditions Friends' schools have a particular work to train the boys and girls, among whom there may be embryo ministers of power, to the art of expressing their thoughts when upon their feet clearly and forcibly and briefly, to say it once so well that it needs no repetition, leaving a little silence instead of overmany words to settle upon the thought. Let us get the idea clearly. We are not to train a class of orators, who will talk in our meetings for the sake of debate or mental exercise, but our ideal Quakers are each one to have their lamps trimmed and filled for the time when "the bridegroom cometh."

Summing up the suggestions, they are just these: a little more individual living by the spirit; a little wider interpretation and living up to the honored name of Friend; a preparation for the spiritual opportunities that may arise among Friends. And perhaps there are other, and more vital suggestions for the making of an ideal Friendly Society, which the discussion will bring out.

Margaret L. Seaman.

Negatively, if not positively, a Christian theory is being *worked out*, based not on the authority of special revelation, but on the facts of life, and in such a working out lies the only sure hope of ultimate Christian unity.—*From "The Religion of Christ in the Twentieth Century."*

BIBLICAL RESEARCHES IN PALESTINE.

It is a noteworthy fact that Palestine, although the most important of the Bible lands, is comparatively virgin soil so far as biblical archæological investigations are concerned. Although the Nile Valley for fully a century has been contributing, at least indirectly, to our knowledge of the Scriptures, and the cuneiform inscriptions, so abundantly distributed throughout the Euphrates and the Tigris countries, have for fifty years been a storehouse of rich biblical finds, Palestine itself has only in recent years, and that, too, grudgingly, been opened by the Turkish authorities to the investigation of the Western savant and specialist. American scholars, under the leadership of Dr. Bliss, have done some good work between Jerusalem and Joppa; but the most systematic efforts in this direction have been made by the German Palestine Society, whose agents, Drs. Blankenhorn, Schumacher and Guthe, have been working chiefly in the immediate neighborhood of Jerusalem and in the Tell-El-Mutesellim, the ruins of the ancient Megiddo, on the historic plain of Jezreel. The *Zeitschrift* of this society, together with the special *Mitteilungen*, have in recent issues given a mass of new data concerning this last-mentioned field.

It was already known from literary sources that Megiddo had passed through a long and varied history reaching from 1450 to 600 B.C., but no literary information could give any idea of the rich collection of finds that have been made here in recent years, beginning with the excavations undertaken so successfully about three years ago by Professor Selin, of the University of Vienna. It has become more and more apparent that Megiddo is a second Troy, and, as in the case of the latter, its ruins show a series of layers or strata, dating from different periods of the past and bearing the evidences of separate and distinct types of civilization. A historical development going back at least to 3000 B.C. is revealed. Upon the ruins of one period the next period erected its structures, only to give way, when these were again destroyed, to the work of a following period. Leaving out of consideration a few comparatively unimportant remnants of the Hellenic period, it is possible to distinguish eight different periods, one upon the other. The ruins themselves cover a space 360 meters in length, 270 meters wide, these constituting a tell, or artificial hill, composed entirely of the remnants of older periods, more than ten meters in height, and at some places fully twenty-two meters. Only by the financial aid of the Kaiser, who contributed 46,000 marks, and of other special friends, has the Palestine Society been able to make investigations of sufficient width and depth to give an adequate idea of the types of civilization represented by these various strata. In some cases all that could be done was to secure tantalizing data in reference to structures which cannot, for lack of funds, be unearthed more fully. Among the latest finds is a palace that certainly dates back to the days of Solomon, yet only the outlines have been laid bare. It would take at least 100,000 marks to make anything like a

satisfactory investigation of this rich archæological field.

Only a small portion of the lower three strata, the eighth, seventh and sixth, has been unearthed, and here the most interesting discovery is the remains of an old city wall belonging to the seventh period. It is quite extensive, but its height is only 2.50 meters, while the width is 8.60 meters. In the fifth stratum a number of skeletons were found of a kind that shows clearly that the people who inhabited Megiddo at this period were not Semites. The character of other finds, in particular some evidences of Egyptian engraving, and a reference to the name of King Sesostris I, points to a date about 2000 B.C. The fourth stratum evidently belongs to about the fifteenth pre-Christian century. The remains of a castle or citadel, and the type of architecture displayed, indicate the presence of a Semitic class of peoples. The same fact is indicated by large amphoræ and other utensils, among these being some used for the performance of sacrifices. Of these last a comparatively complete outfit was unearthed. In this stratum, too, are found evidences of worship of Astarte, of Massebas (or high places), and other features of heathen worship condemned in the Old Testament. The richest stratum is undoubtedly the third, which shows a large number of architectural remains, among them some that suggest the treasury house of Atreus in Mycenæ. Here, too, full sacrifical equipments have been found with Egyptian ornamentation bearing the name of King Dhutmes III (about 1450 B.C.). Even the two latest strata as yet show but little evidences of Old Testament or Israelitish influence, although some utensils seem to bear Hebrew inscriptions. As yet only a meager collection of such inscriptions or other literary finds has been made. But the data secured has been of great value in elucidating the details of Old Testament history and archæology, and justify the hope that when once Palestine is fully opened to the Bible investigator the harvest of good things will be indeed phenomenal.—*Current Literature.*

HOLDING OLDER PUPILS.

[By Albert M. Hilliken, in *The Sunday School Commission Bulletin* (New York).]

It is often urged against our Sunday Schools that they fail to hold the older pupils, especially the boys. We do not hold them as well as we should like, but are we less successful than the public day schools?

A study of attendance and grade distribution of children in the public schools of the district in which the writer lives and works, has convinced him that we are vastly more successful in this matter than the State schools.

In the district referred to only eight per cent. of those attending the schools are found in the eighth and ninth grades, and but one and a half per cent. pass on to the high school. In the Sunday School, one of three in the district, with a total attendance differing but little from that of the public schools, thirty-three per cent. are of eighth and ninth grade ages or older, and twenty-four per cent. of high school or more advanced years.

If we do not succeed in holding the older pupils as we desire, we at least do sixteen times as well as the public school in our retention of those of high school age, and four times as well as those of the higher elementary grades. If we exclude the girls from consideration we find the percentage of attendance of boys of high school age to be twelve times better than in the public school.

These facts are not encouraging to the cause of secular education, but with that we are not now concerned. It is encouraging to Sunday School workers to know that we are comparatively successful in holding the older boys and girls. With the general adoption of subject grading, and a definite goal of graduation attainable at nineteen or twenty, we should be able to hold a still larger percentage of them.

RELIGIOUS EDUCATION.

The object of this article is to call the attention of teachers, especially those who are actively engaged in First-day school work, to a very able and helpful book written by Martin G. Brumbaugh, formerly professor of pedagogy in the University of Pennsylvania, now Superintendent of Schools, Philadelphia. The title, which is somewhat misleading, is "The Making of a Teacher."

Unlike many works treating of religious instruction, it is not merely theoretical, but is eminently practical as well. It embraces not only a clear and logical statement of the principles which lie at the basis of religious education, but also a description of the methods which experience has proved to be most effective. Although written from a scientific standpoint, the language is so simple as to be easily understood.

In successive chapters the writer explains how the attention of the young may best be secured, how the imagination can be kept pure, how soul activity may be stimulated, and other phases of religious development of equal importance.

Jesus is spoken of as the Ideal Teacher, for his methods are calculated to enrich the soul. We are told that "to know is only to enrich the mind. To know, to feel and to do is to enrich the soul. To inform the mind is one thing, to enrich the soul is quite another thing. The teacher in the Sunday School, above all the other teachers, must know how to enrich the soul, to occasion right thought, to secure keen feeling and to ensure right action."

Our author asserts, what is too often lost sight of, that "the Sunday School is not an organization primarily to acquaint children with Biblical facts, but to set the currents of the soul in the channels of truth that they may flow on into wider and wider reaches of power and steadier and steadier sweeps of influence."

The conception of a religious character here presented is no doubt the correct one. He says, "If, to the thought that one is to live up to his best knowl-

edge, is added the additional fact that where one's knowledge fails to give guidance one must trust a higher and diviner guidance, so that life begins with thought and ends with faith, one has the real conception of the religious character."

From the above extracts it will be apparent that Professor Brumbaugh has not only practical experience in imparting knowledge, but deep religious experience as well, and it is evident that a volume on religious education, proceeding from such a source, must possess more than ephemeral interest.

Brooklyn, N. Y. H. B. Hallock.

THE LITERATURE OF THE BIBLE.—XX.

"JHVH answer thee in the day of distress!
The name of the God of Jacob protect thee!
May He, from the sanctuary, send succor to thee,
And with aid from Zion uphold thee!
May he remember all thy gifts,
In thy sacrifice may he find pleasure!
Thy heart's desire may he vouchsafe to thee!
Every purpose of thine may he bring to pass,
That with joy we may shout over thy victory,
And boast ourselves of the Name of our God!

"Now do I know that JHVH helps his anointed,
And will answer him from his holy heaven
With mighty deeds of deliverance by his right hand.
There are those who trust in chariots and horses,
But we in the Name of JHVH, our God. . . .
They fall, and sink down to ruin,
But we arise, and again stand upright.

"O JHVH, help thou the King!
Do thou answer us when we call!"[1]

In this Psalm a king is just going out to battle, or must meet a foe at home. He has offered sacrifice and committed his cause to Yahweh. The singer prays that victory may come to the king and his people. By faith he sees the victory won. Psalm 21 rejoices in the answer to the prayer.

"In Thy protection the King rejoices, O JHVH!
And in Thy help how greatly he exults!
Thou hast vouchsafed him the desire of his heart,
The petition of his lips Thou hast not denied."

But after these lines, which seem to refer to Psalm 20: 3, 4, occur some lines that are startling and almost inexplainable.

"Thou meetest him with blessings of prosperity,
On his head Thou settest a crown of pure gold;
He asked of Thee life—that Thou hast given him,
Long life, for ever and ever.
Through Thy help great is his glory,
With glory and honor hast Thou clothed him.
Thou makest him blessed forever,
Thou hast made him rejoice with delight in Thy presence."

The rest of Psalm 21 describes how the king will utterly destroy all foes.

"For the King trusts in JHVH,
Through the goodness of the Most High he shall not be shaken.
Thy hand will reach all thy foes,
Thy right hand will reach those that hate thee.
Thou wilt be to them a furnace of fire when thou showest thy face.
JHVH in His wrath will destroy them, and fire devour them.
Their fruit wilt thou sweep from the earth,
And their descendants from among men.
When they revolve evil against thee,
And plot a crafty device—they shall not effect it.
For thou wilt put them to flight,
And aim at their face with thy bowstring.

"Arise O JHVH, in Thy might,
That of Thy power we may sing, and to thee we may play."

These Psalms must come from a period when there was a king on the throne. They cannot refer to David because the sanctuary in Mt. Zion is spoken of. They cannot come after the exile, because there were no kings then who would be recognized as such in sacred literature. They must belong somewhere in the Prophetic Period. But to what king can they refer? This no one knows how to answer. Hezekiah has been suggested, and Psalm 20 might refer to the period of the coming of Sennacherib. Psalm 21: 4 has been supposed to refer to Hezekiah's sickness and restoration. But what about the "crown of pure gold," and, more difficult still, the "long life, forever and ever?" Can it be an actual king who is made "blessed forever?" The explanation is sometimes given that these words are simply an exaggeration such as the Orientals often used about their monarchs. Parallels are drawn from the Assyrian royal Psalms, such as, "Distant days, everlasting years, a strong weapon, a long life, many days of honor, supremacy among the kings, grant to the king, the lord, who made this offering to his gods."[2] But this explanation does not commend itself because the Hebrews do not, in other places, take that attitude toward their king. The explanation must be sought in connection with the "Messianic" idea. This was one of the features of Isaiah's ministry. He looked forward to an ideal king. Perhaps these Psalms are by one of Isaiah's disciples. But, if so, he identifies the ideal king with King Hezekiah! Whether this would be possible or not is a problem that each student must decide for himself. Another possible explanation is that Psalm 21 was originally quite different from what it is now. It might have been a Psalm celebrating the victory of some king, and it may have been re-edited in accordance with the Messianic ideas of a later age.

The highest idea of the Messianic King here set forth is that of his delight in the presence of Yahweh. He is almost identified with Yahweh. In verses 7 to 13 it is hard to tell which lines refer to Yahweh and which to the king.

As a piece of literature Psalm 20 especially is symmetrically arranged and beautifully expressed. Some parts of Psalm 21 have the same grace and dignity of expression. The lines describing the destruction of enemies (verses 8 to 12) fall below the rest of the Psalm, both in expression and conception. Of course those who have learned the higher standard of loving their enemies must read these lines as applying to the powers of evil.

Greatness is to take the common things of life and walk truly among them.

[1] Cf. Polychrome Bible. Psalms, Ps. 20 and 21.

[2] Cf. "The Cambridge Bible," Vol. I, on "The Psalms," p. 110.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, ELIZABETH POWELL BOND,
R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 15, 1906.

APPLIED CHRISTIANITY IN FRIENDS' ASSOCIATIONS.

OUR recent conference produced certain thoughts on "applied Christianity" that are worth repeating, and that have a peculiarly close bearing on the situation of our Friends' Associations. To one speaker "applied Christianity" was "belief in Christ" plus the "soul qualities—the Christ-life, goodness, kindness, love and the square deal," plus "an active opposition to the forces of evil around us." The cultivation of the "belief in Christ" and of the good soul-qualities in each man and woman, is the proper duty of the home circle, the schools and the meeting. In actively opposing the evils surrounding us, such as poverty, crime, child-labor and the treatment of the negro, we are constantly brought face to face with a complexity of life, an intermingling of good and evil which confuses our minds and halts our actions. We know not what to do, or how to do it. Would we encourage child-labor? No; but how shall we discourage it? Shall we help to increase pauperism? No; but how shall we decrease it? Shall we continue to hold the negro in a condition which seems to degrade him more every day? No; but how can we help it?

Students in universities are studying these problems, but that alone accomplishes nothing. Unless the man who votes, and the woman who influences a vote, share the student's knowledge, progress will be slow.

How then can Friends help to spread this knowledge which makes a vote on such problems intelligent? Assuredly our colleges can and do study the subjects with pleasing results and thereby apply their Christianity, but our private and public high schools are unable to include them within their curriculum without increasing the work of an already over-burdened school boy. Nor is it necessary, indeed, for the schools to take up the subjects in question. Education does not stop with our school days.

Furthermore, child labor, pauperism, the negro, etc., are problems to be studied with a practical end—immediate relief—and as such they ought to come before mature minds, ripened by experience.

Some years ago Friends were desirous of organizing this education for the adult, and the Young Friends' Association movement was born. Its aim was to educate along the line of the history of Friends and the origin of the Society. To-day many Associations are weak or altogether dead. Why? They have done their best in studying about our past; or, such study in some places may seem impractical and too far off from our life problems of to-day. Many Associations testify as to the increasing difficulty of providing an interesting and profitable program. If their work was completed in this world such difficulties would be natural. But can we say that there is no need for grown men and women to educate themselves when we who are citizens do not know how to oppose evil in the most effective manner? It seems as if there was still work for our Associations to do. Any one who is interested in right living, in the welfare of his neighbor, and in the continuous prosperity of his country, must perforce be interested in the problems raised by child labor, by the pauper and the negro. In preparation for more effective philanthropy, and more intelligent citizenship, there is a wide and almost untouched field for work stretching out before our Associations.

That this opportunity is appreciated was shown at our recent conference. The Committee on Advancement of Young Friends' Associations has recently published an outline for the study of American race problems, and is calling attention to a similar outline on "Practical Philanthropy." A few Associations reported that they had already used the latter for the past winter's work, and found it a producer of interest and profit. Such things are encouraging, and it is to be hoped that Associations will widely use these outlines and that the committee will be able to publish others on such timely topics as child-labor, peace, arbitration, etc.

The argument sometimes arises that topics of this kind are not of a sufficiently spiritual nature for our work. It is certainly true that spiritual meditation and insight are necessary in our lives. Jesus spent much time in prayer and spiritual reflection, but he also did an immeasurable amount of intelligent work. Luther, Fox and Woolman had splendidly developed spiritual natures, but their spirits found expression in unending helpful work. We have our meetings and our private and family devotions to nourish the spiritual side of our lives, and if this is not enough the fault lies with us as individuals and ought not to be cured by multiplying organizations. Let us, then, seek for God in our meetings and in our prayers, and let us, in our Friends' Associations, so study and learn that we may accomplish real good when we undertake his work.

It would seem that to attempt farming on the great American Desert without irrigation must be like making bricks without straw. That desert-farming can be made successful has been proven by Hardy W. Campbell, formerly of Vermont, but for twenty-three years a resident of South Dakota and Nebraska. Close study of climatic conditions brought him to the conviction that the semi-arid prairies of the West suffer, not from lack of rainfall, but from ex-

Supplement to Friends' Intelligencer

PROCEEDINGS

OF THE

Friends' General Conference

FIRST-DAY SCHOOL, PHILANTHROPIC
EDUCATIONAL, RELIGIOUS
YOUNG FRIENDS' ASSOCIATIONS



HELD AT

Mountain Lake Park, Maryland

1906

PROGRAM.

Devotional meetings every morning at Nine o'clock, in the Old Auditorium.

I. Eighth month 31st, 10 a.m.

OPENING EXERCISES.

Address of Welcome by W. W. Davis, Superintendent of Mt. Lake Park.

Response by the Chairman.

Address: QUAKERISM, A NORMAL RELIGION.

By Joseph S. Walton, Principal of the George School, Pa.

Followed by General Discussion.

Chairman, O. Edward Janney, of Baltimore.

II. 8 p.m.

Address: IGNORANCE OF THE BIBLE, A LOSS TO SOCIETY.

By William M. Jackson, of New York.

General Discussion.

Chairman, George A. Walton, of Friends' School, Wilmington, Del.

III. Ninth month 1st (Seventh-day). 10 a.m.

Address: EDUCATION, A RELIGIOUS CONCERN.

By William W. Birdsall, Principal of the High School for Girls, Philadelphia.

General Discussion.

Chairman, Albert T. Mills, of the James Millikin University, Decatur, Illinois.

IV. 8 p.m. SOCIAL GATHERING, in Chautauqua Park.

V. Ninth month 2d (First-day). 10 a.m.

MEETING FOR WORSHIP, in the Auditorium.

VI. 3 p.m.

An Address on THE RELIGION OF WHITTIER, by Charles B. Galbreath, followed by a meeting for worship, in the Auditorium.

VII. 8 p.m.

Topic: A YOUNG MAN'S RELIGION.

Addresses by Ellis W. Bacon,
Clarence C. Mills,
Edward A. Pennock,
and John L. Carver,
who will also serve as Chairman.

VIII. Ninth month 3d (Second-day). 10 a.m.

CONFERENCE ON THE AIMS AND METHODS OF THE COMMITTEE FOR THE ADVANCEMENT OF FRIENDS' PRINCIPLES.

Subject introduced by Henry W. Wilbur, Secretary.

Chairman, Isaac Wilson, of Bloomfield, Canada.

8 p.m.

Topic: THE PRINCIPLES OF DISCIPLINE.

Applied in the Home, "Home Training."

By Alice C. Robinson, of Baltimore.

Applied in the School.

By Eli M. Lamb, of Baltimore.

Applied in the State: "Shall the State Kill?"

By Charles Burleigh Galbreath, State Librarian of Ohio.

General Discussion.

Chairman, Jno. William Hutchinson, of New York.

IX. Ninth month 4th (Third-day). 10 a.m.

Topic: APPLIED RELIGION.

Discussed by Edna Hopkins, of Cincinnati,
J. Russell Smith, of Philadelphia,
Mary S. Haviland, of Brooklyn,
and Morris L. Spencer, of Indiana,
who will also serve as Chairman.

X. 3 p.m.

GENERAL CONFERENCE.

At this meeting, to which every one is invited, a synopsis of the work of the Central Committee and that of the sub-committees will be presented, and an outline of the work of the General Conference for the next two years considered and determined.

XI. 8 p.m.

Topic: THE SCOPE OF FRIENDS' ASSOCIATION ACTIVITY IN RELATION TO THE OTHER INTERESTS OF THE SOCIETY OF FRIENDS.

A Symposium.

XII. Ninth month 5th (Fourth-day). 10 a.m.

Address: THE CHILD, THE HOME AND THE FIRST-DAY SCHOOL.

By Alice Hall Paxson, of Swarthmore, Pa.

General Discussion.

Chairman, Herbert P. Worth, of West Chester, Pa.

XIII. 8 p.m.

Address: INTERNATIONAL MORALITY.

By Frederic L. Paxson, of the University of Michigan.

General Discussion.

Chairman, Joel Borton, of Woodstown, N. J.

XIV. Ninth month 6th (Fifth-day). 10 a.m.

Address: THE FRIEND AS TEACHER.

By Edward B. Rawson, Principal of Friends' Seminary, New York City.

General Discussion.

Chairman, Joseph Swain, President of Swarthmore College.

XV. 8 p.m.

Address: CITIZENSHIP.

By Charles F. Jenkins, of Philadelphia.

General Discussion.

Chairman, Susan W. Janney, of Philadelphia.

FRIENDS' GENERAL CONFERENCE.

OPENING SESSION, 10 A.M.,

Sixth-day, Eighth month 31st, 1906.

The first session of the Friends' General Conference at Mountain Lake Park, Md., Eighth month 31st, 1906, opened at 10 a.m. The chairman, O. Edward Janney, of Baltimore, announced that the meeting would begin with the customary silence. This was broken by John H. Shotwell, of Asbury Park, N. J., who recited a poem, showing the danger of allowing seeds of evil to take root in the heart.

THE CHAIRMAN: We must certainly all feel grateful this morning in being allowed once more to meet in the capacity of a Friends' General Conference, and we now declare that the General Conference is in session. The first exercise this morning will be an address of welcome by the superintendent of Mountain Lake Park, William W. Davis, a minister in the Methodist Church.

WILLIAM W. DAVIS: Mr. Chairman, Friends: I am very glad of the privilege to represent Mountain Lake Park Association, and to say to you all: "Friends, welcome to our cottages; welcome to our hearts; welcome to everything that it is within our power to give you."

As a boy in Frederick County, Maryland, one of the buildings that I remember most distinctly is the Friends' meeting house, on the right hand side of the B. and O. Railroad, about three-quarters of a mile outside of the town of Newmarket, on the National Pike. I remember the Ogborns and the Russells and other people there identified with that Church; and as a boy I could not help but observe this—that these men, every one of them, were men of sterling worth and sterling character; and so from the very beginning of childhood I have learned to have the highest respect for the splendid character that the Friends are fashioning and forming wherever I have come in contact with them.

During the next to the last pastorate that I had, up in Harford County, I touched your people at Fallston, at Forest Hill, just a little at Darlington, and to some of your homes when opportunity came I had as warm a welcome as ever was given a Methodist preacher in a Methodist home; and so this morning this sun in yonder sky is not shining any more brightly than our hearts go out in welcome to you people; and here the first time, perhaps, in the history of Mountain Lake Park, has it been our privilege to welcome into—(not our gates, for these grounds are open, the only enclosed space in all the 800 acres of Mountain Lake Park is the fence around this large auditorium), so I welcome you to our grounds, and say to you, in this closing word (for I shall speak but a moment), that during your stay of a week if there is anything within our power to help make you more comfortable than you are, to help make these hours to go by and become a pleasant memory in all the years to come, I am at your service to the very fullest extent of my power.

In welcoming you, I recall with much pleasure that your chairman, Dr. Janney, came years ago as a ministering angel, to the home next ours in the city of Baltimore; for this and for various other considerations that I have not the time to mention this afternoon, I bid you welcome to Mountain Lake Park Association grounds, and pray God's richest blessings to be upon you during your stay here and the loved ones that you have left at home—that they may be safeguarded from ill and from harm; and when the Conference is over and all its sessions ended, that you may have a safe return to the homeland and to the home circle, is my earnest prayer.

CHARLES W. BALDWIN, the president of the Mountain Lake Park Association, was then introduced and added his cordial welcome to that of the superintendent.

The following response to these addresses of welcome was made by William W. Birdsall, of Philadelphia:

WILLIAM W. BIRDSALL: I am not concerned to multiply words in acknowledging the cordial welcome which has marked the opening of this General Conference of Friends. I remember that in the olden times, when our hostess heaped the table with good things, and said, "Now reach to and help yourselves," it seemed to me that after some decorous word of acknowledgment the best way of making that hostess sure that we understood and appreciated her welcome was to reach to and help ourselves. When our host opened the front door, and said to us, "Now make yourselves at home," it has always seemed to me that the most effective acknowledgment of a gracious welcome was to be at home. And so, since the somewhat tarrying trains of the Baltimore and Ohio Railroad unloaded us yesterday afternoon and last night at your doors, we have felt that we were at home. It seems to me an exceedingly appropriate thing that the General Conference of Friends should meet in a place devoted to the work of a Chautauqua Assembly. It has been, if I understand it, perhaps the chief credit, the chief glory of the work of these assemblies that they have joined religion to the other interests of man; that they have definitely connected the work of intellectual development, of intellectual culture, of human refinement, with the authority and with the promotion of religious truth and of religious living. That theory, I think, obtains in every Chautauqua Assembly; and it is to that theory in its fullness and perfection that the Society of Friends has always been dedicated; and it is upon that theory and that principle that we have always stood—that religion underlies and informs every human activity, and that every human activity has its best perfection and its most noble work when it is definitely and consciously founded upon religious interests and religious obligations.

We shall continue, most of us, during the week in deliberation upon the various interests which have brought us together. We are a busy people. We are engaged, almost every one of us, in some arduous occupation. We prosecute our affairs with that zeal and that energy which belong to us as human beings engaged in the work of the world. Most of us are concerned in affairs which have not immediately

to do with education nor with religion nor with art nor with science; all of us have to do with the ordinary affairs of life. We go up and down in trolley cars; we compute the amount of our month's salary or our month's income; we keep our houses as best we may; we are engaged in worldly affairs; and so it may be that in our arduous occupations we tend, from time to time, to lose to some extent that fast, firm and definite hold upon the higher interests of life which we conceive to be ours in truth, and to which we are really and permanently devoted. And so we have been getting together every two years among other things to catch fresh inspiration from the look into each other's faces, to learn from each other what can be done, what is being done, in the various fields of right and elevated effort, and to renew our zeal to build afresh the fires of inspiration.

The Chairman: There is but one subject before us this morning on the regular program. It is to us a very vital question, however. The subject will be introduced by Joseph S. Walton, principal of the George School, Pennsylvania, and after he has completed his presentation of the subject, "Quakerism: a Normal Religion," it will be thrown open to general discussion, and any one who has a thought to express upon this subject, or any other that may come up during the time we are here assembled during this week, will be welcome.

QUAKERISM: A NORMAL RELIGION.

BY JOSEPH S. WALTON.

Nothing could be more profitless than an effort to show that some particular creed or doctrine, or set of principles, is normative, and holds the key to all other expressions of religion. Still more futile and vain would be the claim that some "ism" had the capacity to unfold truth beyond all others.

The purpose of this paper has in view nothing of the kind. On the contrary, it deals with no "ism," creed, doctrine or set of principles, but with an experience, and is an effort to show that in the lives of the early Quakers there was astir something that was and is normal in religious life.

The fullness and richness of a man's life marks an increase in his needs. Civilization itself is but little more than enlarging human wants. Education and culture widen man's desires. All this only goes to show that there is that in us which breeds an appetite for more than bread alone.

The barbarous man lived a life of conquest. War was his daily life. He would conquer environment, and he would conquer his brother; then he would find the goal of his tireless pursuit. Still, there was something that eluded him. The more civilized man would acquire property beyond his need, more than his brother could have; he would live a life of ease and idleness; he would spend that he might enjoy; he would build, and clothe, and trade, and flood the eye with printed matter, and travel fast, and yet the pearl of great price continues to elude.

If there was not something in man greater than man, these things would not have been so. The history of man's striving only demonstrates that the spiritual nature of man is a fact, one of the paramount realities of the world. Antiquity bears witness of this, and modern thought demonstrates it. There is no form of unpaganized religion which will to-day contradict this fact in human consciousness. The latest utterances in psychology are insistent in its defense.

Two and one-half centuries ago George Fox, in his efforts to find that which would satisfy this hunger of the spirit, found that environment fed the life perishable, but could not feed all that was hungry within him; he went to others, and studied his Bible; he sought counsel here and sought it there, until his distress led his friends to believe that his mind was affected. Then, he says, "when all my hopes in them and all men were gone, so that I had nothing outwardly to help me nor could I tell what to do, then, O! then I heard a voice which said, 'There is One, even Christ Jesus, that can speak to thy condition,' and when I heard it, my heart did leap for joy."

Fox, like many another before and since his time, was surprised at the nearness of that for which he was searching. The latest utterance in modern psychology made by Professor William James, of Harvard, in his work on "The Will to Believe," says, "From this practical ordeal," meaning the search for and satisfaction in that which is spiritual, "no professor's lectures and no array of books can save us. The solving word, for the learned and unlearned man alike, lies, in the last resort, in the dumb willingness and unwillingness of their interior characters and nowhere else. It is not in heaven; neither is it beyond the sea; but the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it."

From these two widely-divergent sources we find confirmation of the fact that the spiritual nature of man is full of cravings which cannot be satisfied wholly with the things of the objective world, or entirely content with the experiences of the subjective life. It is as if the great palm in its fruit-bearing year should cry out: "I cannot find all that my nature requires; from my leaves and the free air and sunshine I still fail to find something which I greatly need." Then when the wind or the bee, or the thrifty husbandman shower down the pollen brought from afar; then the palm finds in the quickening new life that its highest need is very nigh unto itself, and that its whole being bends to the new requirements.

The truth of these psychological conditions was recognized by those early Quakers. They came declaring that they had actually eaten of the bread of life, and had individually known a lamp unto their feet in hours of darkness. So vivid and real was this experience to them that any traditional authority, creed, doctrine or formulated principle that interfered with the new life was rudely thrust aside. It might be well at this point for us to remember that their religion did not consist in that crude thrusting aside of what had been. Upon this rock many a zealous disciple of those early Friends has wrecked his craft. Their thrusting aside was tampering with the fact

that man's effort to satisfy the God-like within him with the acquisition of things, or even opinion, has been a failure. The early Puritan thrust aside the things that hindered the simplicity of his worship; the Quaker did this and more; he thrust aside ruthlessly traditional doctrine that hindered the direct unfolding of the Father's will in the inner consciousness. So long as they did this that they might partake of the direct communications there was reason in their actions; but when men do this thrusting aside for the mere childish whim of seeing things fall, they are not fulfilling the normal conditions of Christian life.

These early Friends simply made practical in the every-day walks of life the old and well-known principle that God makes himself known to man from within. To make this practical, much of custom and association and tradition had to be thrown aside. And, like every great truth, it became a gospel of power for the liberation and enlargement of men's lives. It came to them in the form of love; love, not as an abstract thing, but love made personal by the Christ of God, struggling to identify humanity with divinity, struggling to identify thy humanity with the Father's witness within thee.

Here was a message for all men for all time. This is normative because it conforms to the way God has made men.

The Friendly form of worship finds work for each attender. This is a species of work that inclines to emancipate one from the world of sense. All children are dominated by the world of sense, and the savage is content to eat, sleep and slay. Mature experiences lift us from these conditions; and there is no better assistance than the Quaker form of worship. Stern nature was man's first work master. Environing conditions must be subdued or starvation and cold would destroy life. The capacity to work after the guidance of one's own initiative has become the characteristic of those people who have risen the highest in religious experience. The two thrive together. Ease and pleasure are often sacrificed for the sake of work. The sense of right is developed with it, and a love for one's work is engendered. The call of duty finds an increasing readiness of response. Carlyle claimed that the capacity and willingness to work was the foundation of all religion.

Quakerism found its first seed ground among the working people. The idler and the pleasure-seeker were not among its adherents. What was true formerly is true now. Friendly activities are supported and advanced by those who have grasped the gospel of work. This is the natural sequence of cause and effect. The Friendly form of worship is spiritual. There is individual activity in waiting in the presence of the Lord. There is labor and travail of spirit in interpreting his will toward us. The living silence of a Friends' meeting is a place where all are at work; a place where each needs the other, where each misses the absent laborer in this vineyard. The ministry is supported by this activity of the true worshipers. The novice and the visitor feel it.

Charles Lamb says, "Would'st thou know what true peace and quiet mean; . . . would'st thou enjoy at once solitude and society; would'st thou possess the depth of thy own spirit in stillness, without being shut out from the consolitary faces of thy species; would'st thou be alone, yet accompanied; solitary, yet not desolate; . . . a unit in aggregate; a simple in composite;—come with me to a Quaker's meeting."

Being a unit in the aggregate, which Lamb so acutely detected, is the result of the individual faithfulness of the many, who are ever ready to receive the gifts of the spirit, gifts that are not always made manifest by vocal activity, but so operate in silent prayer and worship that among the attenders those that have much go away with nothing left, and those that have little go away with nothing lack. This condition of the worshipping body is the result of faithful work in the spirit. It cannot take place among selfish and vain men. It cannot take place among idle and lazy men. They would hire some one to do for them that which Jesus declared he was sent to teach men to do for themselves.

The Quaker conception of work as a part of worship has recently been re-expressed by Auguste Sabatier, who says "Prayer is religion in act"—that is, prayer is real religion. Religion is nothing if it be not the vital act by which the entire mind seeks to save itself by clinging to the principle from which it draws its life. This act is prayer, by which term I understand no vain exercise of words, no repetition of certain sacred formulæ, but the very movement itself of the soul, putting itself in a personal relation of contact with the mysterious power of which it feels the presence." This is the acme of individual activity. It is the normative condition of man. Quaker worship at its best provides for this activity; hence in this direction the Friendly religion is normal.

Those who labor under the delusion that Quaker worship is a withdrawing from the activities of life, is a passive indifference to the work of the individual, are those who have been deceived into believing that religion is something to be handled occasionally like the rare fabrics among grandmother's heirlooms, and that it is not a part of the struggle of life. Such people want their religion doled out to them in homœopathic doses. They prefer to put their hands into their pockets and pay for what religious food they need. This condition of mind is abnormal, and is the passing product of the commercial age, in which rationalism has taught men the utilitarian conception of religion. I will buy it if it serves my purpose. I will pay as little as possible; I want large measure. I want to exercise no effort on my part. The pastor and the Church must do it all for me. This is of a piece with the idea that the physician shall work a cure without the patient's assistance, that if he will not, hire for more pay one that will. This is the idea that the teacher should teach the pupil who passively waits to be filled; if this cannot succeed, hire another teacher for more pay who has the skill to do this. Strangely enough, teachers, physicians and ministers are allowing themselves to bid for this kind of patronage. We all know the sad results. This condition of

mind is abnormal and contrary to man's natural aptitude and tendency to work. This condition was resisted by the Society of Friends, whose heroic age was heroic because men found in that society an opportunity to exercise the activities that were normal. If men must work with the body to secure the fullest measure of bodily strength and health, if they must work with the intellect to secure its fullest measure of power, so must they work in the spirit, which is but the guardian of the body and intellect, while it reaches out to God for life immortal, for the fruit of the spirit, we are told " is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

This fruit of the spirit is the result of co-ordinate effort on our part in conjunction with a loving Father, whose gifts are always at our door. This effort on our part is normal, and Quakerism has offered a maximum opportunity, and still offers to those who are willing to work.

The Society of Friends base their religion upon the quest for God, and are content when they recognize him in his capacity as a Father. In this quest they hold that each one must seek if he would find. This has led them to enlarge the definition formerly placed upon conscience and to enhance the individual's sense of freedom and of right. In this connection the Friends took the very kernel of Puritanism and applied it to the practical affairs of life. They recognized that there was a power above and apart from man working in him, and making for righteousness. This power was guiding and supporting him, and co-operating with him to form a spiritual personality in himself, and a spiritual fellowship of men with each other.

In their practical recognition of this fact they again recognized that which was normative in the nature of man. The sentiment of right lies in all men. If it lies dormant, death ensues; if it grows, he finds life. This was the Quaker position. It was not by right living that one buys favor with God; they were thoroughly Protestant in the view that the grace of God is a free gift, and cannot be merited by man's deeds. But they did hold that a constant exercise of the sense of right was life, and its neglect was death. From this starting point they pushed this growth of the sense of right out of its too common utilitarian retrenchments into purely spiritual ground. It was not so much that honesty was the best policy, as it was that honesty was to be loved, and dishonesty abhorred. They saw that so long as the self-seeking element in man dominates, that which we call duty and that which is called obligation must perish. Their repeated assertion was that there can be no fellowship of light with darkness, or of right with wrong. This placed the development of the moral sense on high but natural ground. To the Quaker it was no question of mere taste or capricious choice; it came to them clothed with sovereign and undoubted authority. They recognized that there was an unconditional claim made upon every man. Any attempt to escape was cowardly, and led to death of the soul, in the presence of the living body.

They held that conduct that is moral must be determined by an agent that is free. A creed, or a dogma, a tradition, or a set of principles, if they exercised constraint, as applied from without, was compulsion, and when complied with was no index of the deeper quality of the person. It is true that they saw the value of severe constraint as an important element in moral discipline, in the training of the young, or in the making of a nation such as old Israel. But they saw further, that there came a time when what to-day is called self-government must take the place of the older forms of authority. This was cleaving to a normal principle in human nature; its very naturalness made it highly valued by the early Friends. In this freedom of choice they insisted upon the choice of good for its own sake, for the sake of the love and peace that dwelt in the heart after such choice was made.

In making this claim the Friends, like all other followers of the God of our fathers, saw that it introduced a strain and a tension into our experience, a war that can only cease when there is one of two issues—either the good or the evil must predominate, the pure nature must die before the primeval darkness shall wholly claim the individual. In the struggle the Quaker saw hope. In the struggle he saw progress, an approximation toward perfection. In the struggle he saw victory even under passing defeat. With stoic calmness the Quaker declared that this struggle must continue, that there was no sum of money large enough to buy remission from its experiences, that there was no position of power and influence that could escape its turmoil, that the very struggle contained in itself the elements of final victory. That only the suffering of a merciful Father himself, in the guise of his Son crucified, could bring consolation and peace to this condition, that the merits of obedience to the law did not satisfy Saul. Only after he had seen the true condition of his life on the road to Damascus was he enabled to struggle in the direction of victory. These facts are in the nature of man. They take us to the world of the unseen and the spiritual, " and show us a power there that is unique and boundless, and they give ground for the faith that there is a spiritual and intimate God with the hearts and lives of men, knowing them before they know him, and drawing them with strong bands to himself." This, it is true, is but faith, but it is a reasonable faith, since it is a part of the very nature of man, since it is shown in all his struggles, and is a factor in every experience. Such a reasonable faith is natural and normative; it was fundamental in the growth of Quakerism and abides yet in varied forms among the diverse representatives of that movement now spread widely over the Christian world.

The third place in which the religion of the Quaker is normal, is his practical application of the faith that man's true personality, with its freedom, is above nature and the laws that condition it. This is stated in the sense that man's true personality lifts him above the primitive life of sense, and emancipates him from the slavery of custom, and the bondage of the tradi-

tional, leaving him free to receive the things of the Lord. Unless the good done by a man is the result of his accepted choice, it is considered destitute of moral value. Those that are conquering are inwardly moulded and elevated. The gain is theirs; the freedom of the personal self begins to be understood. We are only in bondage to sin and the works thereof. We are in bondage to sense and the animal part of our nature; but it cannot be said that we ever are in bondage to the things of the spirit. They are selected as the result of our deliberate choice, and to them there is no bondage. There is no slavery in serving the person we love, in doing the work of our heart; choice as the product of love gives us freedom.

These facts give support to the faith that man is visited and " sustained by a power which is greater than the world, that fresh draughts of inspiration and energy are continually to be gained by him from the free Spirit that is the source and life of all that is, and has nowhere left himself without a witness."

These facts widen the faith that man's personality is the abiding thing about him, that his experience grows when it comes in contact with a personality of wider and richer experience, that his power to love is deepened when his affection goes out for one with greater capacity to love than he has. This widened faith teaches the Quaker to hold fast to that loving kindness and profound mercy of a Father in heaven that revealed divinity in humanity, that struggles to identify our human personality with his nature. It was the fullness of this thought that led the Quaker to embody the gospel of John, and strive for that identification, which has been called " at-one-ment." In this striving he takes delight in the record of One who strove formerly, and revealed that humanity could partake of divinity. In this striving he takes still greater delight in the fact that God has left none without a witness of the nature divine, that the spirit within, the " Seed of God," as Fox called it, makes it possible for us to partake of that larger experience, and a richer love than can be suckled from our fellows, and which holds us in unity and fellowship one with another, and reveals to us the hidden treasures in our brothers. The Quaker, in holding that it was this " Seed of God " that enabled us to partake of this larger nature and experience, was holding that it was the " Seed of God " that enabled him to eat of his flesh and drink of his blood. That is, in partaking of the Sonship of the Father they were finding through him, who was begotten of the Father, the way, not only to freedom and immortality, but to the extended mercy and royalty waiting to be bestowed by the Father.

The Quaker came to this condition by a path apart from the theology of his day. And in doing this he followed a wholly normal course, if we hold man is something more than mortal. This normative path that he followed was not through the channel of his whims or fancy, but through that type of experience that was daily made to tally with that larger experience which is called the Christ. Modern philosophy, modern psychology, and even modern theology, combine in calling this path normative in the nature of man. And it is based upon the belief that man has within him that which is passing and perishable, which may be utilized by that of himself which is immortal to grasp upon that larger personality which lures him God-ward.

The fourth element that goes to make the Quaker faith normal and applicable to the business activities of this twentieth century, is the quality making for unity, which is more and more noticeable among men as they are now. This tendency is strongly bedded in human nature, in that cosmopolitan human nature so increasingly prevalent to-day. More and more the human mind brings to nature the evidence of its unity; in other words, the human mind contains that which determines the mode in which nature is allowed to affect us. We have in us that which resists the forces and influences of nature, and struggles against the forces of the world of sense.

The material world, as it surges in upon our perceptions, tends to demand our attention and interest continuously as its events transpire. But the bent for unity in man leads him to select a portion only and reject the other. This power to reject part, and to select part, is guided by man's capacity for unity. He selects that which seems fitting to the personality which he calls " me." He rejects that which tends to weaken that personal type. He does this even when he has made but a very slight acquaintance with himself.

The tendency to do this is marked in one respect by man's growing capacity to specialize. Those things that do not bear with sufficient directness upon one's chosen vocation are resolutely set aside. In this we see unity of aim; it is dictated from within. It comes from that inner region where man by a conscious process of self-examination, of sifting, weighing, accepting and refusing, draws to himself those things that environ his personality.

In making these selections, in finding and making a place in the world, in finding and making a place in the hearts of others, in making and filling a place in the home and family that can be filled by no other, in finding and making a place in the community, and in the church that can be filled, in personal characteristics, by no other; in building this position in the world man is guided by an internal sense of unity. Indeed, if we pause to examine this quality outside the experience of every-day life, if we note the specialist in science, in art and in history, we are still more forcibly reminded of the nature of that in man that makes for unity. Scholarly research in one's chosen field fits so surprisingly into the special work done by another that the work of an age or a generation bears the stamp of a unity of purpose. This indicates that there has been a design, an Architect, and that each worker has been striving consciously or unconsciously to fulfill his part in the great design.

The thing that concerns us in this discussion is the tendency in man that makes for this unity. It makes for a constructive unity that springs from man's inner being. The nearer any one comes to guiding his life into this design for him; the nearer any one comes to the realization of that personality of his that is not

duplicated in the wide world, or in any age, the nearer does he know happiness, and that kind of success which is God-approved. This which makes for unity in man brings, as we conform to its tendencies, the best qualities of our nature into play. It reorganizes the man and puts him in his proper place in the world, in society, in the home and in the church. He has found himself, and as a result peace abides with him; he joys in his work, no matter where or what it is. This kind of life is normal; it is the kind of life that we yearn for in our calmer and wiser moments.

Here is something normative and something partaking of immortality. Finding one's place in the world, and in the hearts of others, a place that no other personality can fill, is a practical method of deepening one's roots in immortal life. It is the struggle for identification with the Father. This struggle has in store for us, not the death of this material life, and its products from the sense world, but the appropriation of these by that sense for unity that leads us to interpret the Great Architect's design for us individuals. This is mortality being swallowed up in immortality. This is the grain of corn ceasing to be the grain of corn that it may be the young and growing plant. This is jealousy, vanity, revenge, selfishness becoming transformed until love, humility, mercy and self-sacrifice have taken their place.

Quakerism has said to the world again and again that this change is not made by man attempting to take out jealousy and put in love, attempting to take out vanity and put in humility, as one would take out faulty bricks and place in sound ones. Quakerism has said again and again that this change is not made by another for us, no matter how great the compensation offered; that this change is not brought about by talented teachers, that it is not produced by gifted preachers. Quakerism says nothing new and original upon this subject; it merely goes back to Paul and the Apostle John and makes a practical application of what they taught; and what they taught was merely to interpret the nature of this change as lived and died by the Son of Man.

Quakerism has declined to write a theology, but the tracing of their attitude upon the influence that makes for this change in the hearts of men, a change that leads a man to use the things of sense, the material experiences of the world to nourish the things of the spirit, to use the life that now is to deepen his hold upon the life that is to be, the tracing of this influence in Quakerism leads us into a theological question. The Quaker of the pre-divided epoch did not believe that man could muster up enough resolution, and dig out of his consciousness, or borrow from his neighbor enough guidance to enable him to clothe himself with that personality which was the Great Architect's design without some interpretation of that design, by one who knew the Father's purposes. They held that there was one who had lived with the Father, who knew his will for humanity in general and for thee in particular. And if through his assistance thou couldst determine thy particular place and calling in this world of things he would enlighten thee further. This process of enlightenment they called the Light. The results of this process they called the Truth. The guidance in this process they called being led. If the things of sense are given their place there is nothing abnormal about this procedure. It is the process by which human nature realizes itself.

To the Quaker his opportunity for social worship, his close sympathy between the true worshipers, the prayer of the sermon that was the product of that active worship, all tended to help men to find their place by enlarging that personality within until it could find in that greater personality that was human and divine that was among men and was with God an interpreter of themselves, a guide and a light, a voice and a way. In this relation they had great antipathy for what they called the creed makers. In these they saw men that built up doctrines and dogmas, things good in themselves, but used them to separate men from an intimate relation with that larger experience which has been called the Christ.

Here again the normative quality of Quakerism comes to the surface in their insistence upon the direct unfoldings of the will of God in the heart of man. This they held did not emphasize his individual whims and notions or peculiarities, but humbly placed him in a position to learn of God the things that were intended for man. Here they claimed under the influence of this spirit it was possible to know what things were in the unity and what things were out of it. Here, and just here, was the source of that might and power that made them a living people. Did they not embody this conception in a query asking for the evidences of love and unity among them. This was not that all men should see alike, that there should be no differences of belief emanating from a common faith. They queried for that tendency that led to the unification of the human with the divine through love immortal. They queried for a common faith and individual beliefs, in which all were closely bound by that love that is large enough to see the life of another working on another part of the Great Architect's design, and to see in him authority for the work he was doing. They queried for that unity in faith that begets different beliefs. They queried for the love that holds this together. That love is the gift of the life of Christ. It is as Luther maintained, not bought with the things of sense and the material products of the world.

They queried for the normative thing in Quakerism. The call for this paper queries for the same thing. When found and lived it will not only unite the wandering factions of Quakerism, but it will draw men unto itself. This query had in it the purpose that Christ sets forth in his immortal prayer to the Father. "Neither pray I for these alone . . but . . . that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one, in us; that the world may believe that thou hast sent me. And the glory that thou gavest me I have given them; that they may be one, even as we are one. I

in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

This is normative in the lives of men as they are now made, which we are told was in the image of God. This was the spirit of the query for love and unity before it became empty words, or became confused with the moral act of refraining from tale-bearing and detraction. This, with the insistence that the will of the Father for those activities of thine that are human is opened to thee directly, and that the power to work out this will is given thee by the Son of Man, as his gift from the Father, placed the Quaker where he was neither what is called unitarian or trinitarian, but in a position where he had profound faith in the Father and in the Son and in the Holy Ghost, as one. Fox and Penington inclined to emphasize the trinitarian interpretation of this theological doctrine, while Barclay and William Penn laid emphasis upon the unity of the three.

Interestingly enough the early Quaker saw no line of cleavage in this shift of emphasis, and when we come to sincerely meditate upon this fact in the historical light of the age and the influence that raised the Friends into activity, we are constrained to declare that this alone illustrates the normative quality of early Quakerism.

If, then, the impulse in humanity for self-activity requires exercise in the field of religious activity, as well as in the world of things; if the spirit of man needs to wax strong by exercise as do the other powers of man; if then man needs a pastor, not to carry, but to lead and be a fellow with him, then Quakerism was and still struggles to be normal.

If, then, the tendency in man to sense the things of righteousness needs opportunity to assert themselves, then the Quaker practices are in accord with the nature of man himself, and when consistently practiced offer opportunities for young as well as old.

If, then, there is in man a personality whose die was cast in the image of God, and if the things of this world are necessary when put in their true place to aid the unfolding of this into that personality which has no duplicate, then Quakerism is normative and calls all men to come and find that in themselves of God's own planting.

If, then, there is any truth in the doctrine of unity; if that conception is something more than a doctrine and is clothed in the warm love of man to man, and fellow to fellow; if, then, this love finds its fulfillment and fruition in the quickening presence of that which "disturbs with the joy of elevated thought," and soothes with the peace of which man knoweth not; if these things are a part of human experience, and are at the threshold of knowing the God of humanity as thy loving Father, then Quakerism was and still may be normal, and has in it capacity to feed the thousands that are hungry to-day and are like sheep bleating upon the mountain.

John L. Carver, Philadelphia: The idea of anything normal implies the idea of a fundamental law. When we look about us in nature, and when we consult the scientists who have studied nature most deeply, we are assured that fundamental law, however numerous may be its ramifications, and however numerous its applications, is essentially a simple thing. The speaker who has just finished has pointed out to us how in many ways Quakerism fulfills the fundamental law of simplicity and is normal in that respect.

Looking about us in nature we find the simple elements of light, sunshine, air, wind, tide, dew and rain acting together to bring about the wonderful result that we see in the world about us, each of those elements conforming to its simple fundamental law. In religion we find practically the same thing as the ideal state of affairs—simple aspiration, simple feeling, co-operation, uplift of spirit, bringing us all together in a religion which is normal when it is at its best, and which helps us to lift ourselves toward God himself.

Back of all the law of nature; back of the fundamental laws, is God himself, the supreme giver of law and the supreme expression of law. As everything in the material universe, viewed with the eye of the scientist, seems to be co-operating in normal activity to bring about the result which we see, and which makes life on the earth possible, so under a normal condition of affairs everything that we do in the spiritual world should contribute to work out the will of the supreme law of God himself; and Quakerism, or any other religion, it seems to me, is blessed in proportion as it can make itself a normal religion, as it can shape its activities into and direct them by the will of God, realizing, as we do so, that we work toward him, that we bring ourselves closer and closer together. No tree in the forest exists without relation to the other trees about it. The complete forest is a thing which needs the co-operation of all the tree life in the forest. The complete religion is the religion which needs the co-operation of every soul in it. These things, as I understand it, are part of the normal religion that works out the fundamental law; and the fundamental simple law works toward God himself and makes us—if we may say it reverently—a part of God's plan and our religion a part of God himself in us and working out his will.

Ellwood Roberts, of Norristown, Pa.: I want to emphasize this point: that Quakerism, when it arose two centuries and a half ago, was a protest against the ironbound creeds that men had built up in their system of religion. It was such a protest then; it is such a protest to-day.

I was very much pleased with the manner in which Dr. Walton dwelt upon the term "unitarian." It was my lot, a few days ago, on a journey, to find myself on the same seat in a railroad car with an Episcopalian clergyman. I had never met him before; but he soon found that I was a Friend, and he wanted to know immediately, "Are you Friends Unitarians, or Trinitarians?" I said to him: "We take special care not to dwell upon these terms of theology, which have distracted mankind for hundreds of years, which have caused persecution and bloodshed; but," I said, "if by the term unitarian you mean those who endeavor

to dwell in unity with God and in unity with each other, then we are Unitarians."

William W. Birdsall, Philadelphia: There are two modes of progress—progress by evolution, progress by revolution. I think we will agree that of the two the more natural, the more normal, is progress by evolution; that the new condition, the new state, shall arise naturally, necessarily, normally out of that which has previously existed. We are not the same people who met two years ago in Toronto, and yet we are conscious of a continuity and a progress of life. The change in us has been so gradual, so normal, that we have not been conscious that change was going on; yet physically we are different, and ought to be different; intellectually we are different; and if we have lived up to our opportunities we ought to be different spiritually; if we have lived up to our opportunities we ought to be better and more fully grown than two years ago or yesterday; and this natural evolutionary progress which brings full-grown man presently out of childhood without revolution or interruption or any cataclysm, is the normal process of life. And that religion is a normal religion which from the babe in Christ will presently bring forth the full-grown man in Christ. Progress does not always so take place; human life is sometimes interrupted by the earthquake; transformation sometimes takes place by revolution. There are periods of rapid, of phenomenal, as well as periods of gradual development and growth; and so in the Christian life of some individuals—I imagine in the lives of many individuals—as in the life of George Fox, there is an idea of overturning, of stress and strain and revolution, until they come to feel themselves in normal relation with the Divine.

Mary B. Magruder, Sandy Springs, Md.: I may say there are a great many in the body of this meeting who are feeling thankful this morning that it has been their lot to belong to a branch of the Christian Church which has such a simple theology that many of us find it hard to express it in words.

Henry W. Wilbur, Swarthmore, Pa.: To some of us Quakerism as a normal religion is made of its affirmations rather than its protests. First it affirms the solidarity of man. This is too busy a world for us to chop ourselves up into sections, and to define where the physical life leaves off and the spiritual life begins. Quakerism affirms the normal relationship of the individual human spirit to the divine spirit; it assumes the normal relationship of individuals to each other; it assumes the normal relationship of man to institutions and to human society and to human government; and it assumes, lastly, for some of us, that it is not necessary for us to have abnormal, strange and weird experiences in order to get in touch with God. We are in touch with God now. The demand of my lungs for oxygen is the divine touch on the part of my body with the physical universe; the demand of my spiritual life for uplift and healthfulness is the voice of God in me to keep in touch with the eternal verities; the demand of the human heart for sympathy is the voice of the Christ in us to respond to that demand when we see it; it is normal, not abnormal; it is internal, not external; it is not something that is to be pumped into us; it is there, born in us at the beginning, and all that we have to do is to let it out. Our relationships are all normal. Many of the Friends here whose spiritual experiences have been as steady and regular as the babbling brook, have been as clearly and truly in touch with God as those who have had the experiences of the rushing Niagara.

Let us remember that the close daily contact with human duty and human obligation are God's call to service. We do not need to see around about us something shining brighter than the sun at noonday to receive the call of God. We are in the midst of that call. I believe that what we need to-day as a people, possibly more than anything else, is to understand the thoroughly normal character of our ordinary relationships and to stamp them with the dignity of divinity; and when we have done that, there will come the ready response to that service which is demanded of us and the glad allegiance to the truth which is our privilege.

I am inexpressibly glad that for some of us Quakerism means a whole lot that can be ignored in the ordinary theological sense, and means a whole lot more that cannot be ignored in the ordinary sense. Let us remember that what we want is the orderly and ordinary spiritual experience and not the extraordinary; for we talk about spiritual things sometimes in that far-away and hazy sense, so far away from us that we cannot touch them. Our spiritual senses and our spiritual relationships are our normal relationships; they are the whole man living in the completest touch with his divinest environment; and whoever has that experience in shop, or factory, or home, has a spiritual experience and he has been called to that diviner, higher ministry that transcends pure lip service. It is the ministry which teaches man to maintain his every-day environment as a part of his God-given call to a spiritual life.

William M. Jackson, New York: When a great Secretary of State said, "There is a higher law than the Constitution," he recognized a standard of right and justice greater than any that human conception had established as the Constitution. When one of the greatest of ancient religionists said, "I consulted not with flesh and blood, but gave way to the heavenly vision," he recognized a standard higher than ecclesiasticism. When our great spiritual leader said, "It is my meat and my drink to do the will of my Father in heaven," he established that fundamental, normal basis of religion which the Quaker believes to be not only the standard of his faith, but the basis of all religions.

George A. Walton, Wilmington, Del.: I hope that the Society of Friends will stand forth as a herald of the unity which we have had portrayed and described to us this morning. Perhaps there are many acquaintances of yours, perhaps there are many people that we can see, as we go up and down in this world, who have in their lives a good deal that is abnormal, and they are not happy; they are discontented. We all know the young man whose work is

distasteful to him; it means nothing to him; it is simply a drudgery that he has to go through in order to earn the few dollars to get the small amount of pleasure which often turns to dross in his hands. He is out of touch with something he has not found himself. He does not realize that all work, that all occupations we may have—teaching, farming, making horse shoes—anything through all the list of the occupations which we might name, has its place in this world and is a blessed thing to do, and the world could not go on without it; and that any occupation, however small and however humble, is a noble thing if the person has been called to do it, and if he is doing it with all his might and with all his soul.

If we can see ourselves in unity with all about us, in unity with all the other occupations of life, in unity with all the thought that is expressed in the books and magazines and papers (and in saying that I do not mean that we agree with it, but that we are a part of the great mass of humanity which is thinking); and if we can see ourselves in unity with all the creation, and feel that we are a part of that creation, and are inheritors of all the privileges which come to the noblest part of God's creation; and if we can feel that we have a greater and larger inheritance than that which comes to the average brute creation; that we inherit and receive the opportunities to come in touch with God himself and to live under his rule and to live in his kingdom, and that that is the greatest thing which is demanded of us; if we can look upon our life in its larger aspect and unify ourselves with it, it seems to me that we will do away with the discontent, with the unhappiness, with the desolateness which forces itself into many lives; and if the Society of Friends in each community in which it is represented can stand forth as a herald of that unity, not merely in the words which we may speak, but in the life which we live, we shall have performed a service which will make life more normal and more happy for the people of those communities.

William Williams, Plainfield, N. J.: Quakerism is the plain fulfilling and exemplifying of the doctrine that the blessed Jesus declared when he said that the life which he gave to his disciples would be more abundant. It devolves very specially upon the persons themselves to strive for this abundance of life.

Lavinia C. Hoopes, West Chester, Pa.: If Quakerism be a normal religion (which I believe it to be, or else I would not belong to this Society), it must express itself in a normal life. We have had much said here that has moved me strongly and has been most valuable; but I have just thought of a few of the little peculiarities that have been taken on by our Society, and which seem to me entirely abnormal; and the one that has seemed just now to be most present in my mind is that of the tone and manner which is often taken on by our ministers in speaking to us of the principles of Quakerism, or when moved by the spirit of truth.

The expression of the God in us that can never be away from us—this principle on which we are founded—should certainly express itself in a reasonable, rational tone of voice, without any of the eccentricities that seem to be a part of an old superstition.

I would call you to consideration of this subject as quite worth while; and if we have taken on mistaken ways, it is our business to drop them and reform our ministers. Some of them have already reformed. We desire a normal life, expressing itself in a simple, normal way, that when the stranger comes to our meeting—apart from consideration for ourselves and our members—when strangers come to our meeting they need not have to ask why this cadence, why this peculiar modulation, why this sometimes rapt manner.

Catharine DePeel, Genoa, Neb.: I will give you a little of my experience. There are some here that know me—some that knew me when I wore a Quaker bonnet. I loved that Quaker bonnet and wore that Quaker bonnet just as long as I could, until the spirit within me said, "Lay it aside; because of it your light is hid under a bushel." I felt that it was a peculiar heritage of the Society of Friends that kept them from growing and spreading as they would. Our principles are beautiful, and every one loves them that hears them; but it was these few peculiarities which built up a wall between us and our fellowman.

Russell Lownes, of California: I do wish to say this: that in this development, this evolution, this growth (and I say it for young Friends, not for these older ones), I hope we will not lose sight of the fact that this growth comes by forgetting self and doing for others.

SECOND SESSION, 8 P.M.

Sixth-day, Eighth month 31st, 1906.

George A. Walton, Chairman.

IGNORANCE OF THE BIBLE—A LOSS TO SOCIETY.

BY WILLIAM M. JACKSON.

A century ago practically the entire Protestant body of Christians believed the Bible to be the one holy divine Word, revealed to man by God through inspired writers. In this the man of faith could find "his only authentic and sufficient source of what is true for him to believe and right for him to do."

This belief was the descendant of an ancient faith, proclaimed by the apostolic fathers, as it was, also, by Jewish theologians, who declared that the writers of the Bible were simply instruments through whom God wrote the very words themselves, even, says Philo, "the vowel points and accents."

The Bible was, therefore, by the Protestant Church, declared to be "the Word of God." No one studied it as a piece of literature, for the purpose of getting an understanding of its contents, but the devout Christian of this period, consulted it as if it were an oracle, through which answers to all quests of the soul could be obtained. Not, however, with unbiased minds did the devoted Christian of this period consult his Bible, but, as the ancient Greeks had their Amphyctionic Council, through whom the revelations of the oracle were translated, so the seeker for truth

in the Bible sought it only through the Church, under which nothing distractive of the creeds of the particular sect might appeal to the intelligence of the reader.

Thus, at the beginning of the nineteenth century there were few who claimed to be Protestant Christians who denied the exclusive authority of the Scriptures as "a rule of faith and action." There were many members of the Religious Society of Friends, however, who took the view of George Fox and most of his associates that the Scriptures are the Word of God to those only who themselves partake of the divine illumination which enlightened the minds of the Scripture writers. It therefore became the practice of Friends to "spiritualize"—as they phrased it—the Biblical narratives, and whilst they did not contravene the general acceptation of the supernatural character of the Book and the plenitude of its inspiration, they interpreted such passages of Scripture as conflicted with their innate sense of righteousness, as having an esoteric hidden meaning, not intelligible to the unenlightened mind. Anything of the nature of rationalism was discountenanced, and such teachings of Scripture as appeared to conflict with the reader's sense of right and truth were ignored, or neglected, whilst stress was laid on those passages that best interpreted the opinions and the understanding of the individual.

It became, therefore, a habit with Friends to read favorite selections only. Texts for sermons were generally chosen by the ministers from the declarations of the prophets, or from the words of Jesus that best illustrated the intimate relation of the divine and the human. The dogmas of ecclesiastics found little favor with a religious body that exalted the Spirit over the letter of the Scriptures.

This unconscious, so to speak, mental protest of members of the Society of Friends against accepting the Bible as the "Word of God" was based upon an intuitive conviction of the quality of truth rather than upon an intellectual comprehension of the Scriptures obtained from a study of them.

As typical of this phase of religious development, the names of two Friends stand forth: Elias Hicks, in the early part of the nineteenth century, and Lucretia Mott, a generation later. As the prophets of old stood for the integrity of truth, as above church authority, these Friends founded their messages upon their spiritual realization of "thus sayeth the Lord." Their standpoint in religion was personal, not ecclesiastical. They read the Scriptures without the bias of sectarian interpretation, and found there confirmation of their innate convictions, in the spiritual experiences of earnest seekers after righteousness who put their trust in God. In their public ministrations theirs was as the voice of the prophet, "crying in the wilderness, Make ye ready the way of the Lord, make his paths straight." The memorable expression of Lucretia Mott's "Truth for authority, not authority for Truth," well represents her reliance upon the Word of God, found not in manuscript or book, but written large in souls that are in touch with the spirit of Jesus Christ.

In this atmosphere of Bible sentiment was I born, and half a century ago spent my boyhood, as a birthright member of the Society of Friends, in a community almost exclusively of Friends. In every family in the neighborhood the Bible was conspicuously in evidence. In some families there were daily readings of favorite portions of it; in others only on First-days was the Bible opened. It is doubtful if in the whole community there was a single person who, consecutively, had ever read the whole of the book.

Those were strenuous times in the lives of conscientious Friends. It was a time of disputation and intense antagonism between the opponents and the defenders of the system of slavery, then existing in the Southern States of America. The Church, in the main, either excused or justified the holding of slaves, quoting scriptural authority for it. Friends, intuitively, sympathized with the motives of the anti-slavery party, though not always approving of their methods.

The use of the Bible by the majority of the ministers of the Christian Church in the condonation of slavery, also (as they did) for the justification of war, doubtless greatly disturbed the confidence of Friends in the Bible's infallibility as a standard of what is "true for a man to believe and right for him to do."

Many Friends were in sympathy with William Lloyd Garrison in the sentiment expressed in his resolution offered to and adopted by the "Hartford Bible Convention" in 1853, as follows: "Resolved, That the Word of God is not bound either within the lids of any book, or any ecclesiastical edict, but, like its Divine Author, was before all books, and is everywhere present, and from everlasting to everlasting." Thus the philanthropic impulse of the Friend led him away from dogmatic Christianity. It was an emotional impulse rather than an intellectual perception that controlled him. The intellectual awakening was, however, at hand.

The nineteenth century may be truly termed a century of scientific investigation, scientific discovery, and scientific emancipation from error. Theories, physical, moral and spiritual, however intrenched by age, authority or popular regard, were fearlessly assailed and controverted, when newly-discovered evidence in any domain of knowledge showed their falsity. The investigations of geologists that brought to light indubitable evidence of the immense antiquity of the earth's structure destroyed the old faith in the teaching of the Church that the whole process of creation occupied but a period of six calendar days; and the demonstration of paleontologists that the human race has existed on earth during a time that can be measured only by geological periods changed the at one time general belief that man was created but a few thousands of years ago.

But more important still in the accumulated knowledge resulting from scientific study, was the conclusive demonstration that from the beginning the world has been subject to a law of orderly development, and that the human race is unique only in that it represents the latest phase of this developing plan of creation.

Once the clue to the order of creation was found,

"the course of nature was seen to be a rational course, and its end a moral end." The far-away God became an immanent God, and man was discovered to be, not the victim of a "fall" from original perfection, but the product of long ages of ascent from unintelligent and unmoral forefathers. And in the study of the process the psychologist, the moralist and the sociologist clearly discern the orderly manifestation of a "Power that makes for righteousness," over-ruling the development of human character.

Under this illuminating spirit the Bible was studied, reverently, by the most scholarly and intelligent Christian authorities, its origin traced, its order of development discovered, and its true character established.*

The Bible, legendary in its beginning, grew by gradual accumulations of traditions, legislations, manuscripts and records of righteous lives and deeds, not as by any miraculous dispensations of God, but as the religious work of earnest, sincere, conscientious men. Thus read, it represents the orderly, consecutive evolution of the spiritual nature of man, under most favorable conditions, and during thousands of years. It is exceedingly valuable as a book of religious experience because of its candor. It has also a value for integrity that no other record of the development of religion in man has, in that, during the many centuries, the utmost care has been taken to preserve the record unchanged, though in this respect it is not altogether immaculate.

In the legendary period, God is shown as an anthropomorphic Being, who is limited in intelligence, vacillating in purpose, vindictive in character, deceptive, cruel and subject to flattery. The Lord God speaks audibly to Adam, to Abraham and to Moses. He repents that he had made man, and, having destroyed all but one family of the race, sets his bow in the heavens as a promise that he will never do so again. He comes down to see the city and the tower built by the descendants of Noah as a refuge from his wrath, and confounds the speech of the builders to defeat their plans. He is represented as talking to Abraham and to Moses "face to face, as a man speaketh to his friend" (Exod. 33: 2), binding himself in covenants, by oaths, and by the patriarch is persuaded to withhold his determination to destroy a wicked people until his suspicions can be confirmed.

In these legends intelligent readers of the Bible recognize crude conceptions of the character of God held by man centuries of centuries ago. But out from his dimness of spiritual vision arises the majesty of Abraham, reverently seeking the will of God. We behold in him a man peaceable and generous to his relative and neighbor (Gen. 13: 8, 9), sympathetic for a transgressing people (Gen. 18: 20-30), full of faith in a power not of himself that over-rules the world for good (Gen. 22: 1). It represents the dawn of a faith that in the end shall overcome the world.

Moses, too, is a figure of the legendary period, around whom cluster the ecclesiastical legislation of centuries, as set forth in the Hexateuch. It is evident that contemporaneous with Moses very little of the so-called Law of Moses was known. A careful study of the book of Judges and the books of Samuel will convince one that the characters therein portrayed were either ignorant of, or regardless of, the Mosaic Law, and it is hardly to be supposed that such eminent characters as Samuel and David would deliberately disobey a sacred law. The God of Moses is represented as being angry and seeking to slay him (Exod. 4: 24). He is "the jealous" God, "visiting the iniquity of the fathers upon the children upon the third and upon the fourth generation." He is represented as demanding of Moses vengeance on the Moabites in a way that well portrays in their barbarity the crude ideas of God held by the people of Moses' time.

A peculiarity, however, of Israel's conception of God at that time, as Dr. Wellhausen observes, is that he is a God who "is a partaker in the life of man. As a God of justice and right He came to be thought of as the highest, and at last as the only power in heaven and earth" (Ency. Brit.).

To the student there are clearly discernible two streams of tendency in religious sentiment in the Bible, the priestly and the prophetic. Under the former there were built up the institutional religion that has its center in the holy sanctuary, surrounded by the God-appointed priesthood, at which place, and through whom only Jehovah makes known his will. Direct revelation to the people was not sought for by the great mass of them; so great was their faith in their spiritual leaders. Religion for them became a formal, liturgical ceremony rather than obedience to a moral impulse, felt and recognized by them as originating with God.

Under the prophetic idea of God, Jehovah is ever in communion with his people. "God's word was in mine heart as a burning fire," says Jeremiah. "The word of the Lord came unto me," say Isaiah and Ezekiel. Says Professor Robertson Smith, "No written book could satisfy the thirst for God's word, of which Amos speaks. God's word—not in a book—but in the heart and mouth of his servants, is the ultimate ideal as well as the first postulate of prophetic theology."

A study of the Bible clearly thus portrays the evolution of the spirituality of religion. On the one hand, we behold the priests' code set forth in the Pentateuch (most elaborately in Leviticus), with its utmost detail of the ceremonial law, and its answer to every quest of the soul, "Thus saith the Law of Moses." On the other hand, the prophetic spirit, inspiring men, not miraculously, but in the normal, divine order of development of soul life, to serve God in their day by breaking the thraldom of out-grown creeds with the "thus saith the Lord" of the higher Truth.

* In this connection it is gratifying to me to revive to our recollection that one of our Friends, an acknowledged minister of Philadelphia Yearly Meeting, David Newport, was one of the very earliest American authorities to publish a work on the true character of the Bible. It is a scholarly treatment of the subject, issued in 1861, in which the fallacy of the use of the Bible to sustain the dogmatic theology of the day is set forth.

Under the illumination of the prophetic spirit:

(1) The superior God among the many gods (Elohim) of the patriarchs, who received homage in the households of Israel for centuries, and whom Moses in the Commandments represents as demanding preference only over other gods, becomes to the Deuteronomist long after David's reign the one, only God as proclaimed in the grand anthem, "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thine heart, with all thy soul and with all thy might."

(2) The God of Moses, who in the Law is represented as taking pleasure in and demanding burnt offerings and sacrifices by fire, as elaborately set forth in Numbers and Leviticus (see Num. 28: 27 to 29: 13); to the prophets, disdains sacrifices and demands righteousness only as the essential service to Him. Says the psalmist: "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering" (Ps. 51: 16). Says Isaiah, speaking in the name of the Lord, "I delight not in the blood of bullocks or of lambs, or of he-goats" (Isa. 1: 11). Inquires Micah: "Wherewith shall I come before the Lord? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? What doth the Lord thy God require of thee but to do justly, to love mercy, and to walk humbly with thy God?" (Mic. 6: 6-8). What language could be more condemnatory of an antiquated rite than that of Isaiah (66: 3), "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol."

(3) The jealous God who visits the iniquity of the fathers upon the children, according to the cult of Moses, and under which, in Joshua's time, the children of Achan were burned with fire for their father's sin (Josh. 7: 24, 25), in the more developed spirituality of the Deuteronomist, declares: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." And, in the clarified vision of the "Beloved Son," he is represented as a Father, of infinite forgiveness; and is typified by the good shepherd, who leaves the "ninety and nine" to seek and to save the one that is lost.

(4) The God of visible form, after whom Jacob named a place "Peniel," because he had there seen him "face to face," and whom Moses saw from a "clift of a rock," becomes to the diviner vision a "spirit" (as revealed to the woman of Samaria), to be met with and known in the kingdom of heaven that is within. For, says the apostle John, "No man hath seen God at any time; if we love one another, God dwelleth in us because he hath given us his Spirit" (1 John 4: 12).

(5) The changeable and capricious God, who "repented that he had made man" (Gen. 6: 6), "repented of the evil he had thought to do unto his people" (Exod. 32, 14), repented "that he had sent a pestilence" upon Israel (2 Sam. 24: 16), repented that he had made Saul king (1 Sam. 15: 5), is later shown as unchangeable. "God is not a man that he should lie," says Balaam to Balak, "nor the son of man that he should repent" (Num. 23: 19), and the apostle James speaks of him as "The Father of Lights, with whom there is neither variableness nor shadow of turning" (James 1: 17).

(6) The God of war, who led Israel to victory, who directed Joshua and David in their conquest of the Promised Land, and whose glory as a warrior is depicted in the ancient "Book of the Wars of Jehovah," of whom David sings, "He teacheth my hands to war" (2 Sam. 23: 35), in the evolution of a better conception of his character is revealed by the prophet as "a judge among the nations, who shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4; Mic. 4: 3).

(7) Finally, the God who could be approached only through a mediator, as Moses, to whom the people said: "Speak thou with us and we will hear: but let not God speak with us lest we die" (Exod. 20: 19), and whom the Israelites regarded with such fear and dread that they dared not breathe his name—(the ineffable name, YHVH), becomes with the prophets a Friend, a Counsellor, "A very present help in time of trouble" (Ps. 46: 1), and is portrayed by our great spiritual leader, as our Father, whose kingdom is within, and with whom we (as did he), may become one. "Sanctify them through thy Truth; that they all may be one, as thou, Father, art in me, and I in thee; that they, also, may be one in us; that the love wherewith thou hast loved me may be in them."

Friends who read only those parts of the Bible that correspond to their own views, or who read the book without intelligent reflection, lose the knowledge of God that has been given by him to his people in past generations, as they were able to understand. He who gave unto the world the new gospel, as we term it, did not ignore the old, for he said, "I came not to destroy but to fulfill the law." Nor yet did he declare the whole Word of God that shall be, for he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the spirit of truth is come, he shall guide you into all truth."

Summing up: the Bible is the history (running through thousands of years) of a people earnestly searching for Truth; or, the history of the moral and spiritual development of a people who were eminently loyal to the spirit of Truth resident in their own souls.

As this history records the experiences of such sons of God during myriads of generations, it possesses a value for the promotion of righteousness on earth greater than any other human record. The glory of the Bible is its sincerity, its faithful representation of the struggle, ever going on in souls that are loyal to God, to grow in righteousness. Quoting John Wilhelm Rowntree, "The slow evolution of worship from the dread of the strong to the adoration of the righteous, is a story of surpassing interest, for it tells not merely of man groping after God, but of the Father seeking his children. The development is not, in-

deed, without interruptions. Again and again there is a stumbling on the altar stairs. We see simple faiths elaborated and overlaid with ceremonial, until their life departs and the gaudy vestment alone is left."

But, forever,

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

In the Bible we behold the development of human character under the stimulus of an Eternal, Unchangeable, Immanent and Indwelling Power, designated by the prophets as "the Word of the Lord," and by Jesus Christ as "the Spirit of Truth."

Intelligently studied it is clarified of its seeming mistakes of judgment, contradictory statements and immoral teaching. We do not wonder that the Hebrews of Moses' time made slaves of the Canaanites and justified the act by the statement that Jehovah had put these under the ban, "Cursed be Canaan." We learn from the same Bible the evolution of the purer religion that recognized the universal brotherhood of men in the universal Fatherhood of God, and we marvel that in the nineteenth century human slavery was defended by ministers of Christian Churches, and that taking human life by the State, and declaring war by the nation, find still excuses in quotations from Mosaic legislation, even by those who regard the message of Jesus Christ as good authority in showing the way to a knowledge of truth and of communion with God.

We find in the ancient records of the Bible, that which investigation has discovered among all nations and peoples—that history, morals and religion arise in myth and legend; that superhuman heroes characterize the childhood of every race, and that supernatural experiences come to undeveloped intellects. We do not marvel at this; we do wonder that there are still extant some Christian teachers who would have mankind accept the ethics of Moses and put their trust in his conception of God, instead of opening their souls in the faith of Jesus Christ to the love of our Father whom he revealed.

In the light of his gospel we shall find the Scriptures are not a resting place for the soul, a Lethean atmosphere where the conscience may be satisfied with feeling "soul take thy rest," thy Father shall make thee whole, but that they are rather a nursery of the spirit, full of stimulating influences and inspiring evidences of the way in which men have found God. He who goes to the Bible to find his spiritual life there will be disappointed, but he who reads it with a discerning spirit will not fail to find in the records of the lives of a multitude of seekers after truth, struggling to emerge from spiritual darkness, an instructive lesson and an inspiring stimulus that can be found in no other book nor be taught in any better way.

Blessed are they that do not "stumble on the altar stairs," but keep the eye single to the revelation of Jesus Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." (1 John 3: 2.)

Jesse H. Holmes, Swarthmore, Pa.: It was not surprising that men read and studied the Bible under the influence of the older view that it was a talisman, a supernatural institution, by means of which they could gain certain powers, certain ends, that could not otherwise be gained.

One who retains that view will be sure to read and study the Bible. It, of course, has close relations with the time when men were forced to believe, or undertook to believe, even absolutely contradictory things—both of them if they found them there. It was the point of honor in early mediæval times, and, indeed, perhaps further on than that, to believe both that the world was created in six days (as our friend has quoted), and also that it was created in one day —to believe both of those things; and that was accomplished, reminding one somewhat of the Alice in Wonderland story, where she affirmed that by long practice she had succeeded in believing several impossible things, even, by practicing before breakfast. That attitude of mind is inevitably and forever gone for most people. I do not believe it is possible that that attitude of mind will return unless there shall come some new great catastrophe, starting men over again in their ways of thinking.

From whence, then, shall we derive interest, if not that we can gain some special supernatural power, if not that we can use it as a talisman, a kind of mechanical uplift? Then what? Certainly, friends, it must be, must it not, from that which has so frequently been pictured to us to-day, from the point of view that it is historical, from a realizing sense that probably in no other documents available for our use can we so well see the growth of human idealism, the growth of the knowledge of God, of a sense of God among men. One of the curiosities of the Bible shows itself in the opposition that has been mentioned between the priest and the prophet. The priest, whose whole attitude was condemned by the prophet, was yet forced by the circumstances of his faith to preserve the teaching of the prophet which condemned him and pass it on down to our time; the priest who was offering sacrifice, who was shedding the blood of thousands of rams, who was offering up his formal prayers and burning his incense, was obliged, by the necessities of the situation, to preserve the teaching that said, "Bring no more vain oblations; your new moons and Sabbaths, your calling of assemblies, they are a weariness to me; and when ye make long prayers I will not hear; I will turn my eyes from you when you hold up your hands to me." These things they were obliged to preserve and pass on to our time that we might see how the one influence and power of God acting on the soul of man was forcing it upward and onward, even in the midst of its own ignorance and iniquity. . . . And we see the same thought in the mediæval preservation of the teaching of Jesus. In our so-called Christian countries, where we are extending our navies and sending our armies to conquer foreign peoples, the very churches that support such policies are nevertheless holding on for the generations to come to those teachings which condemn the whole action on which they

are based. All these nations which are builded upon force, including our own, are preserving and teaching and preaching (without knowing the meaning of them, apparently) these teachings that condemn the very force on which they are built and by which they are preserved.

Even among ourselves we see a power that is not making for righteousness, a power that is urging, I believe, these evil tendencies in human nature, these brutalizing ideas that have still maintained themselves in our natures; but nevertheless by this instinct, by this power of God upon us, we are holding on to this higher teaching, passing it on to the time that is to come. Yes, we are feeling daily, yearly, and by the decades and centuries, more and more the pressure of them upon us; until I believe the day will come when consistency—if we come to care more for consistency—when consistency will force us to take an attitude more in keeping with our teaching; and we will keep on teaching it until we will so believe it that we cannot help living it.

Edward H. Magill, Swarthmore, Pa.: The Bible is appropriately called Biblos, the book; and for us Friends, as for many, many others, the Bible is the Book of books. No one book ever has appeared in the world, or is likely to appear, that within the range of one single volume contains so much that is of value to the human race.

It was written for a certain purpose; it was written by a certain people; and that people was the people whom too many of us who call ourselves Christians have allowed ourselves to persecute, the Jewish people. The Old Testament is the Jewish Testament, and it was written for a certain purpose; and when we are told that in the beginning the Lord created the heavens and the earth, that literally taken means this: in the beginning the heavens and the earth were created by one God, and by only one God. That is the language; that is what that language means. One God, no more. The Book, the Old Testament, was written, prepared by the Hebrew people, on purpose to show that they represented not any more than a single God, and they represented not polytheism, the earlier history, but monotheism—monos, one; Theos, God: monotheism, one God. It was written for that purpose; and too many have allowed themselves to study the New Testament, calling it the Christian Bible, and disregard the Old.

Did our Master tell us so? "Study the Scriptures," he told them; "Study the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Of me. Of whom? Of Jesus Christ, the speaker. "Of me." "Study the Scriptures." Did he mean study the New Testament? There was not any New Testament in that time. He meant study the Old Testament. That is what he meant, and nothing else. He meant that the teaching of the Old Testament was, that there was but one God that made the heavens and the earth. To be sure, the Jewish people thought of a different kind of God from that which was taught by Jesus Christ in this new dispensation; that is, of a God of vengeance, a God that ruled the earth like a king and sat upon a throne, instead of being a kind and a loving and a beneficent Father to us all, his children. That is what Jesus taught us; and we think it is quite important to study the history of all the development of the race through those early years, and then realize better what it has reached in modern times.

Albert T. Mills, Decatur, Ill.: As a student of the Bible, Christianity and of religion, I have been interested to note that seven of the nine justices of the Supreme Court of the United States have been graduates of Christian colleges; that out of the eighteen of the twenty-six Presidents of the United States sixteen have been graduates of Christian colleges; of the twenty-six masters of American literature, seventeen have been graduates of Christian colleges; that two-thirds of those men who have assumed a prominence in affairs sufficient to be named in "Who's Who in America," have been graduates of Christian colleges. At the very end of the paper this evening a suggestion was made of the importance of our considering the dealings of God with man, and a helpful suggestion made that "Blessed are those who become the sons of God." History, it has been said, is the record of its great men. This is a material age, although many are striving to become powerful and wise; yet the statistics which are at hand seem to impress us that those who study the Bible in those institutions which admire the Bible for its literature, which emulate the lives of those men of ancient history, are those which are becoming great and whom we will write on our pages of history as the great sons of America, as the men who may be called the blessed sons of God.

Hannah M. Thompson, Wilmington, Del.: Many of us who have not been taught from childhood in the knowledge of the Bible have sometimes thought that it was too hard work; that it was too great a work for us to undertake; but I would ask that we each of us do our part the coming year, that we each of us do something more than we have done, both in our own work at home, and in our Society work, to make ourselves better students of the Bible. I feel that I am not wrong in saying that there are a large number of our members throughout the country who have but little knowledge of the Bible, who never read it and never study it. And I believe that we must gather inspiration from such occasions as this to do better.

Ellwood Roberts, Norristown, Pa.: It is one of the greatest glories of the Society of Friends that it began the work of demolishing the superstitious reverence for the Bible which existed at the time of its origin, and taught its own followers and those around them the true reverence for it which we hold to-day.

George Fox told the persecuting priesthood, when they quoted the Scriptures to his disadvantage, that they knew nothing of what the Scriptures meant; that in order to understand them they must get into the spirit in which they were written. And so it seems to me, friends, we must get into the spirit in which they were written to understand them properly to-day.

(To be continued next week on page 17 of the Supplement.)

cessive evaporation. He addressed himself to the task of controlling the evaporation from the soil. *The World's Work* for Eighth month, in a most interesting article by Herbert Quick, gives the details of his methods, and the results in grain and vegetables and fruits, of what has come to be known as the "Campbell system of dry-farming." Like all innovators, he has worked against skepticism and ridicule, but the successful results of his patient efforts are making their way, and bringing about the belief that the Campbell method is "the salvation of the dry belt." The man who secures to each rain-drop its full effectiveness ranks with the man who makes two blades of grass grow where one grew before.

THE COMMITTEE ON ADVANCEMENT OF FRIENDS' ASSOCIATIONS.

[This is a standing committee of the General Conference of Friends' Associations, which includes in its membership now nearly all the Associations of our seven yearly meetings.]

At the meeting of the Executive Committee of the General Conference of Young Friends' Associations held last spring, a committee of seven was appointed to be of assistance to Associations in whatever way possible. This committee feels that help in the matter of making programs would be acceptable. Consequently it would make two announcements.

First.—The experience of a few Associations shows that a successful program for the winter's work may be based upon an outline course of study on "Practical Philanthropy," prepared by Prof. Carl Kelsey, of the University of Pennsylvania.

Second.—To give wider choice, the committee has recently published a similar syllabus on "American Race Problems," written also by Prof. Kelsey. Either of these may be obtained from Eliza H. Worrell, Y. F. A. Building, Fifteenth and Cherry Streets, Philadelphia, Pa., at the price of 5 cents per copy, or 50 cents per dozen, postage extra.

These little booklets outline their respective subjects, ask questions, and give references to places where information may be found. Associations using them will find it necessary to buy a few books, costing at least $5.00. The committee feels that these books, which are standard authorities, will be a good investment.

A sample copy of the new course on American Race Problems is to be given to each Association. Many of these were given out at the Conference, and Associations not represented there will be reached by mail.

The committee hopes that these courses will be widely used, and it feels that interest and profit must come from honest work on such vital up-to-date subjects.

It has, further, three requests to make:

First.—That Associations will recognize the aid given and received by visiting around. To further this, each secretary is asked to send to the editors of THE INTELLIGENCER an announcement of the times and places of their meetings. Much inspiration will be received and given if each Association will have some of its members visit all the Associations within reach.

Second.—The best of the papers prepared for an Association can be of value in a wider field. Requests come frequently from isolated Associations for such papers. The chairman would be glad to receive copies of the really good papers which may be presented during the winter.

Thirdly.—The committee invites correspondence from any Association member who is troubled about the work. It cannot guarantee aid; it can merely hope that by working together our Associations may be made better and stronger.

GEORGE A. WALTON, Chairman.

Address care FRIENDS' INTELLIGENCER.

THE SOCIAL EDUCATION CONGRESS.

[To be held in Boston, Eleventh month 30th to Twelfth month 2d, 1906.]

This proposed Congress is the outcome of the deliberations of the Social Education Club, of Boston, the membership of which is made up of persons active in the various fields of educational work, who believe that the time has come when the need of increased efficiency in social and industrial training should be presented more directly to the whole community.

A number of educational organizations, including the Massachusetts State Teachers' Association, will hold meetings in affiliation with the Congress.

The convention has been so planned that the best thinkers along the lines of social and industrial education may be heard, and that there may be a free exchange of ideas and experiences on certain vital matters.

Two classes of meetings will be held: General mass meetings, in Tremont Temple, for formal addresses by eminent speakers, on the following general topics: Friday afternoon, "Education for Citizenship"; Friday evening, "The School as a Social Organism"; Saturday afternoon, "Industrial Education"; Saturday evening, "The School and the Family"; Sunday evening, "The Education of the Conscience."

Section meetings, in the mornings, for briefer and more technical addresses by specialists, with opportunities for free discussion. Among the section topics will be: "University and School Extension," "Special Classes for Defectives," "Special Classes for Troublesome Children," "Industrial Education," "Commercial Education," "Self-organized Group Work in the Schools," "Social Training in Infancy and Early Childhood."

The Congress will be convened on Friday morning, November 30th, 1906, at Tremont Temple. Additional details concerning it will be furnished upon application to the corresponding secretary, Frank Waldo, Room 16, Rogers Building, Massachusetts Institute of Technology, Boston, Mass.

Religion is an ethereal thing, so personal and sacred that every fine soul holds it to be a matter between himself and God.—*Theodore T. Munger.*

SALEM QUARTERLY MEETING AT WOODSTOWN.

Owing to the absence at Mountain Lake Park Conference of so many of the usual attenders of Salem Quarterly Meeting, there was a feeling in many minds that the meeting on Fifth-day, Ninth month 6th, at Woodstown, N. J., was not likely to be a very satisfactory one, either as to attendance or interest. But the attendance, although not what it usually is, was very good, indeed; and it was the testimony of many that the meeting was, spiritually, a most favored one.

Several visiting Friends were with us from Philadelphia and elsewhere, and their company was very acceptable. Mary Singley, of Norristown, Pa., gave forth a message of loving counsel and encouragement. Joseph Miller, Joseph B. Livezey, Emily R. Kirby (in prayer) and others gave as was given unto them.

At half-past 12 o'clock the meeting for worship closed, and the business session began.

Both clerks being absent at Conference, Charles D. Lippincott and Louisa Powell were appointed to serve for the day.

Answers to the three queries considered at this time were presented from each of the four subordinate meetings.

A committee appointed at the last quarterly meeting to nominate a new committee to take the place of the Visiting Committee, and also to outline plans of work, reported that the new committee shall be known as the Committee for the Extension of Christian Work. Meetings are to be visited on First-days as formerly, but conferences may be held, First-day Schools and Young Friends' Associations visited, and any kind of Christian effort engaged in which shall seem to give promise of extending our religious influence both within and without the bounds of the Society of Friends. The report was united with.

A report was received from the Boarding Home, which showed a most encouraging and satisfactory condition of affairs there both financially and otherwise.

At the conclusion of the meeting a bountiful lunch was served in the very convenient new building back of the meeting house by the ever hospitable Friends of Woodstown.

DUANESBURG HALF-YEARLY MEETING.

Duanesburg Half-Yearly Meeting was held at Quaker Street, New York, on the 19th and 20th of Eighth month.

On First-day morning the meeting was quite largely attended, considering the little handful of Friends resident here, some people driving five or six miles to attend. As usual at this time, the minister of the near-by Christian Church, and many of his congregation joined with us in worship.

Our friends La Vergne Gardner and wife, from Poughkeepsie, were with us. He expressed much pleasure at the unity of spirit and good fellowship existing between the two religious organizations at Quaker Street. In the morning service our thought was turned to that "Light which lighteth every man that cometh into the world." The joy and gladness and beauty of a well-ordered life divinely led, was pictured before us. One striking thought was the fact that as we face the outward sun all shadows fall behind us, and likewise in the spiritual, if we face the Sun of Righteousness, or, in other words, allow ourselves to be brought into the light of divine truth, and turn continually towards all that is good and true and beautiful, then the shadows of life—those things that vex and annoy, and even afflictions that are hard to bear—will fall behind, and will not darken our lives, because we shall rise above them, and the Sun of Righteousness shall shine with healing in his rays.

The thought of service to others was emphasized in this beautiful quotation from Whittier:

> "If there be a weaker one,
> Give me strength to lead him on.
> If a blinder soul there be,
> Let me lead him nearer Thee."

Even a larger audience greeted La Vergne Gardner on First-day evening at the Christian Church. His kindly, sympathetic nature attracted the young people, and his heart went out to them in tenderness of feeling and strong desire for helpful service. He was thus enabled to make clear and plain the practical truths essential to a Christian life in a manner that was helpful and inspiring, and we trust was fastened in some minds as a "nail in a sure place."

On Second-day morning our little company of Friends gathered for worship and the business of the meeting. In the silence that preceded helpful words were spoken, giving added strength and encouragement. The assistant clerk being absent, Marcia C. Powell was appointed for the day. The usual routine of business was taken up, and several committees were appointed for different lines of work. At the close a minute was made expressing thankfulness for the company and labor of our friends, and the added strength and uplift derived from these meetings and the social mingling as well. M. J. H.

A WOOLMAN PILGRIMAGE.

I went from home to Rancocas, N. J., on Seventh-day, 25th of Eighth month, with a concern to attend our Friends' Meeting there First-day morning, and to appoint a public meeting in the afternoon, to read an essay on "The Life and Character of John Woolman," which I had written, intending afterward to attend Burlington Quarter at Mt. Holly and Bucks Quarter at Falls, all of which I accomplished, greatly to my satisfaction and I think spiritual benefit. I desired to get the people together without distinction of sect to hear about John Woolman. In this I was in a measure successful. I called on the young Methodist minister and wife (lately married), and on some of all the branches of Friends (three branches of them, two meeting in Friends' house at the same hour First-day morning, with partition between, and one in their own private house just across the street from the meeting house; so they are divided, but not far

apart.). All received my call kindly and hospitably. The young Methodist gave notice at their morning service, and several of his flock attended, and his wife did also; and he would too, but had a meeting of his own to conduct. As many of the Orthodox Friends as our branch (I think) attended, and several who do not attend any place of worship; so we had the two branches of Friends and the Methodists, two Episcopalians and others not attenders of any worship, and had a good meeting, very quiet and attentive. My reading was mostly from John Woolman's Journal and from Whittier's introduction to it. I was kindly entertained in Rancocas by Orthodox Friends, and there was no separation there; love united us. The grandmother two days before celebrated her 93d birthday, though feeble in body, yet retaining her faculties remarkably. This family are descendants of Jonas Woolman, brother of John.

Second-day, 27th, I attended the meeting of ministers and elders at Mt. Holly. It was a very rainy day, and the meeting was small. There was interesting discussion as to the desirability of continuing these meetings. Granville Leeds took me to his home for the night. He lives on the old Woolman farm; his house about one hundred yards from the spot where John Woolman was born. Granville Leeds is a grandson of Granville Woolman, and is descended from Samuel Woolman, brother of John. There were twelve or thirteen children, and many of their descendants are now living in Burlington County, bearing different names. Granville Leeds now has the original deed of the farm of six hundred acres, dated 1685. He has also a cane made from a timber of the first house. He has also two photographs given to him by Watson Dewees, who took them at York, England—one of the Priestman house, where John Woolman died; the other of John Woolman's tombstone. Granville Leeds's farm of one hundred acres is now covered with the finest fruit, both large and small, and at times forty pickers are employed. His daughter Gertrude took me to Mt. Holly Third-day morning, the 28th, to quarterly meeting, taking along some of the most beautiful and largest peaches I ever saw. It was a good quarterly meeting, well attended, and the vocal service seemed highly appreciated by a very attentive audience. Keziah Wilkins, Ernest Cottrel, Franklin Haines and I shared in this. At a meeting called at 3 p.m. I again read my "Life and Character of John Woolman."

A most interesting part of my John Woolman pilgrimage was in Bucks County, attending Bucks Quarter, at Fallsington, and meeting with several of the direct descendants of John Woolman there. But I fear getting my letter too long. D. Ferris.

301 West Street, Wilmington, Del.

Look, how far people obtain victory over those evil dispositions and fleshly lusts they have been addicted to, so far they are truly saved and are witnesses of the redemption that comes by Jesus Christ.—*William Penn, from "No Cross, No Crown."*

DENMARK YEARLY MEETING.

From information gleaned from Friends in Denmark, in particular Ida Beck, of Copenhagen; Walter Morice, of Northampton, sends us the following details of the annual meeting.

As arranged last year, the meeting was held in Copenhagen on the 15th and 16th [Seventh month], and was attended by a large portion of the membership from Veile, Hinnerup, Aalborg, and Sæsing, in Jutland, besides the three or four families resident in Copenhagen. Meetings for worship were held on First-day, the 14th, in the lecture hall of the mission hotel, to which the public had been invited; the attendance was good, especially in the afternoon. John Orr Green, from Ireland, was present, and his vocal prayers and exhortations were felt to be a blessing. G. Guldbrandsen, of Veile; J. Marcussen, Christian P. Baekgaard, of Aalborg; Johanne Morsing and Ida Beck, of Copenhagen, also took part acceptably in the vocal service.

The business meetings were held next day at the house of Johan Marcussen. Christian Baekgaard expressed his gratitude and that of the meeting to John Orr Green for his continued loving interest in the welfare of Danish Friends; and Johanne Morsing said that the love which had prompted our dear Irish Friend to undertake the long journey in his old age was greatly needed in Denmark. Letters were read from our aged Friend Daniel Lassen, of Slagelse, in Zealand, and from J. H. Schnor and his wife, of Aarhus, expressing regret at being unable to attend; also from the Continental Committee in England, a cheering and encouraging letter. The Corresponding Committee referred to its work in circulating the eleven Peace tracts lately issued in Danish by W. Morice, with the aid of Ida Beck as translator. The work of the committee had mainly consisted in correspondence with J. Marcussen, who has travelled and held meetings in Jutland, and in the fishing villages in North Zealand, where the enunciation of the spiritual principles of Friends had been well received.

The results of the agitation for the abolition or limitation of oaths are not yet visible. The proposals for this object have passed the third reading of the Lower Chamber of Parliament, the Folkething, but have been shelved after the first reading in the Landthing, or Upper Chamber. Respecting the labors of J. Marcussen and others to obtain freedom from compulsory military service for those who feel conscientious objection thereto, Ida Beck stated that the sect called Adventists had appealed to the late King of Denmark on behalf of the young men of their connection, and had been advised to apply to the Minister of War when any of their young men reached the age at which they were bound to present themselves for military training. Steps would then be taken either to put such young men on the hospital staff, or they might be quietly exempted from service. G. Guldbrandsen added his experience in past years in this matter, and urged that the Society should send a deputation to appeal for exemption of our young men from military service. J. Marcussen, P. C. Hildstad,

of Hinnerup, and other Friends took part in the discussion, the matter being one of the most vital importance for the future of Quakerism in Denmark. Too many of the young men of the Society have severed their connection with us from this difficulty when they have arrived at the age of manhood.

In connection with a prospect of further religious service, John Orr Green pointed out that although J. Marcussen has for years been regarded as a minister amongst us, Danish Friends had never recorded him as such. J. Marcussen said that, although such a declaration would be of no consequence in Denmark, yet it had its significance to Friends travelling in the ministry. After consideration, the annual meeting decided to acknowledge Johan Marcussen as a minister.

The annual meeting concluded with prayer and thanksgiving for the manifestations of the presence of the Holy Spirit, and for the kind agencies that had greatly helped to secure the comfort of those attending. The meeting next year is to be held at Veile, at the usual time in Seventh month.—*The Friend* (London.)

TOBACCO AT SWARTHMORE.

We are sorry to prolong the subject in regard to Swarthmore College faculty deeming it expedient to tolerate the use of tobacco by its students, yet we feel impelled to give some expression to the subject which must claim such general interest. While we would cherish liberty in its broadest sense, we should be willing to sacrifice much (if need be) to insure the subjugation of the material senses for the more perfect freedom of the higher ideals. May not institutions, as well as individuals, for the sake of the greater number, be called upon to sacrifice in this way? What is the record of the past worth if we cull nothing from its experiences? We all know the use of tobacco has served rather to enslave and subjugate the higher ideals of purity and virtuous energy to its own level, and in generating habits of its own class.

We know of many deeply concerned parents and sons who were pleased to allude to Swarthmore College as an institution meaning more than scholastic attainment, who could not avail themselves of its opportunities, and have striven valiantly and been made willing to sacrifice otherwise desirable comradeship all through their preparations for maintaining a higher standard of usefulness, and have been made better and stronger instruments for service by so doing. Now they are not sorry that they were preserved from adverse influences. Is there not danger of our extensive liberality (in other ways as well as this) becoming a serious stumbling block for other concerned religionists, as well as our own, to surmount? Did Thomas Jefferson deem it expedient to forego all rules of law and order for the citizens of United States that they might have the opportunity to learn self-government?

In conclusion, I would say to the college officers, for the sake of the Christ we all wish to serve, do not forget the lesser communities. You are in a position to influence largely, in comparison with those which each of your pupils must represent, some of whom will be just as eager to refer to your leniency toward evil as to your practice of virtue.

One Who is More Than Sorry.

East Toronto, Eighth month 30th, 1906.

QUERIES FOR INDIVIDUAL FRIENDS.

Martha B. Baker is writing for *The Friend* (London) a series of articles for the purpose of arousing young Friends to action. She lovingly puts the following queries to any who are saying that there is no opportunity for them to work for the Society:

"1. Have I really at heart the good of the Society to which I belong?

"2. Do I plan out my life so as to allow time to help in the Society's work?

"3. Am I willing to do anything that presents itself to me as likely to help the meeting I attend?

"4. Is there anything at all that I can do to help?

"5. Do I care more for what people say or think of me than for what is my duty to God and the Society?

"6. Am I ready to begin at once?"

AN ANNUAL SUPPLEMENT TO THE DECALOGUE.

Our social organization has developed to a stage where the old righteousnesss is not enough. We need an annual supplement to the Decalogue. The growth of credit institutions, the spread of fiduciary relations, the enmeshing of industry in law, the interlacing of government and business, the multiplication of boards and inspectors—beneficent as they all are, they invite to sin. What gateways they open to greed! What fresh parasites they let in on us! How idle in our new situation to intone the old litanies! The reality of this close-knit life is not to be seen and touched; it must be thought. The sins it opens the door to are to be discerned by knitting the brows rather than by opening the eyes. It takes imagination to see that bogus medical diploma, lying advertisement and fake testimonial are death-dealing instruments. It takes imagination to see that savings-bank wrecker, loan shark and investment swindler in taking livelihoods take lives. It takes imagination to see that the business of debauching voters, fixing juries, seducing lawmakers, and corrupting public servants is like sawing through the props of a crowded grandstand.—*E. A. Ross, in the Atlantic.*

It would seem as if Christianity were losing the protection of dogmatic metaphysics and must live, if it live at all, by the help of no extraneous supports, but by its own inherent vitality; must endure, if it endure at all, as a religion not proved true by theological argument, but proving itself true in the lives of individuals and of nations.—*From "The Religion of Christ in the Twentieth Century."*

BOOKS AND READING.

One of the most interesting features of Professor Thomas F. Hunt's recent book, "How to Choose a Farm," is, oddly enough, the one point in the work that has been adversely criticised. A considerable portion of the book is devoted to brief descriptions of the farm lands in various sections of North and South America, with statements as to their general character and agricultural value. A metropolitan critic objects that one man cannot possibly know the entire cultivated area of the Western Hemisphere, and that therefore Professor Hunt's book is unreliable. The truth is that while Professor Hunt traveled extensively in the preparation of his book, he did not rely entirely on his own knowledge, but enlisted the co-operation of at least one or two advisers in each section described. This portion of the book is therefore a compilation of the views of specialists, rather than the result of the author's unaided observation. While Professor Hunt assumes responsibility for the entire book, he does not claim omniscience. (The Macmillan Company, New York.)

The attitude of the newspaper writers towards Mr. John Spargo's recent book on "Socialism" (published by the Macmillan Company, New York) is a sign of the great change that is coming over this country in its relation to social questions. It is not so many years since calling a man a Socialist was very nearly equivalent to labeling him an Anarchist and an associate of criminals. The difference is seen in the respect with which nowadays such Socialists as Mr. Spargo, Mr. Ghent (author of "Our Benevolent Feudalism," etc.), Mr. Hunter (author of "Poverty"), and Professor Giddings are listened to. Whether or not Socialism is gaining politically, it is at least recognized now as a scientific doctrine, the advocacy of which no longer proves one a social outcast.

Prof. Andrew Stevenson, of Canada, is remembered by those who attended the Toronto Conference as reading a paper on "The Teacher as a Missionary of Peace." We welcome his new booklet, "Selections from the Nature Poets." (Toronto: Morang & Co.) The introduction from his pen, and the fitting choice he has made from English, Canadian and American poets of nature, prove Professor Stevenson a helpful guide to the literature of the outdoor world. So many of our schools are satisfied with dry botany and geology, with little attention to developing the child's imagination through poetry, that every teacher should ponder the editor's words: "Nature Study [as mere elementary science] will be so far a dismal failure as a means of education if it does not quicken the sense of beauty in our young people, thus increasing their sources and means of simple happiness and giving them a refinement of feeling and a joy in living which they would not otherwise possess."

The little book of more than a hundred choice nature poems may be had from the publishers at fifteen cents a copy.

IN SWARTHMORE MEETING.

Though Swarthmore's children wander wide,
In memory they cherish still
The quiet Meeting-house beside
The grove on Swarthmore's peaceful hill.

In this still home of quietude
The worldly spirit fades away;
To sober thought we frame our mood
Here on each tranquil Sabbath day.

No ritual these precincts know,
Unless it be when yonder trees
Responding to soft winds that blow
Chant forth their leafy litanies.

And though no organ shake the air,
No hymns uplift melodious words,
Yet wandering breezes hither bear
The anthems of the happy birds.

And here in musings deep and true
Communing silently apart,
We dedicate ourselves anew
And feel a quickening of the heart.

O rich the many offerings brought
And yielded on the listening air,
The poet's pure immortal thought,
The sage's precept large and fair!

And rich the messages of truth
From riper souls among us here,
Sweet words that still the doubts of youth
And point the path of duty clear.

What seeds of good those words may be
In this retired and holy time,
Amid so fair a company
In life's receptive, ardent prime!

Though Swarthmore's children wander wide,
In memory they cherish still
The quiet Meeting-house beside
The grove on Swarthmore's peaceful hill.

—*John Russell Hayes, in "Swarthmore Idylls."*

BIRTHS.

ROGERS.—At Medford, N. J., Eighth month 8th, 1906, to Walter J. and Gertrude E. Rogers, a son, whose name is Robert Josiah.

DEATHS.

COFFIN.—In San Francisco, Cal., Eighth month 28th, 1906, aged 68 years, Mary M., widow of Robert A. Coffin, and daughter of David L. and Eliza C. Finch; formerly an active member of Chatham Monthly Meeting, New York.

FLETCHER.—In New Burlington, O., Ninth month 1st, 1906, after a severe illness of two weeks, Daisy Young Fletcher, youngest child of William and Mary E. Young and granddaughter of David L. and Eliza C. Finch; formerly an active member of Chatham Monthly Meeting, New York.

FLETCHER.—In New Burlington, O., Ninth month 1st, 1906, after a severe illness of two weeks, Daisy Young Fletcher, youngest child of William and Mary E. Young and granddaughter of Thomas and Mary Young, aged 3 years and more than three months. A lifelong member of Miami Monthly Meeting, O.

HARLAN.—Entered into rest, Eighth month 31st, 1906, at her home in San Diego, Cal., Martha Way Harlan, in her 61st year. Deceased was a daughter of the late Chalkley and Sarah Mendenhall Way, of Hamorton, Chester County, Pa. She married J. Comly Harlan in 1877, and settled in Ohio. There they were members of West Monthly Meeting of Friends. In 1889 they moved to Texas, and in 1901 to California. They had three children. Two of them and her husband and three grandchildren survive her. Her sister, Hannah Way Mendenhall, is the only remaining one of the family, and now resides in West Chester. Mrs. Harlan had a complication of diseases, but

was a patient sufferer. Her persevering, faithful efforts to live a right life endeared her to her family. May her influence long live in her children.

PENNIMAN.—From internal hemorrhage, while bathing, at Alta, California, Eighth month 30th, 1906, A. Warren Penniman, aged 17 years and 8 months, son of Russell S. and the late Ellen Griscom Penniman. The funeral was from his father's home, Berkeley, California, Ninth month 2d, 1906.

SHUTE.—In Waynesville, O., Eighth month 18th, 1906, of tetanus, caused by having two fingers mashed, James Shute, formerly of Richmond, Ind., son of Charles and Ruthanna Gau Shute, aged 42 years. A member of Miami Monthly Meeting, O. A loving husband and father has been called from works to rewards.

SUTTON.—At his home, Brooklyn, N. Y., Eighth month 28th, 1906, Joshua W. Sutton, eldest son of Henry and Hannah W. Sutton; a member of New York Monthly Meeting.

WALTON.—At Champaign, Ill., Ninth month 2d, 1906, J. Bernard Walton, in the 69th year of his age. He was the son of Dr. Nathan and Eliza Walton, of Gum Tree, Chester County, Pa. He resided in this neighborhood until 1874, when he removed to Illinois with his wife (Annie M. Pyle) and three sons, all of whom survive him. He held a birthright membership in Fallowfield Monthly Meeting.

NOTES AND ANNOUNCEMENTS.

By a curious mistake, made while the editors were working at long range from Mountain Lake Park, the third of the series of papers in the "Advancement Syposium" in last week's issue was given the title "The Ideal Society," instead of its proper title, "Changes in the Society." The fourth and last of the series, which appears in the present issue, is on "The Ideal Society of Friends in Twentieth Century Surroundings."

The *California School Journal* is edited by our friend Irvin Passmore, a member of Westbranch Monthly Meeting, held at Grampian, Clearfield County, Pa. He is a graduate of Leland Stanford, Jr., University. The *Journal* is issued twice a month at Mayfield, Cal. It will be found valuable to any who wish to keep in touch with matters educational on the coast, or, indeed, to any teacher or school committee member anywhere.

Farmington Half-Yearly Meeting, New York (Genessee Yearly Meeting), has changed the time of holding its meeting from the first Fourth-day to the first Seventh-day in the Fifth and Tenth months; in Orchard Park, N. Y., in Fifth month each year; in Mendon, N. Y., and Farmington, N. Y., alternately in Tenth month; at Farmington this year (1906) on Seventh-day, Tenth month 6th.

WILLIAM GREENE, Clerk.

Solebury Monthly Meeting of Friends, Bucks County, Pa., is making arrangements to observe the centennial anniversary of the building of the meeting house and the establishment of the meeting, Tenth month 6th, 1906. Notice of the program and transportation arrangements will given in due time by the committee.

The Circular Meeting (which is held quarterly) at the old Frankford Meeting House, Philadelphia, last First-day, the 8th, was attended by forty-five persons. There was exercise in the ministry by Sarah B. Flitcraft, of Chester, Pa., and Samuel Jones, of West Philadelphia. The former also appeared at the close of the meeting in prayer. Other visiting Friends were Rachel G. Chandler, Sanford P. Campbell, Leedom Worrell.

R. B. S.

Rufus M. Jones, who was sailing from New York on the Campania on the 18th [Eighth month], should be in England by the end of the present week. The main purpose of the visit is to attend the short summer school at Bakewell. He also has in prospect two brief private visits, and expects to return home on the Carmania, sailing from Liverpool on the 11th [Ninth month].—*The Friend* (London).

It is pleasant to find Professor Sharpless, president of Haverford College, paying ever so short a visit to our shores. Every link that binds together Friends on both sides of the water is very welcome.—*The Friend* (London).

Our friend John Paul Broomell has associated himself with Edward R. W. Karutz and Robert B. Olsen in the formation of a partnership for the general practice of law, under the firm name of Karutz, Broomell & Olsen, with offices at 26 Court Street, Borough of Brooklyn, New York city.

PROFESSIONAL TRAINING FOR TEACHERS AT SWARTHMORE.

The courses in Methods of Instruction and School Management, to be given on Seventh-day mornings by Edward B. Rawson, of Friends' Seminary, New York, will be open to those already engaged in teaching. These courses will be made practical and immediately helpful.

The first will deal with the general science of teaching and its application to special branches of instruction. And the second will include organization, discipline, school hygiene and discussions of actual problems arising in the experience of members of the class.

The course in Methods, for the first semester at least, will be valuable to First-day School teachers as well as to those teaching in the day school.

A fee of $5.00 for each course for each semester will be charged by the college.

Further information about the courses may be had on application to Edward B. Rawson, 226 East Sixteenth Street, New York, or at the college.

FRIENDS' ASSOCIATIONS.

CORNWALL, N. Y.—A meeting of the Cornwall Young Friends' Association was held at the home of Theodore Ketcham on First-day afternoon, Eighth month 19th, 1906. The meeting was opened by reading a selection from the Bible by Edmund Cocks. All the members to whom duties were assigned at the last meeting were unfortunately absent, so the meeting was not so successful as we would have liked. A selection entitled "Whitman and the Inner Light" was read by Rowland Cocks. William B. Cocks was chosen as our representative to the Conference at Mountain Lake Park. Sentiments were given by nearly all present. The next meeting will be held at the home of Theodore Ketcham on the afternoon of next monthly meeting day.

GILBERT T. COCKS, Secretary.

MOORE'S MILLS, N. Y.—The regular monthly meeting of Moore's Mills Friends' Association was held at the meeting house on Eighth month 26th, 1906.

President James W. Skidmore opened the meeting by reading the 12th chapter of Romans. In the absence of the secretary, Mary E. Barmore served by appointment, and read the minutes of last meeting; also a communication from Arabella Carter, secretary Executive Committee of the General Conference of Friends' Associations, urging attendance at meeting at Mountain Lake Park, Md., Ninth month 3. The Memorial Committee appointed last month, consisting of Cromline Dean and Mary E. Barmore, presented the following brief testimonial to the worth and memory of our deceased member. "In the passing away of our friend and valued member, Henry Alley, the Friends' Association of Moore's Mills has sustained a serious loss. His life was a quiet manifestation of the spirit of truth, and though unobtrusive in manner he was a power for good to those with whom he associated.

"'No more thy honored form we see
In thy accustomed place
We miss thy cheery greeting
The smile upon thy face,
Yet, treasured deeply in our hearts
Thy memory will remain;
And may the lessons of thy life
Not be for us in vain.'"

Edward Barmore read "Preparing for Meeting;" the chapter from John J. Cornell's book, "The Principles of the Religious Society of Friends," entitled, "What Quakerism Is Not," was read by request of James Barmore, who was unable to be present because of illness. It was listened to with marked attention by the visiting strangers in attendance. "Little Things" was read by Jane S. Dean, and "She Was Always Pleasant" by M. E. Barmore. J. W. Skidmore concluded with a brief selection entitled, "Living Not in Vain," by Horace Greeley. After silence the meeting adjourned to last First-day in next month as usual.

MARY E. BARMORE, Secretary pro tem.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—
Fifteenth and Race Streets, 10.30 a.m.
Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.
Fourth and Green Streets, 10.30 a.m.
Germantown, 10.30 a.m.
Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.
Frankford, 10.30 a.m.
Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—
Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

New York City—
East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn—
Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City—
1811 I Street, Northwest, 11 a.m.

Chicago—
Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

9th mo. 15th (7th-day).—Owing to the Mountain Lake Park Conference, the regular meeting of Salem First-day School Union will be held at Mullica Hill one week later than usual, Ninth month 15th. Echoes from the Mountain Lake Park Conference will be considered under the following headings: Practical Philanthrophy, by Mickleton School; Religion, Mullica Hill; Education, Woodstown; First-day School Work, Salem; Lesson Leaves, Alloways Creek. In the afternoon Eleanor Wood will speak upon "Woodbrooke Settlement Work." The following subject will be discussed: "How can we make our methods of First-day school work more strongly promote spiritual growth?"

9th mo. 15th (7th-day).—Burlington First-day School Union, at Crosswicks, N. J., at 10.30 a.m. Cordial invitation is extended.

9th mo. 16th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the meeting house at Middletown, Delaware County, Pa., at 2.30 p.m.; accessible by trolley leaving Media for Lima at 2 p.m.

9th mo. 16th (1st-day).—Cornwall, N. Y., Young Friends' Association at the home of Theodore Ketcham.

9th mo. 17th (2d-day).—Illinois Yearly Meeting, at Clear Creek, near McNabb, Ill., 10 a.m.; ministers and elders, preceding 7th-day, at 10 a.m.; representative committee meeting, 2d-day, 8 a.m. Friends from a distance desirous to attend will be made welcome and entertained.



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9th mo. 19th (4th-day).—Monthly meeting of Friends of Philadelphia, at 15th and Race Streets, at 7.30 p.m.

9th mo. 20th (5th-day).—Monthly meeting of Friends, at 4th and Green Sts., Philadelphia, at 7.30 p.m.

9th mo. 21st (6th-day).—Quakertown, Pa., Young Friends' Association.

9th mo. 21st (6th-day).—Langhorne, Pa., Young Friends' Association.

9th mo. 22d (7th-day).—Bucks First-day School Union, at 10.30 a.m., at Newtown, Pa. This meeting will be in the nature of an institute, and all interested Friends are cordially invited to attend.

9th mo. 23d (1st-day).—Hopewell, Va., Young Friends' Association at 3 p.m.

9th mo. 23d (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 42 Fisher ave., at 11 a.m.

9th mo. 29th (7th-day).—Scipio Quarterly Meeting, at Scipio, N. Y.; ministers and elders, day before, at 2 p.m.

10th mo. 1st (2d-day).—Canada Half-Yearly Meeting, at Yonge St., near New Market, Ontario; ministers and elders, day before, at 3 p.m.

10th mo. 6th (7th-day).—Farmington Half-Yearly Meeting, at Farmington, N. Y., at 11 a.m.; ministers and elders, day before, at 2 p.m.

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"The Teacher as a Missionary of Peace," 34 pages, prepared by Prof. Andrew Stevenson for the Toronto Conference. Should be widely circulated among teachers, especially in the public schools.

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And make us lose the good we oft might win
By fearing to attempt.
—*Shakespeare.*

CAROL OF SEEDS AND ROOTS.

What is the song that buried flowers
Sing through the dark December hours
To keep their rooted patience sweet
Till they and Spring together meet?
Ah! no one knows, or none will say,
But come the dawning red or gray
That ushers in the Children's Day,
The song comes soft as coo of dove,
A song of joy, a song of love;
Ah gay! ah gay!
This is the song of Christmas Day.

The root of larkspur has no doubt
How bluely she will open out
Her prick-heeled blossoms when the sun
And rain their pleasant tasks have done;
The poppy seed no frost dismays,
Her trust is in the autumn days,
When she shall set the fields ablaze.
The sunflower in her secret place
Dreams of the sun's unshadowed face.
Ah gay! ah gay!
This is the song of Christmas Day.

Black hellebore bids back the snows
With the white wonder of her rose.
The yellow aconite can bring
Gold stars to give the Baby King.
But buried flowers can only sing
In sweet and secret undertone
The homage that is all their own.
But He who is at Christmas come
Can hear all creatures, even the dumb.
Ah gay! ah gay!
This is the song of Christmas Day.
—*Westminster Gazette.*

The Educational White and Black Belts of Ohio

A chart of general interest. Gives status by counties. Tells why Preble (Earlham) pays country teachers eighteen dollars per month more than Delaware (Wesleyan). Why Warren (N. N. U.) more than Hardin (O. N. U.). Why Belmont more than Licking (Dennison); Knox (Kenyon); or Lorain (Oberlin). Also explains system of state centralization of common schools. Indiana chart in preparation. Peace advocates will appreciate above.
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, NINTH MONTH 22, 1906.

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As there are always some who forget to send in their orders until after the time has expired, the Publication Committee will print about a hundred more copies of the Conference Proceedings than have yet been spoken for. Orders for cloth-bound volumes at 50 cents, including postage, and for the ten numbers of THE INTELLIGENCER, at 30 cents, containing the proceedings, will be honored until the supply is exhausted.

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CONTENTS OF THIS ISSUE.

Good Words.—XXXVIII 593
Do Thy Part (Verse) 593
Opening of Swarthmore College ... 593
Against Oaths 595
Co-operation of the Public School in Religious Education 595
The Trial of Christianity 596
"A Mighty Poor American" 597
Why a Naval Officer Must be a Gentleman 597
Editorial:
Friendly Unity 598
Note and Comment 599
Haddonfield Quarterly Meeting at Moorestown 599
Salem First-day School Union 600
A Woolman Pilgrimage 600
A General Conference Discussion ... 601
Mysteries 602
Elizabeth M. Roberts 602
Farewell to England 602
The Iris (Verse) 603
Births, Deaths 603
Notes and Announcements 604
Calendar of Meetings iii
SUPPLEMENT:
Proceedings of the Friends' General Conference 17-32

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PHILADELPHIA, NINTH MONTH 22, 1906.

Volume LXIII. Number 38.

GOOD WORDS.—XXXVIII.

The square deal means, the open liberty to the children of men to know God, and knowing God, to know their human relationships and make them worth enjoying forever.

HENRY W. WILBUR.

DO THY PART.

Do thy part
Here in the living day, as did the great
Who made old days immortal! So shall men,
Gazing long back to this far-looming hour,
Say: Then the time when men were truly men;
Though wars grew less, their spirits met the test
Of new conditions; conquering civic wrong;
Saving the state anew by virtuous lives;
Guarding the country's honor as their own,
And their own as their country's and their sons';
Defying leaguèd fraud with single truth;
Not fearing loss; and daring to be pure.

—*Richard Watson Gilder, in the Heroic Age.*

OPENING OF SWARTHMORE COLLEGE.

[Address of President Joseph Swain to the students on the opening day, Ninth month 20th, 1906.]

It is my privilege this morning to review briefly the progress of Swarthmore College during the past year and to make such suggestions to you as seem appropriate to the hour.

The year has been a very encouraging one in the number and amount of gifts to the college. By the will of Joseph R. Gillingham, a well-known business man of Philadelphia, fifty thousand dollars were left to Swarthmore College. The disposition of the money when paid is left to the discretion of the managers of the college.

It is estimated that the legacy of Susan W. Lippincott, for many years a member of the Board of Managers, and an interested friend of the college, will amount to forty thousand dollars. This bequest is made without restrictions. These legacies have not yet come into the possession of the college.

The gift of Andrew Carnegie of fifty thousand dollars for the new Library Building, on the condition that a new endowment of fifty thousand dollars be raised, is now available. The new endowment is due on the completion of the library, which is now in the process of erection.

There are several minor gifts which are no less appreciated than the larger ones. Among these are the portraits of Dean Bond and Professor Cunningham. The sum of four hundred dollars for equipment was given to the department of physics by Morris L. Clothier, class of '90. Five hundred dollars was given by Owen Moon, Jr., class of '94, the interest of which is to be used for the Delta Upsilon prizes in oratory. A handsome collection of minerals from the estate of Joel Scarless has been placed in the department of chemistry. Over one thousand dollars have been added to the girls' athletic fund, to be used in grading their new athletic field.

During the past four years Swarthmore has increased its endowment more than 150 per cent., or from four hundred thousand dollars to over one million dollars. This has been done in addition to one hundred and sixty thousand dollars which has been used for building purposes. So far as I know, no other institution of higher learning has been so fortunate as to receive so large a per cent. of increase in the same period of time. This we owe to the loyalty of the friends of the college.

In buildings the year has seen one new residence placed on the campus, and a new modern library, adapted to our present needs, well begun. A new engineering building is approaching completion, and a central heating plant for the meeting house, Hall of Chemistry, Science Building, and the new engineering building, is being constructed. A new fence for the athletic field has been begun. Many minor improvements have been made in the buildings, and a large number of books and considerable apparatus have been added.

During the last year the attendance increased from 245 to 290, or an increase of 18 per cent. Twenty-three States were represented in our student body. New courses were added and higher standards of work were required. It is too soon to say what our numbers will be this year, but it is safe to say that the entering class is larger than any previous one in the history of the college.

In our faculty for this year we have feelings both of regret and rejoicing—regret that much esteemed faces will be missed from among us, and rejoicing that well-known and experienced teachers are added to the faculty. Dean Bond and Professor Cunningham are both given by the managers emeritus positions, and we trust they will be often among us. The new teachers are: Dr. John A. Miller, Professor of Mathematics and Astronomy; Dr. Henrietta Josephine Meeteer, the new Dean; Miss Josephine H. Batchelder, Instructor in English; Miss Abby M. Hall, Instructor in Latin; Lawrence T. Sherwood, assistant in Chemistry; Egbert J. Miles and Walter Ross Marriott, assistants in Mathematics. We extend a hearty welcome to the new students and teachers as they are about to become members of our Swarthmore family.

I have dwelt sufficiently on the growth and prog-

ress of the college, I trust, to convince our new students that they have identified themselves with a progressive and growing institution. The standards of work are becoming higher with each new endowment, with each new building, and with each additional teacher, and we desire also that our ideals of life shall become higher with each new opportunity. I have no desire this morning to give you a multitude of precepts to govern your life here at Swarthmore, but I do want to make clear that we believe that mere material successes are not the highest standards by which an institution or a man are to be judged, and that sound character is fundamental to any worthy achievement. There are certain ideals of life for which Swarthmore stands because we believe these ideals are necessary for the highest type of manhood and womanhood. Some of these ideals stand out in contrast with many tendencies of the time. Swarthmore hopes to promote simplicity, honesty and tranquillity.

We desire that the students shall live a simple life because the ends of the college can be thus better attained. Regular hours should be kept for study, rest and exercise. Do not form the habit in college of spending large sums of money. When one has learned the value of money and has a large degree of earning power, this matter will usually take care of itself. But college students are not, as a rule, money earners, and are usually spending money earned by others. It is a safe rule not to spend much money until you have first earned it. Young persons who acquire the habit of spending more money than they have the ability to earn are on unsafe ground. One of the glories of Swarthmore is that there is here no aristocracy of wealth. I noted with pleasure in a recent class two students who were bosom companions, one the child of a millionaire, and the other of such meager means that help was necessary to pay the ordinary college expense. They were bound together by the bond of taste and friendship, not by the artificial bonds of money. To see these students together you could not tell which one belonged to a family of wealth and which did not. It is a rule that character, brains and good manners, not money, bring friends and respect in college. You are, in the long run, judged by what you are, not by what you have.

To the end that your college life may be simple, we invite you to have your social life in the main at the college where the college ideals will prevail. It is better to confine social and other outside matters to the end of the week, thus leaving the greater part of the week for college work. Unless you confine your social affairs chiefly to the college, you cannot so readily control your time.

Swarthmore College desires to promote the highest degree of integrity and moral honesty. Sound character is impossible unless we discipline ourselves with strenuous exactness in searching out the truth and telling it so far as it is desirable to tell anything. One is not always called upon to tell all one knows. Indeed, silence is very often golden. The humorist is right, so far as it goes, when he says, "When in doubt, tell the truth." Better, however, to know the truth and speak it, for this will make us free. One of the things that should be acquired in college is the scientific spirit. With this spirit comes the love of truth. "With the love of truth in the abstract comes the love of accuracy in the concrete. If any man of science should change an iota of what he believes to be true; if he say more or less than he believes, to serve a purpose, he would deserve a place in the penitentiary of science, and he would probably find it." (Dr. Daniel Coyt Gillman.)

President Roosevelt says: "There is nothing I abhor more than the telling of an untruth, whether a conventional untruth or not.

It was my privilege during the summer to meet Governor Folk, of Missouri. You are all familiar with his efforts in Missouri to punish graft and dishonesty in municipal and State affairs. It is a gratifying sign of the times that a man of his strong character and high honesty has become a leading representative of his State, and has made himself a conspicuous and leading figure in his party and in national politics. The statesmanlike activity of Governor Folk in Missouri has made good citizenship and good government more respected all over the country. One wise, forceful, honest man can raise the standards of the whole nation. Theodore Roosevelt and William Jennings Bryan owe much of their influence with the American public to-day to the fact that they are believed to be strictly honest men.

Governor Folk told me in answer to a question that among those in Missouri who helped him most in his campaign against dishonesty and fraud were the college graduates. It is certainly gratifying to know that the educated classes in that State have stood, as they everywhere should stand, for honesty and good government. We take a pardonable pride in the part our own Swarthmore men have taken in the direction of honest government in Philadelphia under the leadership of Professor Edmonds.

Swarthmore, by trusting its students, by giving them a large degree of student government, by reducing to the minimum the number of rules and regulations, by insisting on accuracy in the laboratory and in the class room, by making conditions as favorable as possible to the development of a sense of responsibility, gives first place in her moral code to honesty. To deal with absolute frankness and honesty with each other, is fundamental to proper relations among us, and such ideals promote sound character.

President Butler, in his commencement address to the graduates of Columbia University, referred to the spirit of unrest abroad to-day, and gave his view of its cause and its remedy. There is a conviction that the eighteenth century formulas and axioms upon which social and political fabrics are so largely built do not work as they were expected to work. There is a dissatisfaction with the actual and possible reward of industry. There is a widespread belief in the inequality of powers, influence and benefits of governmental policies. President Butler thinks the trouble is not so much in the tried and trusted principles upon which society rests as with the honesty and intelligence with which these principles are worked. It

is our own individual characters that are at fault, he says, and not the institutions whose building is the work of ages. Sound and upright individual, human characters will lift society far more speedily and securely than any constitutional or legislative nostrum, or the following of any economic or philosophical will-o'-the-wisp. President Butler urges this view on the graduates, and most of all he urges them to keep their balance and poise in the presence of excitement and turmoil. He commends to them the life of Abraham Lincoln as the best type of a safe and tranquil leader. "His was a soul endowed with a patience like that of nature which in its vast and fruitful activity knows neither haste nor rest. Tested and tried as never ruler was before, distraught with conflicting counsel, rocked hither and yon by every powerful influence, Lincoln's nature never lost its poise nor his judgment its clear-sighted sanity. He saved a nation because he remained tranquil amid angry seas."

We may well find, each for ourselves, in the life of our greatest American, those lessons of simplicity, honesty and tranquillity which will make our lives happier and more useful in our chosen way. Simplicity, sincerity, love of goodness, and love of truth, says Dean Stanley, are as powerful and as much needed in our day as they were in the days long ago which formed the great professions that are still the bulwarks of society. There is an urgent demand in these strenuous and bustling times for an educated and conservative body of men and women who are looking beyond the absorbing interest of the present moment, to the permanent and highest welfare of humanity. If, in your college days, while you are training yourselves for the struggles before you, you will always have cause to rejoice if you acquire the habit of simplicity in taste and in dress; if you act honestly in dealing with yourself, with others and with your God, and, like Lincoln, with a tranquil spirit, learn to labor and to wait.

AGAINST OATHS.

The more liberal sections of the Church are thoroughly ashamed of the oaths by which ministers and teachers bind themselves not to depart from certain doctrinal statements, not to advance in the knowledge of truth, and people outside the Church look with pity upon men who are not free to investigate and proclaim their convictions, with censure often upon those who, in spite of their oath, claim liberty of conscience, and invariably with more or less distrust upon leaders who are not expected to lead. Truthful men will not lie in a court or anywhere else, and in this age of the world few wicked men are deterred by the fear of hell from bearing false testimony in a court of justice. If the relations of man and woman are based on true love, no oath can give an added guarantee of faithfulness; if love is not the basis, no oath can make the union moral. There is no reason why a woman should pledge herself to obey a man. While strong prejudices still prevail against the view of Jesus, and powerful interests are arrayed against it, the tendency of modern thought is distinctly in favor of his position. If men would follow where he leads, they would come to a society where oaths are never heard. —*Nathaniel Schmidt, in "The Prophet of Nazareth"* (1906).

CO-OPERATION OF THE PUBLIC SCHOOL IN RELIGIOUS EDUCATION.

[By Wm. Walter Smith, in *The Sunday School Commission Bulletin* (New York).]

The past year has witnessed a most significant and remarkable awakening of the American people of all types of religion, throughout the entire country, recording our personal responsibility for the spiritual training of the child. In Boston, Albany, Brooklyn, New York, Washington, and even Seattle (Wash.), citizens have become aroused and conferences have been held. It is plainly apparent that the public school has not fore-armed our children against sin and crime. Secular education is not meeting the spiritual needs of youth. The nation is educating the bodies and the minds, but is utterly neglecting the souls. Under the present State laws, since the Wisconsin decision of 1886, the public school cannot supply this deficiency even if religious differences could agree on a basis or modicum for religious or moral instruction, to be incorporated into the school system. It is an undoubted fact, easily proven by statistics, both economic and penal, that crime is steadily on the increase throughout the length and breadth of our nation. De-spiritualization is proving the moral cancer of our nation, and if not checked must spell its downfall. The recent disclosures of callous consciences in men high in public honor and esteem, high in wealth and education, are clear manifestations of this blight.

Moreover, churchless Protestants, Romanists and Jews are on the increase. The recent study of religious conditions in greater New York, under the Federation of Churches, shows that the churchless Protestants of New York outnumber the whole population of Nebraska, and are the equivalent of the whole population of Washington, Idaho, Montana and Wyoming.

While it is not at all assured that the public school could not, if it would, satisfactorily solve the problem, just as Germany has solved it, by the requirement of some form of religious instruction to be given at the schools at an assigned hour each day by "confessional instructors" representing the three great religions of that country (Romanism, Lutheranism and Judaism), these professors of religion being appointed and paid by the Churches themselves, although the appointments must be confirmed by the school boards, yet it would seem likely that in this modern day, with our American sense of fairness, co-operation and combination, we can adopt a wiser and more satisfactory plan.

France supplies nothing but "moral instruction" of a vaguely religious but extremely patriotic stripe, yet she recognizes the importance of truly religious education, giving a holiday on Tuesdays in order that children may attend their churches for instruction by

the parish priests. Under our present disorganized and chaotic condition, both in the churches at large, and particularly in our haphazard Sunday Schools, this plan, though it would be of some advantage, will not, we venture to think, meet practical requirements. Several conferences have been held in New York city, led by the Rev. Mr. Wenner, of the Grace Lutheran Church, at which Fr. McMillan, of the Paulist Fathers, Bishop Greer, Rabbi Mendes and Dr. North urged upon the board of education the dismissal of children on Wednesday afternoons on written application by the parents, to attend their own churches for religious instruction. It is more than likely that the board of education will acquiesce in the plan. In Illinois and Ohio several church parishes have for a year or more been taking advantage of similar provisions in the laws of their public schools, and in one instance quite successful week-day schools of religious instruction have been maintained.

But we can safely go somewhat farther. The school buildings are acknowledgedly the property of the citizens who have paid for their construction. This is recognized in the New York administration by the use of the schools for evening clubs, debating societies, public lectures, etc. Why would it not be feasible (and it certainly could not arouse the slightest sectarian differences) to have all children dismissed say on Wednesday afternoons and the school buildings themselves, with their pedagogical day-school equipment of separate rooms, desks, maps, blackboards, etc., be freely thrown open to any religious body asking a room for the establishment of a sectarian school for religious instruction in that locality of the city? There are never less than ten rooms to a school, and there are several hundred schools, so that, counting all religious bodies, it is practically impossible that there should be a dearth of accommodations. It might be urged that the parents of some children would not want any religious instruction given, but the statistics of the Federation of Churches have shown that so-called "atheists" scarcely average more than one to 80,000 even in New York, at least so far as putting themselves down as "atheists" when it comes to the point of record. It would not be unfair to demand that some amount of religious instruction should be given every child whose parents are enrolled under some creed. It would also be fair for the school authorities to demand that the religious instruction given and paid for by the churches should be of high educational standards under properly trained teachers, as a condition of securing rooms in a school building. This would put the responsibility clearly and fairly on the religious community. Even if the matter of school attendance on religious instruction was purely voluntary, the fact that such week-day schools were held, and children dismissed to attend them, would certainly give a marked impetus to the entire matter of religious education.

So deeply impressed is the writer with the timely and momentous importance of this question at this juncture of the development of our nation, that he will freely offer his time and services for one afternoon a week, for one year (if the board of education acquiesce in the half-day petition), to either supervise the establishment of such schools for the Episcopal Church in New York or superintend any one such school that a parish or a combination of parishes will support, or train the teachers of such experimental schools as may be established.

If we do not strike now and make use of this pressing opportunity, the Church may lose forever an opening door for the higher and better religious education of her youth. What is done in New York will be the model for other cities, for this movement is bound to spread just as the forward movement for Sunday School betterment in child-study and religious pedagogy has been progressing throughout every land during this present decade.

THE TRIAL OF CHRISTIANITY.

Dr. Philip S. Moxom, writing on this topic in the *North American Review*, represents Christianity as having suffered greatly from two errors; one was the narrowing of God's interest, at first to a single people, and then to a single cult; the other is the identifying of Christianity with an ecclesiastical institution and a theological system, in forgetfulness of the fact that Jesus came, not to give a religion, but to reveal God and the true spirit and manner of life. The test of a religion is its ability to produce good men and women and a beneficent social order. Tried by this test, our so-called Christian civilization is un-Christian; the forces dominating in it are individualism, self-assertion, injustice, selfishness, pride and greed for riches, and the doctrine prevails among us that the teachings of Jesus are not practicable in business, politics and international intercourse. Now, if Shintoist and Buddhist Japan can produce a higher, saner, more just, more self-controlled, more unselfish individual and social life than Christian England or America, by that fact Christianity, as these peoples have exemplified it, must be inferior to Shintoism and Buddhism. But what really will suffer in that case is not the Christianity of Jesus, but the Christianity which we have made.

"The truth is that humanity is one in its fundamental characteristics, needs and possibilities. Truth, righteousness, justice and good-will are essential everywhere to happy and beneficent life. That teaching which most clearly and effectively presents these is the best teaching. That life which most closely conforms to these is the best life. That faith which most directly and powerfully inspires to these is the best faith. We believe that Jesus and his teachings meet all the conditions. If we did not, we should not, when once awakened to the meaning of moral obligation, profess adherence to them. But the question is up and will not down: Are we genuinely Christian? The question is, first of all, one for the individual man and woman. It is, second, one for society. If individuals are persistently Christian, they will make society Christian. Where is the difficulty? We have not taken Jesus frankly at his own word and on his own terms. With perfect propriety,

with absolute justice, he might say to us, as he said to some professed disciples in his time: 'Why call ye me Lord, Lord, and do not the things that I say?' We read these words in the New Testament, but, with curious fatuity, we never suspect that they are addressed to us. It may be that the Church and the Christendom which is identified with the Church are to hear the doomful words which were spoken to the ancient 'elect' people of God: 'The kingdom of God shall be taken away from you and given to a people bringing forth the fruits thereof.'"

"A MIGHTY POOR AMERICAN."

[From the editorial columns of the Washington *Post*.]

Dispatches sent from Oyster Bay . . . conveyed the information that when the President had finished his review of the greatest American fleet ever assembled, "he threw his arms around a group of Senators and Representatives and exclaimed: 'Any man who fails to be patriotically inspired by such a sight as this is a mighty poor American, and every American who has seen it ought to be a better American for it.'" . . . The *Post* believes in the maintenance of ample means of defence. The *Post* has uniformly advocated the upbuilding of the navy, from a time antedating the beginning of that good work under President Arthur's very efficient Naval Secretary, William E. Chandler. The *Post*, however, is not convinced that the country needs any more naval construction than will suffice for the maintenance of the navy at its present strength, or the strength it will have when all the ships that have been ordered by Congress shall have been completed. That program will call for a very large annual appropriation and the building of many new ships to replace those which will have passed their period of usefulness. The building, equipping and putting into commission of a warship of any class, whether the cost be half a million or $8,000,000, is but the beginning of her drawing on the Treasury, and drawing on the Treasury is simply pumping out of the pocket of productive industry. Millions of good citizens, realizing this fact and all that it implies, would have been willing to let the naval upbuilding halt two or three years ago. They and other millions want it to halt now.

And besides these, there are, as there always have been, a good many thousand of patriotic citizens who do not believe in war or in preparations for war. Among these are the Quakers, than whom there are no more patriotic, intelligent or virtuous citizens. Their hearts do not thrill at the sight of big battle ships or at the sound of big guns. They profess to believe in, and they try to follow, Jesus Christ. They can quote Christ and his disciples in full justification of their belief—and that is what not one of the rest of us can do. President Roosevelt's "big stick," however widely approved and loudly applauded, finds not one line of encouragement in all the recorded teachings of the Founder of Christianity.

President Roosevelt must have come in contact with some of the thousands of good and true Americans whose Christian principles compel them to oppose war. He must know something about that grand old Quaker gentleman, Albert K. Smiley, of Mohonk, whose heart, mind, hands and purse have been in great, good works for many a year. Is he "a mighty poor American?" Is each of the thousands of intelligent men and women who believe, as he does, that "nations should learn war no more," "a mighty poor American" because of that belief? Not one of them would rejoice to behold that fleet or to hear the roar of the guns that saluted the ex-officio Commander-in-chief. The spectacle that enthused the President would sadden them. But they are not "mighty poor Americans," however mistaken they may be in trying to obey the precepts of the Master—precepts which all Christian nations lay aside as impracticable, while admitting that the human race must ultimately adopt and practice them if progress is to be continued and Christianity vindicated.

WHY A NAVAL OFFICER MUST BE A GENTLEMAN.

[From the editorial columns of the Baltimore *Sun*.]

Secretary Bonaparte's definition of the term "officer and gentleman," in his address to the naval cadets yesterday, was unexceptionable. . . .

It is regrettable that Secretary Bonaparte is not more of an optimist in regard to the time when war will be a lost art. He indulges in amiable raillery at the expense of a peace enthusiast who said recently that within forty years the fighting man would find his occupation gone. In Mr. Bonaparte's opinion war will not end "until men have become either better or worse than men." If we love peace we must fight when needful, and be ready to fight whenever needful to get and keep peace. This is not a hopeful philosophy, however practical it may be. Surely, the time must come when men, made in the image of their Maker, will see the stupidity of permitting themselves to be killed for no better reason than that their governments will not agree to a sensible and honorable settlement of disputes which are frequently not worth a great sacrifice of life. The human intellect has evolved wonderfully in the course of centuries. It has given the world marvelous inventions, greatly enhancing the comfort, the wealth, the efficiency of man. The recognition of the brotherhood of man has resulted in the multiplication of institutions for the sick and the destitute. Yet enlightened nations fight each other now much as the wild beasts fight. Are we always to be wild beasts when it comes to a question of war? Is mankind suffering from a sort of arrested development, being now on the same plane as the little Hottentot who is caged with monkeys in the New York Zoological Gardens? Should not the noble and altruistic qualities which Secretary Bonaparte attributes to the naval officer make universal peace something more than a remote possibility? Would not wars be less frequent if our statesmen were required to be grounded in simplicity and truth, modesty of demeanor, self-control and readiness for self-sacrifice? No man having these qualities would lightly plunge a nation into war.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
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FRIENDLY UNITY.

IN our meetings we have long been schooled in the endeavor to express our convictions in such language and such manner as not to hurt the feelings of others who with equal earnestness hold convictions quite different or even directly opposite to our own. The basis of our religious organization not being one of uniform belief, or profession of belief, we have recognized our differences of view. We have grown to love the fellowship of those who cared to meet in worship with us and who find help in the direction of right living by association with us. Finding this basis of fellowship perfectly feasible, and association on this basis most helpful, we have learned to be not merely tolerant of the expression of a Friend who differs from us, but more than that, we have had respect for such differing opinion and have been enabled the better to square our own views with the truth by having the benefit of diverse points of view.

While this attitude is a most excellent thing, it, like all virtues, has its corresponding fault. We are sometimes tempted to refrain from expressing at all a view that differs from those held by others, or those which we think are held by others. We feel that peace is a blessed thing, and, that there may be no risk of the least ripple of disagreement, we are willing to withhold our view, and so fail to make our contribution to the life of the fellowship.

Peace *is* a blessed thing; but more blessed even than peace is life and growth. It was Jesus, the Prince of Peace, who said: "Think not that I am come to send peace on earth; I come, not to send peace, but a sword." A peace that means nothing, or a peace that means suppression of our most earnest thoughts and convictions, is of no real value. A peace that comes of frank expression, a good understanding and a respect for the views of others with whom we differ, but whom we none the less value and love, is the only peace that is worth while. The whole success of a fellowship like ours depends on our being perfectly frank with each other, albeit very tender of one another. It is only by having something to tolerate in one another that we can grow in tolerance. If in a business meeting a view is taken that we differ with, it is our duty, if the matter is of sufficient importance, to say so, and to state clearly what our view is and what we feel would be most for the good of the meeting. There is perhaps no greater wrong that a Friend can be guilty of than to sit still while some action is being taken by the meeting and then to criticize that action afterward, or to go about with disunity in his heart if he does not express it to others. The meeting is as much his as any one else's, and every one present is responsible for any action taken.

Especially ought we not to refrain from expressing a different opinion because it will be opposed to the expressed view of some Friend or Friends who are accustomed to have weight in the decisions of the meeting. In most cases perhaps the Friends who are accustomed to bear most of the burdens of the meeting would gladly welcome participation on the part of those who sit silent and assume no responsibility for what is undertaken by the meeting. We have no right to assume that those who do most of the speaking while the others sit inertly by have any thought of taking things into their own hands or of having things their own way. If in any meeting there should be any real ground of feeling that this were the case, then above all would it be the duty of the others to come forward and take their due part in the affairs of the meeting, and so see that the spirit of true democracy did not languish among us.

A system like ours of pure democracy, if the most of the individuals do not keep up their interest and vigorously exercise their prerogatives of being heard on all matters coming up and of being counted according to their weight, lends itself more than perhaps any other to the growing up of the rule of the few. In this way it becomes notorious that in some meetings we not only do not have the unity rule for which our method has been so much admired, we do not even have majority rule, but instead have rule by a stubborn minority, thus sinking to a system that is far inferior to the parliamentary method of conducting public business. In this way it gets to be that a meeting can take no forward action, however many live and progressive members it may count on its books or even in attendance at its meetings. No change can be made in Discipline, no petition can be sent to government, seldom or never can younger men and women be recognized in the ministry. Such a meeting is at a standstill, and its active, live, present-day members must seek other organizations through which to perform their religious duties to society.

The remedy, when such a state of affairs has come about, is not to seek to change from the unity rule to the parliamentary method of doing business, nor to do away with the old machinery and substitute new. The remedy rather is to step in and take our part as members along with the rest, to cease leaving all the burden and all the responsibility on the few. Criticism on the outside will not do. John said, "God sent his Son not to condemn the world, but that the world through him might be saved."

For whatever is done by a meeting, for whatever is not done, that many members feel ought to be done, every member from the least to the greatest is responsible; and it is for us all to work together, and to make each our contribution freely and frankly and faithfully.

FRIENDS' GENERAL CONFERENCE.

(Continued from last week, page 16 of the Supplement.)

Griffith E. Coale, West Liberty, Iowa: I want to confess that I am very much pleased with the trend of the remarks this evening. I have looked over the program and I have failed to see where there has been any provision made for the opening of our sessions by the reading of a selection of Scriptures. Are we consistent in this attitude? I simply leave the query with you.

I want to say, also, that where I live, beyond the Mississippi River, they feel it right frequently—I say frequently—to make use of opening our meetings for worship with the reading of the Scriptures. We have not felt that there was a loss of anything, but we have felt it to be a gain. It may not meet with the approval of a great many Friends; it meets the needs of us in the West.

Henry W. Wilbur, Swarthmore, Pa.: We are all of us members of society, and I do not use society with a capital S just now. The question at issue is, What do we lose, as members of society, by ignorance of the Bible? That means the most of us here who are not scholars, who have not gone into the depths of the higher criticism, and who do not know very much about the study which scholars have given to this subject. I want to speak for a few minutes from personal experience. I am ignorant enough now; but if I had been more ignorant of the Bible than I am, I would have lost, first, the completest knowledge that I could get of my mother tongue. For no man and no woman can be qualified to use the king's English with clearness and vigor who is not fairly familiar with the Scriptures—the English version of the Old and the New Testaments.

The greatest of our Presidents, who has probably written the most classical English that has been written in the last fifty years at any rate, confessed that his ability to express himself was due to several things, and one of them was wide familiarity with the text of the Scriptures. So that we lose something from the standpoint of expression and literature itself when we are ignorant of the Bible. But that is not all. It does not make any particular difference to me, so far as my uplift is concerned, whether you convince me that every character as it is given in the Scripture was historical. I am absolutely certain that there must have been in the spirit of the man who wrote the twenty-third Psalm an excellent conception that did not get gathered out of thin air. It came from somewhere; and whether the individual who penned it was the one supposed to have penned it does not make any difference at all; the truth is there, and to me it is a splendid and a tremendous uplift to consider that in the period of the childhood of the race there was this clear, concrete, complete spiritual touch with the eternal verities.

It is an inspiration to me to know that there could have been in that early time the splendid philosophy which finds voice in the Book of Ezekiel. It does make the blood tingle in one's veins in this mercenary age to read that it was possible to conceive in that early time of two men dividing land between themselves in the magnanimous way in which Lot and Abraham divided it. It gives me uplift to know what they had in those times—the splendid courage, the sublime moral heroism that is recorded in those early times. I am impressed with the increasing consciousness of the essential and fundamental truths of the Society of Friends that from the very beginning the record of the Bible teaches us, by the evidence that it gives of this uplift and this spiritual consciousness that there was and is and always has been breathed into every living human soul a measure of the infinite spirit, and that measure of the infinite spirit has responded to its kind throughout the length of the centuries.

So that we lose, by ignorance of the Bible, familiarity with our own language and the ability to use it clearly and well. We lose the moral impulse which comes from a consciousness of spiritual continuity; we lose the spiritual uplift there is by a recognition that there has always been in the hearts of men that struggle, that spirit of bravery and courage and moral heroism which has made life worth living and the history of our race what it is.

Elizabeth Stover, New York: The last speaker has practically covered the ground; but I want to emphasize one point that he has made—that of the value of the knowledge of the Bible to children, the value as knowledge of the mother tongue in its purity and force.

I wish also to say that to a people to whom the principle of divine immanence is true as a fundamental principle of their faith, the loss is immeasurable that ignorance of the Bible entails when it means the loss of that great mass of testimony that God—the God of Abraham, the inspirer of his visions; the God of Isaac, the common man, the leader of him in the common walks of life; the God of Jacob, the sainted man, leading him out of his surroundings—is the God of to-day, the inspirer of the prophets of to-day, the inspirer of the common man of to-day; the helper, the best comforter of the sainted man of to-day; and so that it gives us a faith which will be an antidote to the pessimism of our age when we feel that our world is swimming through a period of darkness. It deepens our faith to know that the God that brought the Hebrew people through their trials is the God of the present, bringing our world of to-day to the higher plane of civilization by the same method of impressing upon the human soul the sense of his nearness, of his all-sufficiency, of his power, of his perfect sympathy and touch with humanity.

Thomas A. Jenkins, Chicago, Ill.: I want to say a word of appreciation before this audience of the series of papers in the Friends' Intelligencer which have been appearing under the title of the "Literature of the Bible."

There have been two points of view brought out in the paper and in the words of those who spoke subsequently. The first is, that the Bible is a historical document. It has been most interesting to have the summary of the results of what has been, unfortunately, called the higher criticism, brought out in that

paper. A large number of speakers, on the other hand, have emphasized the value of what is found in the Bible, even after the higher criticism has said all it had to say. We must appreciate what there is; but we must appreciate it rightly, not too much, and not too little. Who will give us these lessons, this spiritual truth stripped of all the interfering imperfections which the higher criticism has discovered? It has evidently been the aim of those who prepared these papers for the INTELLIGENCER, to do just this thing; and I for one am very grateful for the work that is being done there.

FLORENCE TITTENSOR, Trenton, N. J.: It has been said that when a hypnotist wishes to take a subject, he always begins by arousing his interest and curiosity. And so I believe that if we wish to interest the children in the Bible, this must be our way: we must first know it ourselves, and then in our homes, in our family life, we can quote from it and our children will be sure to say, "What do you mean when you say the wilderness shall blossom as the rose?" And then we can begin to tell little by little these stories from the Bible.

I want to answer that friend from the West who speaks about our not opening our meetings with Bible readings. Friends do not believe in perfunctory reading. Our readings must be those which come from our personal interest and from our heart alone. That is the reading which is most helpful.

I am in the habit, mornings, of tearing off the leaves from a calendar which has a passage of Scripture at the bottom of it, which I impress upon my mind, and I know several instances where it has given me a great deal of comfort, where it has helped me in the trials of my every-day business; and I would recommend that there be a thorough study of the Bible, such a study as will be a benefit to us in the spirit.

And I would say, also, in our small meetings, that we occasionally use, or have use of the Scripture, that we may dwell upon serious thoughts and upon the beautiful light that may be brought in our mind as we wait before the Lord.

DORA C. GALLAGHER, Cincinnati, Ohio: Christ taught many beautiful things to us; and above all, he said: "Search the Scriptures." Why should we disobey that? Why should we neglect that one thought, above everything else: "Search the Scriptures; for in them ye think ye have eternal life; for they are they which testify of me?" It seems to me that he was saying to his followers, if they could not see the light and understand the life that he was leading for them to see and to follow after, he meant them to search the Scriptures, which testified of him. From the beginning was the Word, all the way down through the centuries, and unless we search the Scriptures we are ignorant of all there that is most precious.

WILLIAM GREIST, Indiana: The Roman Catholic Church preserved an infallible Church; the Protestant Church took up an infallible Bible. When we could not accept that the error crept into our faith that the Bible was wrong. The Bible teaching was not wrong, but we had wrong conceptions of the teachings of the Bible; and by that means we have lost much more knowledge from not having a knowledge of the Bible.

MARY R. LIVEZEY, Norristown, Pa.: To my mind it is not at all clear that the Society of Friends is any more ignorant of the teachings of the Bible than people of any other sect or society. I believe that there has been a reverent studying of the Bible in the Society ever since I have known anything about it; and I think there is ignorance in other societies, possibly, on these subjects as well as in our own. I believe that we have a great deal of true, reverent love for the teachings of the Bible in our midst.

ISAAC WILSON, Bloomfield, Canada: Our loving Heavenly Father, now in the cool of the day we are renewedly and increasingly grateful to thee that we hear, again, Thy footsteps walking in the garden of the heart, coming, as it were, to inspect the work of the day, to see whether we have been faithful in the appointments given us.

We are grateful for the fresh visitations of Thy love, knowing that Thou art not unmindful of us; and we pray that we may not be unmindful of Thee, and, through whatever avenue the written or the spoken word or the immediate revelation of Thine own divine Spirit upon our individual minds, pray that we may be so found that no sense of shame or weakness because of Thy presence will characterize us. If we are freshly inspired to peruse the written page, give, O Father, as our Lord and Master, give us Thy divine, living, fresh inspiration of to-day that will make the written statements profitable to us for doctrine, for reproof, for instruction as we may stand in the need, because of the fresh writing of Thy divine Scripture upon our own human hearts; and if we search the Scriptures with a belief that we can come nearer unto Thee through that medium, teach us, O Father, the necessity of coming unto Thee in that spiritual communion in our own hearts, in order to find that life we may have been looking for in the written page.

Thy name is worthy of honor to-day and to-night, because of these fresh inspirations to our human hearts. We would praise Thee for it now and pray that we may so live, from this day on, that thy blessings will continue forever.

THIRD SESSION, 10 A.M.

Seventh-day, Ninth month 1st.

ALBERT T. MILLS, Chairman.

THE CHAIRMAN: The conception of God universally held includes wisdom and power, as well as goodness and love. We are sons of God, created in his image, and must have the same possibilities as the Father. There arise, then, perhaps, three lines of thought: first, on the individual side, How is it practical for us to become at the same time wise and powerful, loving and good? Does Kepler give us the cue? After exhausting his powers in a vain attempt to find the laws which made his name immortal, he

declares that he simply strove to think God's thoughts after him, and he found the laws for which he searched.

There is the institutional side. Charlemagne organized his scheme of instruction on the theory that the basis of political unity is a unity of ideas and morals and that moral unity is found only in religion.

Are there any imperfect points in our own system of instruction? There are problems for the college men themselves. There is an insinuation in the remark of President Slocum, who declares that the life of the college graduate cannot be regarded as successful if it is a moral failure. There is an indictment, also, in the sage statement of Herbert Spencer, who says that to educate reason without educating desire is like selling a repeating rifle to a savage. It does not tame the brute in man; it only arms it.

To consider these matters I believe is the purpose of this conference this morning. We will now listen to William W. Birdsall, who takes this subject: "Education, a Religious Concern."

William W. Birdsall, Philadelphia, Pa.: As I thought over this topic in the attempt to formulate my ideas, or what I thought were ideas, I was greatly tempted not to write a paper at all, but to bring here and read a certain lecture of Professor Francis G. Peabody, of Harvard, upon the topic: "The Religion of an Educated Man." I abandoned the notion for two reasons: first, because I thought my friends expected something from me; and secondly, because the title of the lecture seemed to draw a distinction between educated men and uneducated men in the ordinary sense, and was possibly open to the implication that educated men have a different religion from uneducated men. Nevertheless, the topic this morning is presented in that discourse (which I take the liberty of commending to you at this time) with a power and force and life which I only wish I could in some small degree emulate.

EDUCATION A RELIGIOUS CONCERN.

BY WILLIAM W. BIRDSALL.

The recognition of a power and a responsibility outside himself is the noblest attribute of man. It is characteristic of humanity not only as to the individual but as to the associations of mankind in groups or families or peoples that it looks always forward, that it reaches continually upward to something greater and higher than its present powers can grasp. It is this constant refusal to be contented with the visible, the present, the material, which marks man's kinship with the Divine; it is this continuous striving to reach up to things dimly conceived, but higher, which has made possible every form of human progress. The children of men since the world began have said in their hearts:

> "Build thee more stately mansions, oh, my soul,
> As the swift seasons roll;
> Let each new temple nobler than the last
> Shut thee from heaven with a dome more vast
> 'Till thou at length art free!"

The history of human achievement in every department and in every age, whether it be the story of the exploration of the world, the conquering of the wilderness, harnessing the forces of nature, solving the problems of our own minds and constitutions, or slowly spelling out the relations of our humanity to the Source and Author of it all; everywhere and always it is the story of the effort of man to reach out to something beyond his present attainment, something never more than partially conceived, something which, in the nature of things, he can never fully realize or possess.

"Man's unhappiness," says Carlyle, "comes of his greatness. It is because there is an infinite in him which with all his cunning, he cannot quite bury under the finite." But if unhappiness comes of the infinite within us; if weak human souls despair at failure to grasp some portion of the beyond which their share of vision has opened to their longing eyes, it is also true that this infinite is not only the source and spring of human ambition and human achievement, but of happiness itself. Carlyle's bootblack, uncontented with any allotment less than the entire universe, is so far a true image and presentment of our race, for we must find our highest happiness, not in possession or even in accomplishment, but in continued effort for that which in its fullness must ever escape us, and in continual approach to that which must always transcend our vision and our powers.

"God," said St. Paul to the Athenians, "hath made of one blood all nations of men . . . that they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us; for in him we live and move and have our being." When this feeling after God is conscious; when it is definitely directed to his worship or to building up our faith in his goodness or bringing ourselves into willingness to obey his laws, or when we take his name upon our lips in certain forms of ministry to our fellows, we give the name *religion* to our efforts.

When we endeavor to find out God as he has expressed himself in the physical world; when we devote ourselves to a study of the laws by which he maintains order in his universe, seeking to discover how we may better adjust our lives to their operation, or how we may bring them to the furtherance of the ends of human life, we say that we are at work within the realm of *science*.

When we spend time and effort in the attempt to train mind and character, taking care that the achievements of every preceding age shall be at the service of each new generation, and that the men of the new time shall be equipped to stand thus upon the shoulders of their predecessors; that they may still reach forward and upward; when we devote ourselves to the effort to train men that they may live wisely and labor effectively, we say that we are engaged in *education*.

Religion has to do with the attitude of the individual toward the Divine. Science realizes in some degree the expression of the Divine Will in the organization of the universe. Education is the effort, in its

narrower sense it is the conscious effort, to adjust man to his environment; that is, to a universe which is the expression of the Divine purpose.

These are but three aspects of the effort of finite humanity to reach out toward the Infinite; they are but three phases, among others, of the natural, the necessary attitude of the human soul, and, as they have each their end and aim in the fulfillment of the Divine law and requirement, having to do with the same being and tending to the same result, they belong necessarily together. Nevertheless it is possible to separate these three ideas so completely that they shall appear to have little connection; it is even possible to conceive them as opposed or mutually destructive. Thus men have conceived the various activities and interests of the human mind as if man were constructed upon the principle of a ship composed of water-tight compartments. The vessel is in itself capacious, conceived in its entirety a regiment might march and countermarch within its mighty hull: scarcely any object of man's construction or creation would be too great to be received within its ample space. But bulkheads divide and sub-divide it; an object larger than a hogshead could hardly be stored within it, and, what is worse, the contents of one compartment are hopelessly separated from those of another. The man who thus conceives the interests and activities of life distinguishes sharply between religion, science, education, business. It is possible he may have claims to eminence in each department. He has a safe deposit vault for his religion, governed by a time lock, opening only at stated periods. It may be that he is not without a conception of the educational interests of the community, or of the dignity of science, but these matters are shut up in library shelves and come to light only at public meetings or upon special occasions. Then his business interests, they are separate and apart, for business is business; that is for every-day use, and the considerations which obtain within the field of science or philanthropy or religion have no place within this water-tight compartment.

In too many cases it is as if the man and his character were thoroughly and absolutely polarized; they are like the magnetic needle—one end seeks the north, the other the south; what one part attracts the other repels; the two parts have taken on an absolutely opposite character, and yet the different and opposing portions are inexorably joined together and condemned by the law of their structure to a never-ending whirligig of alternating position, changing end for end with every new or changing influence. The man who here and now is gracious, kindly, charitable, religious, is to-morrow grasping, selfish, unfeeling, merciless; with the accuracy of the magnetized needle he changes position with the day or with the circumstance and presents the north pole of his repellent worldly wisdom or the south pole of kindness and humane interest according as he is whirled about by considerations of the moment.

It is a serious indictment of our civilization that if it has not encouraged it has at least not sufficiently discouraged this tendency to polarization of character, this notion that life may be conducted upon the compartment principle. The indictment is not new; it has been applicable in every generation. Bank robbing churchmen, employers who grind out the lives of operatives, but who deal generously with foreign missions; captains of industry whose names are carved in granite over college doorways or blazoned in stained glass in church windows, while "on the street" they are synonyms for sharp practice; these are no doubt the most conspicuous modern exponents of the compartment principle of living, but they are only the legitimate descendants of those pharisees whom Jesus condemned, "Who devour widows' houses and for an excuse make long prayers." But the "excuse" of long prayers was no doubt in many cases sincerely offered. It is not conscious hypocrisy which is here most common, but a trend of character and an attitude of mind which make men intellectually and morally cross-eyed. It sees things out of relation and in a false order and magnitude; it fails to connect in their proper relation the various portions of the field of vision; it is wanting in perspective; it magnifies the little; it fails to appreciate the truly great; and, worst of all, this is not a vice peculiar to millionaires or to any particular or special group. It is only in them most conspicuous. We are ourselves guilty, and the obligation rests upon each of us to remove the beam from his own eye even if he have become conscious of its existence first by observing the baleful effects of the mote in the eye of his neighbor.

The remedy for this polarization of character, the true substitute for the compartment principle of life, was suggested by Jesus when he gave forth his parable of the vine and its branches. He points out that there is no real fruit, indeed no genuine life, except in connection with the great Stream and Source of life; that one character and one energy permeate and enrich every form of healthy life, and it follows that all else is mere disease or death itself. St. Paul states this vital doctrine most clearly by the figure of the physical members of the body. How different the eye from the feet! How far removed would seem the delicate functions of the human ear, responding with inconceivable accuracy to every varying shade of harmony or discord—how different the uses of this marvelous harp of a thousand strings from the obvious applications, the simpler activities of the hand! "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . But now are they many members, but one body . . . and whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it . . . Now ye are the body of Christ and members in particular."

Human life must be devoted, indeed, to various activities and concerns. Nay, while the individual must thus turn from one interest to another, and thus bear his share of the burden of mankind, it is natural and proper that he should single out some portion of the work of the world as his peculiar and personal allotment. It will be possible for him thus to occupy

an individual position, to make an individual contribution to the common fund. By becoming in some sense a specialist he will do not only the most possible but the best possible work in the world. But he may not cultivate this process of specializing to the point of separateness. The eye is truly an eye only as it is a member of the body; the man is only a man as he is truly a member of the human family; he will have no life deserving the name and produce no fruit worthy of that life except as he is a branch in vital connection and in genuine sympathy with the central current and stream of life.

The true figure of our life as individuals and as a race, then, is no system of compartments; it is not even a great river draining by its tributaries a smiling and fertile land; it is rather a system of irrigation in which the prosperity and fruitfulness of any area depend upon its connection with the source of supply, where every stream dividing and sub-dividing into tiniest rivulets brings richness and fertility where only the desert would otherwise exist.

Religion has to do with the attitude of the individual towards the Father of mankind. If we have correctly grasped the essential nature of life then religion is not a separate or separable part of that life, but rather a principle affecting it throughout. It is not a distinct lesson to be learned and recited before going on to other pages of the book of existence, as one may learn dry measure before studying liquid measure; it is rather like the decimal law, with reference to which we not only deal with all numbers, but according to which we construct the numbers themselves; it deals not with the externals of things as we may shape even a block of granite to our will; it is rather the essential law of their structure, according to which our lives must move in their perfection, like that universal law of gravitation which holds in perfect balance and moves in perfect time the revolving worlds of space.

If religion thus pervades and informs all human life, and if any phase of life conducted in opposition to its teachings is thus futile and self-destructive, it must follow that religion has a special concern with those activities which are directed to forming character, to developing human power and to the preparation for life. Men may forget their obligations to the Deity while they are arduously chopping down trees or piling up dollars, and remember them again when custom calls them to church, and it may be that the essential unity of life will be so strong as to make good in some degree the wrong of their disjointed living; but surely, if the obligations of religion are forgotten or ignored when plans are made for education, there is the greatest danger that the purposes of life will be misconstrued, and in the attempt to harmonize with the environment the most essential, in fact, the only essential, element of that environment will be contradicted and opposed.

The history of the interest of religion in education goes back nearly or quite to the first religious organization, for, from the very earliest times the Church has thought it necessary to arrange for the training of its ministers of religion, and the schools of the prophets and the schools of the priests have led the way for the schools of the people, partly because it was early discovered that the machinery of secular training supplied an effective means of influence in religion.

The leading nations of the world have come in recent times to see that education is a national and not solely an individual interest, and the problem of its administration upon a national basis has been differently worked out in our own country, in Germany, France and other European nations.

In America we have seen a rapid decrease in the proportion of children educated in schools having a definite connection with the church, while our public schools, admitting little or no formal religious instruction, have won the complete confidence of practically the entire community. A similar condition exists among institutions of higher learning. A large number of denominational colleges still exist, some of them institutions of great strength and likely so to continue; but denominational influence has grown in most cases to be very small within them, and the amount of formal religious instruction is inconsiderable, while there is a great and increasing preponderance of undenominational institutions founded by private benefaction or maintained by the State.

In England, and in much of continental Europe, it seems likely that formal religious instruction will continue to have a definite and possibly an important place in schemes of elementary and secondary education, but in America there seems no likelihood that it will obtain except in schools conducted by Catholics, Hebrews and some other Churches.

If, then, education is in its very nature a religious concern, and if religion is to find no place in the formal programs of the large body of our schools, other ways must be sought in which this concern may be made effective. It seems to me that in this connection there are at least three duties or groups of duties falling to every religious body and to every individual seeker after personal and national righteousness:

1. It is a primary duty of every member of the commonwealth of righteousness to carry his own development to the highest possible point. The measure of individual happiness in the world, both in its degree and in its very substance, is dependent in large measure upon our reaching up to the highest which is within our power. Every such advance, each new attainment, every new element of personal knowledge, personal culture or personal power is somewhere and somehow a new means of help, an additional implement of service.

It were surely sufficient for our present purpose to point out that the divine law of development is written in the very fiber of our being. No one can cease to grow without incurring the penalty as certainly as for violation of the most obvious requirement of the moral law. In fact, continued growth *is* a requirement of the moral law,and the penalty of violation, here as elsewhere, is loss of power, decay, practically death.

Education in its narrower sense applies to those activities which are consciously and chiefly directed

to the development of individuality, but in its larger meaning it implies a permanent habit, a continual engagement. The years of school and college have, indeed, developed power and clarified the purpose; they have offered opportunity for self-revelation, and have brought to the individual some knowledge of what manner of man he is and may hope to be; they have done work whose value it is impossible to over-estimate; but their chief service is not in the completion of any appropriate product, but rather in that they have made it possible for the individual through the years of later life to realize his opportunities, to appreciate his fellowmen, and to profit by human intercourse; in short, to keep on growing.

The first duty in the matter of education of the religious-minded man is to obey that law of his being by which his finiteness reaches constantly out toward the infinite; it is to keep on growing.

2. There remain among us many remnants of the system under which the church undertook to provide means for the education, first, of the members of its own flock, and then of the public at large. The Society of Friends holds only a modest place among Christian denominations when we consider the number of its schools or of the pupils they instruct; but education has always been a principal concern among us, and in proportion to our numbers we have probably done our share. Except under very favorable conditions, it must grow increasingly difficult to maintain our schools, and we may reasonably expect that they will decrease rather than increase in number; but where circumstances permit of their being maintained, as in our larger cities, where we may anticipate that there will long be a field for schools of special character, and in instances where endowments, etc., eliminate the difficulty of the financial problem, there is every reason to expect these schools to continue the good work which they have done in the past.

The second duty of the religious-minded toward education, in this narrower sense of education, is to promote the success of the educational institutions of his Church.

These institutions will fail to justify their continued existence if the essential element of their organization be not kept continually in mind. A Quaker school is as definitely a religious institution as the Monthly Meeting or the First-day school. It was organized to provide opportunity for youth to emulate the example of the Son of Mary, who, as he passed out of childhood into adolescence and young manhood, "increased," as was manifest to every beholder, "in wisdom and stature and in favor with God and man." We have indeed long passed the period when it was thought proper or possible to give to secular knowledge a doctrinal or denominational aspect. It has long ceased to be a just criticism of most denominational schools that they attempt to teach a Quaker geometry or a Presbyterian geology. Indeed, we need hardly regret the fact that formal religious or denominational teaching has largely disappeared, at least from schools under Protestant control. We do not worry so much as did our great-grandfathers; indeed, we do not concern ourselves nearly so much as do our contemporary English or German brethren about formal teaching in school of systems of religion. We have probably gone too far in Friends' schools in providing little or no biblical instruction, but it is not loss but should rather be gain that we no longer attempt to supply young people with ready-made formulæ of those relations which must ever defy formulation, and that we tend to act in our schools as elsewhere upon the principle that religion is to be lived and to be cultivated by the processes of life rather than to be learned by rote or to be written down in note books.

It is not easy to put into words the essential quality of the Quaker school. We may say that education should go forward in an atmosphere charged with the Quaker seriousness, deference to religion, moderation, charity for human weakness, joined to resolute maintenance of elevated standards of conduct, but such a statement strikes the ear as vague and unsatisfactory. We may perhaps clarify our thought if we study the characteristics of Quaker home life and then apply the result of our analysis to the school.

Life in too many American homes is frivolous, superficial, wanting in serious purpose, devoted day by day to the pursuit of the pleasure of the moment, charged to saturation with love of excitement and willing to make any sacrifice if only this titillation of the nerves may be daily insured. The vaudeville theater, popular games at cards, games of ball, the Sunday paper, these and considerations like these absorb the time. They are never-failing topics of conversation. Life would seem to revolve about them and to depend upon them.

In the homes of serious people, and particularly of intelligent and religious people, how different is the story! They are not averse to amusement; the religious world is centuries beyond that Puritan age when a long face and a whining tone were considered essential to Christian deportment. There is no legitimate entertainment which they may not enjoy, but they do not live to be entertained. Earnestness is manifest in every voice and in every action, and the serious interests of life are continually in mind and not infrequently upon the lips. Life in such a home flows deep and strong; it is filled with joy; it is charged with happiness quite independent of the pleasure of the hour and bearing little relation to the entertainment of the moment. In such homes and with such people life itself is opportunity and effort is its own reward. There is less discussion than in a former time of the formalities of religion; its essentials are taken for granted as the postulates upon which every phase of life is based. Simply to live among such people is to gain new respect for fellowmen. They surround themselves necessarily with an atmosphere partaking of their own quality, and which tends continually to propagate the elements which make it what it is.

In this company at least we must maintain that the Quaker faith tends in a special manner to produce such lives, to organize such homes. We can claim no

monopoly of their essential features, but, since our faith seeks to emphasize substance rather than form and spirit rather than expression, and since these characteristics have for generations been reflected in the homes and lives, nay, even in the countenances, of those among us who have lived by the spirit, we lack no argument for our faith.

Now it seems to me that these are the characteristics of a Quaker school or college.

I know an institution of learning which has never seemed to me to have any definite moral center or purpose. It boasts a scholarly faculty, its laboratories and collections are abreast of the times, there is hardly a place in the country where the student may more confidently expect adequate instruction in science or language or literature, but there is somehow lacking, to my mind at least, a controlling central purpose or influence.

Science seems to be cultivated for the sake of science, literature for the sake of literature, athletics for athletics. It is as if, in the phrase of St. Paul, the eye were to " say to the hand, ' I have no need of thee,' " or, " the head to the feet, ' I have no need of you." Where the various members are thus cultivated, each for the sake of itself, what shall become of the body? As I have watched the results of education in that institution, and in others like it, they have seemed to me to be what might be expected; the processes have not resulted in fully developed manhood in the degree which we have the right to require from any system of education. Indeed, it has seemed to me a marvelous tribute to the elasticity and adaptability of young manhood that it has been able to survive this disintegrating process and maintain in reasonable degree its soundness and healthy purpose.

And I know another institution of learning where without much apparent effort so directed a sense of unity pervades the entire organization. It produces scholars, it is true; athletic prowess is developed and maintained; institutional life goes forward in all its various forms; but the central purpose, when one studies the situation, is to cultivate character through scholarship and manhood, through athletics as through every other phase of its work. A coarse-minded or vulgar person could find no place among its instructors were he the foremost in the world within his special field; the faculty does not say to the student organizations, " I have no need of you," and the athletic ground does not say to the chapel, " I have no need of thee "; but every element in the institution seems to realize that all compose a single body and that they " are members in particular."

This seriousness of purpose, this unity of effort, this exaltation of character, should be the distinguishing feature of a school or college conducted by a religious body, and every member of such a religious body, feeling responsibility for the institution, should do what in him lies to maintain it upon these lines.

Such a school or college will not be swept away by every gust of raw and ill-considered opinion. It will not be betrayed into an attempt to build up numbers by methods which contradict its general and central purpose; since it aims to develop in young people honest, homogeneous character it will not be tempted to forget that dishonest methods do not develop honesty and truth.

A school or college so conducted must continue a mighty force for good, not only within the church, but in the community. It deserves the loyal support of those who are concerned for education and of those who would promote the cause of true religion. Such a school can never be narrowly sectarian in its methods or its teaching, but it cannot fail of being a useful instrument in fostering that deepest and worthiest human tendency, that reaching up for what is higher, that aspiration toward the infinite which underlies education and religion.

3. But the religious concern for education, even for education in the narrow sense which applies to school and college, cannot be limited to educational enterprises connected with the church. Such institutions are not available even for the greater part of the members of the churches themselves, and the interests of religion, to say nothing of the claims of good citizenship, require that those who see most clearly the aims and purposes of culture and who apprehend most fully the means by which it is to be accomplished, shall concern themselves with public education no less than with the care of institutions peculiarly their own.

The third duty of the religious-minded toward education is therefore to promote the work of general education and, in our country, particularly in connection with the public schools.

Now, aside from personal participation in school management, which, in the nature of things, can be open to very few, the religious-minded person may serve the cause of public education in several effective ways. In the first place, it is the duty of every person who has caught a glimpse of the higher interests of man to share that view of the delectable mountains with every one about him. To point out the light, to proclaim its virtue, to bring others within its radiance, is the first duty of the children of light. There are places where this gospel of education hardly needs to be preached; it is rather taken for granted. But in too many of our communities, not only young people, but even parents, need not only encouragement to maintain the faith, but actually require conversion to it. No person who has the higher interests of the community at heart, nay, no one who views with broad-minded intelligence his own material concerns, can afford to leave undone anything which will spread and deepen the interest in culture, which will look toward leavening the entire community with the leaven of intellectual righteousness, which will make high thinking the rule of life, whether or not it must be joined to the plainest of plain living.

And in several important directions there is crying need of more enlightened public sentiment as to the conduct of the schools themselves. Every religious person—indeed, every good citizen—should help to make it impossible for public education to be dragged in the mire of partisan politics or made the

subject of political patronage. Every such person should lend his voice to make public sentiment favoring the conduct of educational work by those whose training and experience have fitted them for its duties, thus tending to make the work of teaching or school administration a profession rather than a calling. He can join his voice with those who insist that character shall count for the teacher, or against him, even more surely than scholarship or lack of scholarship. He may help to bring about such conditions that teachers' salaries shall be worthy of their calling, and that men and women capable of commanding the confidence of their fellows may wisely choose the profession of teaching and may prudently continue in its ranks.

In these and in many other ways the earnest person may give his strength to the cause of public education, and in so doing may rightly feel that he is promoting the cause of righteousness among men, for, let me urge once more, all this may and ought to be in the truest sense the manifestation of what Quakers call a religious concern.

We need not disturb ourselves that public institutions of education can engage in no formal religious teaching. There have been those who would stop in this busy time to insert in the constitution of the United States a formal acknowledgment of Divine guidance. Such a declaration would probably be harmless, but its absence indicates no lack of reverence or failure to realize that an Almighty hand guides and directs the affairs of men. We do not continually talk about the facts and relations of life which we feel to be most vitally important. If we will administer the constitution in accordance with the mind of God, we need not trouble about labeling it with his name. So with the work of education. "It has often been debated," says Professor Peabody, "whether education should be wholly secularized or whether there should be superadded to the program of education some teaching of the principles of religion. Nothing could testify more plainly than this debate to the prevailing misinterpretation of the nature of religion. If, as is often assumed, religion is a matter of theological dogma or ecclesiastical rule, then it certainly makes a field of knowledge which may be divided from the work of the school and the university and reserved as the field of the Church. When, however, it is thus proposed to detach the method of education from religion, the only rational answer which can be made is that such a separation is essentially inconceivable, because education is in itself a religious work . . . The Holy Spirit, the Spirit of the truth, is the spirit of education. . . . Religion is education; but education, when its process and end are revealed, is religion."

If this declaration of Professor Peabody be accepted, there can be no doubt that we may express our religious concern for the advancement of education by labor for its promotion through those public institutions in which formal religious teaching finds no place, and the seeker after personal and national righteousness will find duties calling to him at least in the three fields which have been outlined; in the prosecution of his own personal culture, in educational work along lines laid down by his own religious organization, and in bearing the full share which falls to him as a citizen in the work of public educational institutions.

"The truth which most dignifies the history of the Society of Friends," says Professor Peabody again, "is the truth of the normality, reality, accessibility, immediateness of the revelation of God to the personal soul of man." Surely it may well be a primary concern with any religious body, and particularly with a religious body whose history is in this manner dignified, to put away false educational ideals, to promote among its members the clear-eyed vision of the great truth bound up in the proposition of the philosopher Lessing: "Education is revelation for the individual; revelation is education for the race." Such a proposition does away with any compartment theory of life; its realization would depolarize our conduct and our characters.

Revelation, the clear-sighted individual view of new and helpful truth; education, the assimilation of truth in heart and mind and character!

If we could really convert ourselves in belief and in practice to this view of education and religion, how normal and effectual would be the development of each! We should see children trained and nurtured in the expectation, not, as says Horace Bushnell, "that the child is to grow up in sin, to be converted after he comes to a mature age; but that he is to open on the world as one that is spiritually renewed." "The child," says he, "is to grow up a Christian and never know himself as being otherwise."

George Fox continually referred to the indwelling Divine Spirit as a "seed," as "the seed." The essential part of a seed is the germ; it is the principle of life. This Divine seed, planted and nourished in the soul of man, is the source and spring and moving cause of that reaching after the higher and the larger, that aspiration toward the infinite to which all that is good in human progress or human achievement may be traced. When men come to realize our kinship with the divine, to know that this kinship is no partial or spasmodic connection, but that it belongs to our every interest, that it bounds and underlies and makes possible life itself, we shall better comprehend the nature of religion, and we shall better understand its essential connection with education. Life will cease to be conceived as disjointed, fragmentary, liable to transformation by earthquake or by revolution, and will be seen to proceed by orderly and natural processes in accordance with the law divinely written within.

The Chairman: This subject is now open to discussion.

President Swain, Swarthmore College: I have listened with attention and with profound interest to this suggestive and excellent paper of William Birdsall. I am sure the propositions therein stated must

commend themselves to us all. In a large sense everything in life should be a matter of religious concern; and surely education should be a matter of the greatest religious concern.

Education should prepare us for a successful life in the highest sense of that term; and by this I mean not a successful life in the sense of position, power or place, but the cultivation of those powers and those gifts which may be used in a life of service.

The writer of the paper has shown that not only in our own body, but in the religious bodies of the world, education has been of the greatest concern. The recent announcement of a Carnegie gift of a fund for retiring teachers has brought to the people of the United States anew the fact that a large number of our higher institutions of learning were not only originally founded and promoted and supported by religious societies or denominations, but that a large and very honorable portion of these institutions are still connected with a Church or a religious society. Surely, education should begin with the cradle and end only, in this life, with the grave; and if our theory of life is correct that is only the beginning of our education; and if this be true, certainly education is of supreme religious importance.

The difficulty in this matter is, How shall we teach religion to the young people in the schools, public and private, lower and higher? We have the assertion of Dr. Harris, who certainly for a score of years has been the leading representative of the public schools in America, who says that religion cannot be taught in the public schools. It seems to me that that is too strong a statement. It was my fortune some years ago to be one of four in a discussion as to whether religion should be placed in public schools or could be taught in the public schools. There were two of us from public institutions and two from denominational colleges. The complexity of this question may perhaps be illustrated when I say that the two representatives of the public institutions were, in the best way that they could, trying to get religion into the public schools, while the two representatives of the denominational colleges said that it was impossible to get religion into the public schools. I think that the difference in that case was a difference of definition. In the narrow sense, as has been already said by the writer of the paper, we cannot have religion in the public schools; but in a broad way it seems to me there are three ways by which we may have religion in the schools, whether they be public or private, elementary or advanced. I would put them under the head, first, of formal instruction, not because I think that is the most important; I think it is the least important. In the matter of formal instruction, for example, the college can teach the history and the literature of the Bible; and I am sure that all educators are thoroughly agreed that a better knowledge of the Bible should in some way come to the minds of the rising generation. Men engaged in public and in denominational colleges are trying in some way to bring that about. In the second place, the spirit of religion should go into the daily curriculum. If the teacher is himself a devout religious person, consecrated to the work of teaching, he will find some way by which this can be done. For myself, I believe that the scientific spirit is one of the ways by which the best ideas of religion may be inculcated. I heard, or rather saw, the other day, a statement from one of our representative American scientists, who said that the business of science is to find out the truth, and in the laboratory, if the student is taught to respect truth in the abstract, he must learn to respect truth in the concrete and learn accuracy of statement and of thought. In the field of science, in the field of literature and history, and all the other subjects, something of a spirit of religion may be taught.

But, thirdly (and this is above all the important matter), is the personality of the teacher. As I look back over my own college course I find that there is one man stands out in my memory above the others. This man happened to be a student of science. We in the class room understood that this man was known not only in this country, but abroad as a man who had made important contributions to science; we knew little about those contributions; but we did know the man who was before us. He had that beautiful life which impressed us. We admired Dr. Kirkwood, the scientist, but Dr. Kirkwood the man we loved; and if that relationship can exist between the pupil and the teacher in the public school, the private school, the lower school, or the higher, we may expect that the youth of our land will be led in the direction they should go. The youth, if that youth will come to a religious life, must understand how righteousness looks when it is lived, and the best way is to see it in the life of a powerful man or woman.

Edward H. Magill, New York: In common with thousands of others here this morning I am sure that I have listened with the most profound interest to this method of combining religion and education; and I am reminded of the words of one who always taught in public schools and who has prepared in this country more men for a college than any other living man, and that is Dr. Francis Gardner, of Boston. He used to say that the good teacher required only three things: The first was integrity of character; the second, power of control of the mind of others; and, third, and of the least importance, knowledge of the subject to be taught. He put it in that way for emphasis. He wanted to see the teacher teach by character—by his own character.

Elizabeth Stover, New York: We have been most forcibly reminded this morning that religion, which is three parts action, begins with the individual, expresses itself through our institutional life, and carries itself out through the public work in promotion of the cause of righteousness. I should like to point here to the educational institution which is exemplified in our own organization, beginning with the first duty, which is the continued growth, and is a requirement of our nature. As has been so impressively told us this morning, we are given in our organization an educational institution which recognizes the individual and the individual responsibility and privilege of growth through service. We are

given in our organization an institution which recognizes one of the most valuable factors in education—that of silence as an opportunity for reflection. That living silence which brings the reflection which tends to expression in activity.

We have been reminded that the ideal home life is perhaps the most effective means of education. In our organization we have that ideal home life which has been set forth this morning, with an incentive to make it real in our homes. It has been deplored that in this age home life is being in many instances so affected by the tendency of the time that it is more and more giving way to the social life which calls people away from the home, which seeks its pleasures and its expression in a community life. That tendency is in a measure to be deprecated, notwithstanding its educational value, as this gathering testifies.

In connection with our public institutions the provision for such home life is, I think, one of the practical avenues for our educational work. Many of our young people attending high schools, and in some instances colleges, need to have some provision made for their home life?

Let us take the question home. May this paper be an incentive to growth ,an individual growth through activity, through the attempt to apply practically the fundamental principles of our organization, so that it may become an inspiration to our individual, our institutional and our public life, while the influence of the Friend may indeed promote righteousness.

John H. Shotwell, Asbury Park, N. J.: I was exceedingly interested in the wonderful presentation of this subject that we have had before us to-day; and that it is possible to teach religion in any of the conditions of life is perfectly manifest when we come down to the true meaning of religion. In all the explanations of religion that I have ever met, none comes more beautifully, more simply illustrated than that portrayed by the Apostle James: "Pure and undefiled religion before God and the Father is this: to visit the fatherless and widows in their affliction, and keep himself unspotted from the world."

Elizabeth Lloyd, Philadelphia, Pa.: It has often been a matter of surprise to me that so many people speak of our public schools as being without religious education. That depends entirely upon the community, and upon the selection of the teacher. Put a teacher in the public school who places the kingdom of God and its righteousness before all other things and religion cannot help but be taught in that school, for it will be lived by the teacher, and, to a greater or less degree, by the pupils; and this is the most effective kind of religious teaching.

Our duty, then, is, as far as possible, to make our influence felt, not only in selecting teachers for Friends' schools, but in the selection of teachers for the public schools in the neighborhood in which we live. Let it be the first consideration that the teacher has some conception of what the quest after righteousness means.

Martha Willetts, Purchase, N. Y.: I would like to ask, What are the thousands of little children in the country schools (who have no scientific apparatus or instruction) being taught? Are they being taught religion through nature studies, through the care of their bodies, and physiology; through the love for our God, our fathers' God? Is that not religion?

William W. Cocks, Westbury, N. Y.: There is a present tendency now toward living to be entertained and living to be amused. It takes various forms in the various communities and families. It also enters into the religious organization, not only of our own society, but of all others.

We to-day are suffering, in my judgment, from a feeling, on the part of those that attend our meetings, that they will not be entertained, that there is no use of going there, that there will be nothing for them to carry away with them, rather than being governed by the spirit of the ancient when he came to cast something upon the altar that he might show his allegiance unto the Father.

There are many of our people who seem to think that the mission of the Society of Friends has been accomplished. It seems as though they thought that because we had absolute liberty in many things where in the early day there was repression and persecution, that there is no need for our testimony with regard to the many things that our fathers held dear. In my mind there never was a time when we needed the steady self-poise of the ancient Friends as we do now. With regard to teaching religion in our institutions and public schools and elsewhere, if we could use the term righteousness, which to my mind means anything that tends to strengthen the truth within the individual, we would have an easier time. I feel to encourage our own Society to think that there is as much need for us to-day as there ever was.

Caroline J. Worth, West Chester, Pa.: The foundation of education should be broad, for it is to create desire, and create desire in the right direction. It is not to saturate, it is not to fill the mind too full; but it is to let the soul and mind develop according to its ability.

Edward Rawson, New York: It is not surprising, perhaps, while we are discussing education as a religious concern, that we should get off into considering religion as an educational concern. It seems to me that is what we have been doing in the discussion very largely. It is not surprising, however, because the two questions are very nearly the same. It used to worry me a great deal when I heard people use the phrase, "Mere morality," when it would indicate that they thought mere morality was not enough, because in those days I thought it was. I have found that it is largely a matter of age; that as we grow older we begin to see, or we think we see, that the expression "mere morality" has an excuse; that morality does not include religion, although religion includes morality.

To make my meaning clearer: I regard morality as the science of righteousness—the knowledge that one must have to be thoroughly righteous; while the religious element is that which supplies the motive force, the will to do that which we know to be right. I think one thing that helped to convert me

was an experience I had with a boy in school. Every time the class got into a discussion of an ethical question (which was not infrequently) that boy was on the right side in the discussion; he had a remarkably clear vision in such matters, could see through a question, and tell me every time which side was right; that is, judged, of course, by my own opinion; but there was not a less reliable boy in the school than he when it came to doing. He would do the thing that suited his immediate pleasure without regard to his ethical analyses that on the other occasions he could make so successfully; so that he knew the right, but he did not care a snap about doing it. He had the ethics, he had the morality—if you choose, the knowledge of the morality—but he lacked religion, he lacked the force, the will to do what he knew was right.

I had hoped that we should discuss this morning some such question as this: Is a person any more religious, any more effectively religious if he is educated than if he is not? That, I supposed, was to be the question. I believe that he is. The machine without the proper control, or, if you choose, the trolley car when it is off its trolley, is a sample of undirected effort. We may have knowledge, we may know what the right is; but if we lack the religion we will not be righteous. On the other hand we may be filled with a desire to do right, and yet in our ignorance be inefficient or even be dangerous. So I believe that education is a religious concern, because the educated man is or may be more effectively religious, more discreetly religious, more helpfully religious.

William M. Jackson, New York: Religion is a universal human instinct. No man or woman was ever born that was not born in the image of God, born with the divine implanting in his constitution. The veriest savage recognizes something within him which controls him. In his ignorance he assumes that control has some malign influence. In the stone upon which he falls and hurts himself he fancies there is a spirit of evil and he fears it. Ignorance and superstition are closely allied. To the ignorant the Supreme Power which overrules the universe is an enemy, and in some way his rage and anger must be appeased. Education only develops in him a sense of the true nature of his God. Education is a religious concern. It is the only way in which the human can be brought into an appreciation of the true character of God. The mind, the human intellect, is of divine creation. God created it after his own image, and in its creation he created that which by its development could come into a closeness of touch with him as it could not otherwise come. Let us recognize that as a fundamental principle.

It was simply through education, through knowledge of the history of the development of civilization, through study, that human beings were enabled to appreciate how the inward impulse came about and whence it was derived. Let us look upon education from this larger aspect and the influence ruling human character from this larger aspect. Let us realize that God is here and now with us. Let us in our homes live nearer to God than we do. Let us ever keep close to his presence and then there will be no trouble as to how we shall pass our lives. Happy is the man who was brought up in a home like that which Rufus M. Jones states he was in his autobiography, the little book, "A Boy's Religion," when he declared (and I believe it), "I was taught in my childhood that my God was as near to me as my next-door neighbor, and just as ready to help." Let us begin the education of our children in this way, and there shall be developed in our training of them that purest of all forms of religion, that intimacy with the divine love for him which is in its very essence religion.

William W. Birdsall, Philadelphia, Pa.: We are engaged in the discussion of education as a religious concern; and I understood Edward Rawson to rather challenge some one to point out why, after all, it is such a concern.

Well, I have a friend who drives an automobile, and he was telling me of a night ride. He said: "I was going from this place to that, and I knew that there was a good road and I was acquainted with certain landmarks, and I knew the general direction of the pieces of road; but the night was dark and the lamps of my machine simply illuminated a little space before me; and beyond that a wall of absolute darkness came down upon the road, and I was charging forward at that wall of darkness, twenty, thirty miles an hour." Now the better the light the higher the candle power, or, the further back, the further beyond, is that wall of darkness and the better the knowledge of the road. The more landmarks we know the better we are acquainted with the directions from point to point, the more surely speed may be maintained."

And I thought it was not a bad figure of human life; for we go ever forward with a little illuminated space about our feet and in front of us a wall of darkness shuts out the future. Whither we go we know, and the way we know in part; but the better we know the way, and the better we know the destination, the more confidently we may step and the more surely we may guide our progress.

FOURTH SESSION, 8 P.M.

First-day, Ninth month 2d.

John L. Carver, Chairman.

A YOUNG MAN'S RELIGION.

The subject before the session this evening is "A Young Man's Religion." The first paper upon this topic will be presented by Ellis W. Bacon, of Philadelphia.

Ellis W. Bacon:

Miles Standish, that indomitable captain of the Puritan Pilgrims, is credited with saying, "If you wish a thing to be well done you must do it yourself,

you must not leave it to others." The truth and application of this saying is as forceful to-day, in 1906, as in those far more strenuous days of 1620. Here we have the backbone of a young man's religion; it is something one has to do one's self; it cannot be left for some one else to do for one.

Many material things of this world will be done for us if we leave them for some one else, but the thing that religion stands for is one of the few things which cannot be given, bequeathed nor bought. It must be lived and worked for to be a reality. Not a Sabbath-day affair, to be taken up and put down at stated intervals and places, not a sanctimonious make-believe, but an ideal which works all day and every day in our social, business, moral and spiritual existence. Every young man has his ideals, and many times he finds the quality of them severely tested in his contact with what we call the world. He likewise is often more strongly inclined toward the material side of his nature than toward his so-called spiritual side, hence I feel it well for us to keep clearly in mind the words of Jesus of Nazareth: "It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you they are spirit and they are life. He that believeth on me believeth not on me but on him that sent me. I am come a light into the world that whosoever believeth on me should not abide in darkness." As the light of the sun dazzles our eyes until we can scarcely glance at its brightness, so the inspiring and intense spirit of the Great Teacher of men is far beyond our comprehending. Nevertheless we know the many uses lesser lights have in bringing cheer and comfort to men, and while our lights may seem ever so small and even useless in the brightness of the sun, there are many dull corners, the location of which each one of us knows, where some darkness could be driven away did we but live more closely to the new commandment which he gave unto us.

Let us start right as to the thing we are to discuss together. The mind which says a man's religion is to be so and so, belief in this statement or that, acceptance of one prescribed theological belief or another, hedges itself around by a wall of argument or philosophy the truth of which cannot be satisfactorily demonstrated to all enquiring minds, or may be indifferently demonstrated at best; this mind, I say, makes certain definite statements which are presented to the young man for his acceptance, and insists that this is fundamental and absolute religion essential to salvation. Another mind demands the acceptance of belief in God as the author of all good and of a perfect spiritual, moral and intellectual guide of human life in Jesus, whose precepts and acts form a code of service to God and our fellows which it is a duty and pleasure to carry out as best may be in the imperfections of our lives. This mind, I say, insists upon a service inspired by God as the essential of religion and puts in the foreground the thought of the Master, "Not every one which sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

To those of us whose birthright made us Friends, the situation is probably considerably simplified, but be that as it may, the two viewpoints I have endeavored to present express roughly the external ideas with which a young man meets in his religious life—the one with the predominant theological and philosophical ideal, and the other the predominant service ideal, and in saying predominant service ideal I mean this to include dependence upon the directing force of that great power outside of and above human effort. This thought is essential to any and all Christian religion.

What are theology and philosophy? Man's opinions about certain religious and church conundrums which have been raised from time to time during these nineteen hundred and more years since the life of Christ. What is the service ideal? The fulfillment in our measure of the example of the perfect life in our contact with the every-day world as we find it. Which of these two ideals appeals most to thee, young man? We all know that it was the custom of the Indians to bury with their dead certain useful and ornamental utensils, with the firm belief that these would serve their purpose when the dead braves required them. We to-day know that the utensils did not fill the purpose designed for them. And so with our theology, it may prove a curious and interesting relic for some succeeding generation to dig up and prize as an example of how things used to be done, but it will not serve its purpose in our future lives. It has been well said, "The Church of Christ is not a school of philosophy, it is a reservoir of life."

John, in his first epistle, declared, "I have written unto you, young men, because ye are strong, and the word of God abideth in you and ye have overcome the wicked one. I have not written unto you because ye know not the truth, but because ye know it and that no lie is of the truth." Indeed, every one of us has an opportunity to know the truth, and if we ask ourselves what are the requirements of a young man's religion, will there be much to add after we set down honesty, purity, temperance, love? Is the observance of these simple requirements going to inflict any particular restriction or hardship? Is it going to bring into our lives dullness or unhappiness? Is it going to make us peculiar or different from the best element we find in our associates? We have been told for many a day that "Honesty is the best policy." We know that purity is essential to happiness. Temperance is the observance of natural laws, the breaking of which demands its own penalty physically, legally and morally. Love is that indescribable atmosphere, that contact with the Author of the world which shows itself in our actions and without which we miss a hope of better things. "For this is the love of God, the very best of joy and refreshment in this life and that we keep his commandments, and his commandments are not grievous."

What did any young man bring with him into this world? What did any old or young man take away with him from this world? Both these events happen to every one of us; there is no escape, and pitied is to be that man whose hope does not carry him beyond our human experience. We bring nothing material;

we take nothing material. We bring with us a spark of divinity, a talent from God; we leave behind us the record of a life—we are asked some day to give an accounting of the use of our talent. Does our religious life bury the little we had to start with in the napkin of disuse, or do we find that by the judicious use of that which we have it is added to some ten, some twenty, some sixty, some an hundredfold? This, to my mind, is the experience of the religious life; we are here as instruments of evolution in the great development of the realization of the fatherhood of God, and what is the effect of our life to be? Small, we must admit, but in the great average of human life there is a median line, and we are living, thinking, acting either on one side of it or on the other, either pulling down or building up the average. We often hear and read of people getting religion; it is a much easier matter to get it than to keep it.

There should be nothing listless, nothing cowardly, nothing joyless, nothing void of common sense, nothing supernatural to repel a young man from a religious ideal. On the other hand, there seems every element to attract and develop these ideals so dear to and so essential to a happy, healthful youth. If we could more personally realize and adopt the spirit of the perfect pattern to our daily lives, if we could appreciate the keen, clear-cut, forceful energy which he directed against the imperfect conditions of his times, would not our religious life mean more to us? Has not a deal of our so-called religious energy been expended upon a mass of ideas, unavailing arguments, the maintenance of precedents, and can we truthfully say we have kept closely to the spirit of things? Has the letter, the opinions of Paul and subsequent religious leaders, had a larger place in the religious field than the spirit of the actions of Jesus? Do we hear more of the spirit or do we hear more of men's ideas and ideals of religion and its interpretations? To-day the people who have identified themselves with the various branches of the Christian Church are far outnumbered by those who are not identified with any religious body. What is the reason? Is the Church organization to-day lacking the spirit of true service?

The design of a fortress for sea coast defence was formerly of solid masonry, sufficiently strong to withstand the most powerful compacts of the enemy's guns; but it was found by experience that, as the projectiles increased in size and force, these solid fortress walls were destroyed with disastrous results. To-day a different plan is in use, namely, a very secure and solid foundation and perpendicular wall of solid masonry, but heaped in front of this wall is an immense quantity of sand, with the result that when a projectile strikes this new fortress it follows the line of least resistance in the pliable sand, and directs its course upward, and expends its energy without destroying the protection of the inmates. That religion which is claimed to be absolutely right and solid in every detail, immovable and secure in its own strength, will, it seems to me, one day meet with a force outside of itself which will shatter and tear it away, with disastrous results to those who have placed their absolute dependence upon it. On the other hand, that religion which insists upon the solid foundation and protecting wall of belief in and dependence upon God, together with the living of the lessons of the life of Christ, but allowing and accepting many and pliable conditions as to those lesser details about which men have just and various opinions, will be able to withstand a greater strain more effectually.

Necessarily, any religion, which at best is largely a human institution, inspired as it may be by the highest motives and ideals, is not the real thing we are after, but it is the nearest organization we have to it and stands for the expression to the human understanding of that divine contact with godliness within and about us, influencing each individual irrespective of his worldly condition. Possibly the principle of the telephone will illustrate my thought. When we hear the sound of a well-known voice reproduced in our ears many miles from where it originated, we are apt to think the sound was transmitted. This, however, is not the case. The sound waves of the originating voice set in motion a small disk, and this in turn made and broke an electric current, which was transmitted over the wire, and the disk of the receiving telephone was set in duplicate motion by the electric current, and in this way the original vibrations were reproduced. The catching of the vibrations by the electromagnet is a triumph of the ingenuity of the human mind, but the motive power, the thing which gives life and energy to the human ingenuity, the electric current, is a God-given force. The particular receiver through which we may be listening can be faulty or broken, so that we may be able to receive the vibrations but imperfectly or not at all; but this in no wise demonstrates that the force is not there, and by the correction of the fault we can hear perfectly. On the other hand, the most perfect instruments are dead, useless good-for-nothings if the electric current be lacking. True religion furnishes the wires and receivers, the human instruments through which men have given collective expression to the tangible, useful forces of God's Spirit; of itself it is dead and useless, but through the force and inspiration of God it is a much desired blessing.

Young men, we of the Christian religion have at our disposal the most inspiring record of a few immensely important years in the life of Christ. Do not let us dissipate our religious energy or feel compelled to warp that judgment which God has given unto each one of us, but rather let our ideals be directed toward a broad and unwavering belief in God and faith in the life and spirit of Christ. Far be it from me to question the truth of or criticise the motive of those whose religious life puts forward predominantly and uncompromisingly the importance of accepting some one or more particular incident or act in the life of Jesus, whether it be the miraculous manner of his birth and resurrection, whether it be in the ceremony of baptism, or the observance of the Lord's Supper; but for myself the divinity of Christ is evidenced so clearly in the record of his life as a whole that any incident or group of incidents set down as a test fall far short of the essential thought. Christ is the perfect example of divinity in man, and you and I are

free agents to-day, just as were the men and women of his day, to develop in our measure or let lie dormant the spark of divinity within each one of us. Christ said, "Ye are the light of the world," and John wrote, "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Creeds, rituals, philosophies, theologies and precedents are merely the scaffoldings temporarily constructed while the building itself is being erected. The plans of true religion are broad, the foundations deep, the forces personal, and the structure itself rises in accordance with the directing factor of Love. Many years ago, when the Pharisees had strayed so far from the spirit as to think they were fulfilling the laws of the Church in issuing an order for the death of Christ because he declared that God was his Father and that perfect love prevailed between the Father and himself, then Christ laid the corner-stone of the real Church. One commandment he left unto us as the greatest in the law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Let us keep closely in mind this great directing factor in the living of the true religion, and let us remember very keenly that "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth."

The Chairman: The second paper on this subject will be presented by Clarence C. Mills, of Decatur, Ill.

Clarence C. Mills:

In a picturesque spot on the edge of a wooded border strip to a broad Western prairie landscape stands a little meeting house. Here for many years worshipers assembled and listened to the spoken word or to the inspeaking voice. Outside the fine forest trees, the growth of years, from the small seed, covered by God's green earth, to the tall and massive expressions of nature's greatness, whispered peace to the soul, confidence in creation, and inspired faith in the Creator. The shaded woodland fields adjacent seemed instilled with quietude and uplifting simplicity. The creek, close by, wound its way between the slopes, and here and there curved, now sharply and then gradually, and circled a massive tree trunk so closely as to undermine and lay bare its spreading roots. Now and then the stream by time had weakened the stray roots, and aided by some external force of the elements an obstructing tree lay prostrate. From bank to bank this landmark served to bridge the clear creek that ran its waters so quietly, with an occasional ripple of activity as an embedded rock was encountered. Withal the crystal waters spoke of purity and deftly taught persistency in overcoming obstacles and getting around difficulties for the onward flow of its fresh and sparkling current.

Amidst these outward surroundings and within this modest little meeting house with its single rail back seats of simple structure, sat a boy. He was perhaps not more than ten or twelve years of age. He had been accustomed to attending meetings at this same place from babyhood. He had listened with boyish understanding to faithful exponents of the truth as it had been handed forth there for these years. He had strolled this very day through nature's garden, under the towering trees and over flowered fields, awaiting the close of preparative meeting. Many times upon many occasions he had perhaps enjoyed this same playful stroll with companions. Upon this particular day there was a silence in the little Seventh-day meeting for worship, an outward silence and an inward speaking. For the moment the active, robust, boisterous boy was listening and passive. Into his mind came the simple little thought, "Be good and be happy and contented. Live right and do right and it will bring abundant reward." To that boy's mind this teaching came clear and simple. It appeared in this simple way as the rule of life, as the foundation of *his* religion.

What appeared to this boy, the *very* young man, is to my mind not far from the foundation for the religion of the *older* young man. Its principle may widen as the mind develops; the meaning may grow as the young man grows; the application may vary in a thousand ways as the young man meets the struggles of social and business life; but with a belief firmly fixed upon right, and a faith and a confidence in a guiding Spirit, the exemplification of all goodness, he will possess a belief which if religiously carried out will make of him not only a man, but a Christian.

The conditions of all races, nations and peoples seem to go to prove that man is naturally a religious being. There always have been and always will be many views of religion, and almost all have some truth in them. A writer has said that "most of them are only false in so far as they assume themselves to be exclusively true. Man by nature has been formed for religion and is engaged and exercised in religion." His mind seeks an ideal. He may live his religion in a measure, but his ideal is a little above his real life at least, a step beyond, a growing and a perfecting existence. In a conscientious study of the varied religious interpretations in all their phases we come very soon to a point where we must judge for ourselves and pronounce upon their truth and their worth.

The young man of to-day may be looked upon by

many critics as thoughtless, insincere, careless and skeptical. He may seem to be engrossed in business or given over to frivolity, dissipation and waywardness. That there are many, very many such young men to-day, as there have been in every generation, we will not dispute. The present-day young man has many perplexing difficulties to meet and many problems to solve. Although our fathers and grandfathers have been sincerely striving for solutions for years, and have earnestly taught their findings, yet each generation and each day has had and will have its problems. Right and wrong, good and evil, are direct opposites, yet the lack of the one can so easily develop the other, the smothering of the former by wrong associations and evil environments is so often witnessed, an over-zealous application of otherwise good intentions may so easily produce opposite results, that our problem in selecting what is right and what is best for another or for ourselves becomes no easy task. Though great are the problems that face the young man, and though difficult are the conditions to be met, still I do not put forward the idea that they are necessarily greater than our forefathers solved. There is no age with all the opportunity, no time in which the opportunity is not great enough.

Though the young man may seem indifferent, though he may be reckless in demeanor, though he may mock the good by his evil practices; yet we cannot tell his inward thoughts. Somewhere he may have an impression stamped there unseen, unnoticed and almost unused until by the kindly touch of some kindred spirit, some sympathetic smile, or some encouraging word, it may force itself to the forefront and become the moving, the directing spirit for good, with zeal and effectiveness. The energy of the young man finds vent in his doings. Life to him is active and withal perhaps a little careless. The young vigor cares not if a little of it is thrown away. The young mind rebels at things that are mystifying, and crowded with obscure dogmas, special doctrinal beliefs or traditional religious peculiarities, he may hastily condemn the thing for its external appearances without realizing the freshness of its inspiration, the force of its religious teaching, or the power of its essential qualities. What a man's real religion is perhaps only his best and unspoken thoughts can tell. What that religion really does for him is judged by his actions and his practices. To the world we live our religion. To ourselves it is born of a confiding faith in an all-ruling power, developed by devotion to right principles and exemplified in good deeds and Christian fellowship.

The young man's religion does not differ essentially from that of his father, his mother or his sister. He is called upon for different tests quite often perhaps. He has his own battles to fight, his own flesh to master. Crude, very crude though his religious convictions may be, yet with one step and then another in the right direction, a growth in differentiating the good from the evil, a development in thought strongly emphasized by religious experience, will turn the young man's mind from things that perish to things that are real.

There never was a time, perhaps, when the opportunity was greater to stand out for a religion which is plain and simple; a religion which is not a makeshift; a religion which can be shorn of its mystifying doctrines; a religion which will naturally draw about itself a congregation of earnest, honest and upright followers in that divinely-instituted, but human-constituted, organization, the Church or meeting. The Church, representing such human constitution, must adapt itself to the needs of the times or be replaced by some other institution, equally divine. The universal plan is both natural and divine. We are solicitous for the attendance of religious services,—and rightly so. It strengthens faith, advances thought, promotes fellowship, and gives opportunity for both outward service and inward reflection. But this comes naturally as a result of religious conviction and duty. Social, business and other personal influences may and do also enter into the incentives for mere attendance upon the one day of religious worship. Good may come, eyes may be opened and religious thought propagated, even under these adverse circumstances. The assembling together is good, the mingling in sympathetic fellowship is helpful, the communing in spirit is uplifting. It is well, even, to have a Sabbath-day expression and religious activity. But what the world needs most to-day is the young man with an everyday religion. A religion which recognizes everyday duty. A religion which carries its possessor through the long, weary hours of toil, amidst temptations and questionable opportunities; with honor and justice as weights in the balance. What the world needs most to-day (and let us take hope from some evidences that it is awakening to its need) is men, young men, with energy and skill and brains to see more than the quickly-earned dollar in business; to know more than self-interest in business; to realize that our ancestors have builded something for our generation to start on and which is placed by an all-wise Creator in our hands only in trust to use and enjoy. Our use of it will establish the honor and greatness of this generation and make the foundation for the development of the next. Let us see to it that there be not too much to undo. The highest point obtainable in this age will be but the starting point of the next. An achievement in honor to-day will establish the method for to-morrow. Honor and the semblance to honor deserve close scrutiny. The enemy is of the shrewdest make-up. He is crafty. The cloak of honor is often drawn selfishly about his real self, not only in business, but in social and domestic circles as well, and when the vile purpose has been accomplished, the foul plot stands bare and the demon grins lustily at his victory, feeds his baseness in the mire of degradation he has helped to produce, and hides behind the claim of inborn lust and greed. My friends, my young friends, let us learn some things from the enemy. Let us put thought and consideration into our acts. Let us study the effects of our acts. Let us place a stress upon the fact that it is largely what we firmly will to do that is done. Persistency, untiring effort, a constant working toward an end, will do wonders. Indecision, vacillating motives, half-

hearted stands will not win battles, but hand glory to the enemy. Let us nourish rather those religious ideals, strengthen by them the moral virtues and be men and women worthy of the name. We are indeed our brother's keeper. Let us accept the duty graciously, sincerely and with honor as man to man. But let us of all things not allow ourselves as individuals to get into the all too common habit of believing that our brother must keep us, or that the world owes us undivided attention. We have been placed in unlimited obligation by being given so beautiful a world in which to live, with so much of nature's wonders and blessings surrounding us, that it would seem an ungrateful recipient indeed who would not at least pay the interest in good deeds. Sacrifice is an excellent incentive, if not a necessity to full appreciation.

No nation can live solely upon the victories won by its early statesmen and warriors. No people can prosper entirely upon the thrift and industry of the sturdy forefathers who braved the hardships and the dangers of frontier life. No religious body can live and grow simply upon the faith and the works of the founders at its inception. Though true may have been the authority, though timely may have been the declaration, though earnest and loyal may have been the advocates; yet it remains true that the great plan of reform and salvation called *then* for the stepping out of a Luther, a Calvin, or a George Fox. Nobly they did their part, and grateful have many thousands been to them. Hundreds of noble, God-trusting men and women have braved ridicule, slander and even death that they might help the truth, that they might scatter good tidings. But while we do honor to them and justly extol their virtues, the religious world has been in danger of falling into a form of ancestor-worship in a modified degree. The strong personages of a Fox, a Penn or a Barclay are not with us to-day, but the opportunity for work is here, the cry for a Christ-like religion is heard, the seeking thousands are on every hand, and the world is asking for better things. The young man amidst this throng of beings busies himself with life in a careless way, or perchance now and then with trying to accommodate some particular sectarian belief to his personal, honest convictions. For one moment let us drop all sectarian prejudice and all theory and *think*. Is it any wonder that the young mind is bewildered? The principles of a certain religious belief may be taught, but no man can be forced to believe it. The force of religion is dependent upon the indivudual acceptance and application. It is a young man's first duty to know what he believes. It is his duty to conscientiously apply a religion to the needs of his life, and if that honest, prayerful conviction takes him into another than his tutored religious organization, it may even yet be well. A religion claiming to be in harmony with God must needs be in harmony with mankind's best interests, must add strength to his ideals, and must appeal to the very present condition and to this time.

Traditions are more or less sacred to us all. Old customs are not to be put lightly aside. Lifelong beliefs are a part of one's own self. Religious conviction moves the body and soul together, until so accustomed we become to the relationship of things essential to trivial forms and expression and usage that we are liable to blind the one with the other. So imbued may we become with the correctness of the way we have gotten at things that we believe it the only line of approach. So regularly have we gone into religious worship with the same restraint, with the same surroundings, with the same expectancy, that new light may be deflected lest perchance its rays may strike in an unaccustomed place. Candles may be hid under a bushel for fear the uncovering may cast a shadow upon some long-established practice and send its rays only so feebly, pointing in a new direction.

It is well to love the old. May God grant that the time will never come when age ceases to command respect and veneration. It is right that it should be so. Those things which have grown about one's self, those convictions which have in years of practice become part of one's self, are worth consideration. And while we speak of the young man and his religious duty to-night, let it be understood that it is with a full appreciation of the accomplishments of the past. You who may be looked upon as too old to be young; you who have enjoyed the pleasures of a religious conviction and felt the satisfaction of its teaching and guidance; you who have labored so untiringly for your fellowmen and for the advancement of true religious principles; we would not in any way have you feel that the young man's religion is or should be so materially different from that of the previous generation, as to make it in the least dangerous. The essential truths are the same as handed down from your father's fathers. We honor and praise you for perpetuating them. We rejoice that still you are active in the interest of that same high calling. And may the years be kind to you and be helpful to us by prolonging your lives so full of concern for the advancement of a simple but a live Christian religion. But should this new generation need new applications of those same truths; should well-considered methods be deemed important to reach out to new interpretations of those religious tenets; should the young man conscientiously see new methods for changed or progressive conditions; may you view charitably those efforts. As you would view the venture of a son in new lines of business, may you with that same parental solicitude continue your watchfulness. Your pathway strewn with noble deeds as it has lengthened out behind you has so surely shortened before. You may not feel the necessity for learning or adapting yourselves to new methods after a race well run, a battle well fought, under the old. But if advancement is to be made in keeping with yours and all previous generations there are steps that must be taken. Though your strength may not equal the brunt of the fight as of years gone by, yet, as the advance is made, we know that above the din of the centuries' activities we can distinguish the "Steady, boys," of the tried and true commander, both in admonition and encouragement.

(Continued next week on page 33 of the Supplement.)

Some young Friends had an earnest concern that the Friends' Conference should ask our nation to make an appeal for the cessation of massacres of the Jews in Russia. There was no opportunity afforded for the presentation of this subject, but we make the following extracts from the paper prepared by them:

"In this conference, with our frequent reference to the teachings of the Bible and the peace work of the Society, it behooves us to give a little thought to the people whose heart aspirations found expression in that Bible, and from whose midst came the man whom we call the Prince of Peace.

"It is a fact at once beautiful and unique in history, that the work of the Jewish race was not finished in any era or eras of activity. In the present day, as in the past, they are still proving their right to be called the world's religious teachers. It is no small tribute to a people to say that they have endured hatred, prejudice and persecution without cowardice, and without bitterness. But now they give still greater proof of their spiritual strength by the eager helpfulness with which they accept their new-found prosperity and safety, welcoming to their institutions all who need help, and training their children into loyal citizenship. But not all have yet attained the religious liberty for which all pray. The weak, terror-stricken, dying men and women in Russia to-day, resisting the temptation to apostacy on the one hand, and the guilt of bloodshed upon the other, are teaching a lesson of patient suffering and faith in God, the full significance of which will not be realized for many years yet to come.

"Nevertheless, this agony is too terrible to be calmly contemplated by others. As Jesse Holmes says, the suffering of those on the other side of the globe seems to affect us very little; but surely the civilized nations should be roused to activity by such atrocities as these. One or two of the great world powers, by their dignified and indignant assertion of their condemnation, could bring Russia to a realization that such things must stop."

An effort is being made to persuade Congress that the rate of postage on second-class matter (one cent a pound) is too low, and some have even spoken of the periodicals as being subsidized because the Government carries them at a loss. If the rate of postage were increased who would pay it? Publishers cannot afford to publish their papers at a loss and if the rate of postage is increased the subscription price will also be increased. The present low rate was fixed in order that the people might have an abundance of reading matter at reasonable rates, and not for the benefit of publishers. Second-class matter should cost very little for transportation, for each periodical sends out its papers already sorted, those going to each State being in a package or sack by themselves; but every piece of first-class matter has to be handled many times. At four cents a pound the rate for second-class matter would be $80 a ton. The railroad will haul live hogs from Chicago to Philadelphia for $6 a ton. In view of this fact does it not seem that the present rate, $20 a ton, ought to be sufficient to pay expenses? It would be well for each of our readers who does not wish to pay more for any of his magazines than he is now paying, to drop a letter, or a postal card, to his Senators and Representative in Congress, telling them what he thinks about the matter.

According to a report in the Philadelphia *North American*, the cigarette was arraigned as the deadliest enemy of American youth before the International Homœopathic Congress, by Dr. Charles Mohr, Professor of Materia Medica in Hahnemann College, Philadelphia. He said: "Excessive use of tobacco, especially in the form of cigarettes, dulls the intellect, impairs nutrition, seriously affects the eyes, causes functional and organic heart disease, and in other ways contributes to physical and mental degeneracy." While the speaker condoned the moderate use of cigars by adults, he declared tobacco chewing to be "a filthy habit, absolutely without excuse," and before concluding he added: "It is incumbent on the medical profession to wield its great power among the people to lessen the evils of the tobacco habit."

HADDONFIELD QUARTERLY MEETING AT MOORESTOWN.

This quarterly meeting is made up of three monthly meetings—Chester Monthly Meeting, held at Moorestown, N. J., and made up of Moorestown and Westfield (near Riverton, N. J.) Preparative Meetings; Medford Monthly Meeting, and Haddonfield Monthly Meeting, made up of Newton (held at Camden, N. J.), and Haddonfield Preparative Meetings, and held alternately at the two places. The quarterly meeting is held at Moorestown in Third and Ninth months, at Medford in Sixth month and at Haddonfield in Twelfth month.

The quarterly meeting was held at Moorestown on Fifth-day, the 14th. Both ends of the meeting house were filled, and there were a considerable number of people in the upper gallery. Over three hundred people were present, about one hundred and fifty being men. Apparently there were but a few present who were not members, as near all remained for the business session. Visiting Friends present were Joseph Livezey, of Mickleton, N. J. (Salem Quarter); Eliza Hutchinson, of Hempstead, Long Island, N. Y. (New York Monthly Meeting); David Ferris, of Wilmington, Del.; John Longstreth, of Philadelphia; Henry W. Wilbur, of Swarthmore (New York Monthly Meeting).

Shortly after the meeting assembled in silence Keziah Wilkins, of Medford, appeared in prayer, being followed also in prayer by Joseph Livezey. The speakers were Keziah Wilkins, David Ferris, Henry W. Wilbur and Joseph Livezey.

The business session followed immediately, with John M. Lippincott and Mary S. Conrow as clerks. Of the eight representatives from Haddonfield (Camden and Haddonfield), six from Chester (Moorestown and Westfield), and four from Medford, all

were present but three. The first, second and eighth queries were read, with the answers that had come up from the monthly meetings. The answers were in the usual form familiar to all attenders of business meetings. There was but little comment from the meeting. This quarterly meeting's quota of the $4,500 ordered to be raised for its use by Philadelphia Yearly Meeting was reported to have been paid in, the sum being $270. John M. Lippincott was reappointed clerk for the coming year, and Tacy P. Paul, of Moorestown, was appointed assistant clerk. The report of the committee having charge of the Quarterly Meeting Home, situated at Moorestown, showed the Home in good condition. The first mortgage had been all paid off, leaving the present indebtedness $3,225. There are at present in the Home eight permanent and two transient residents. The death of Ezra Lippincott, long a valued member of the committee, and a good friend of the Home, was feelingly referred to.

The advices were read by the clerk, calling forth from Anna Cooper Lippincott an earnest appeal to Friends not to waste their time with cards, and especially not to lend themselves in any way to the insidious growth of the gambling spirit. David Ferris laid before the meeting a concern as to the kind of reading we keep about us, and especially in our homes. The session closed with an earnest exhortation by Samuel Sharp, of Camden.

Lunch was served to all present, in the new gymnasium of the Friends' School. The commodious new building that has during the summer been added to the two buildings already on the grounds for school purposes makes the Moorestown Friends' School one of the most adequately-equipped of all our schools. The new building is attached directly to the High School building and communicating with it. It contains a large gymnasium, an assembly and lecture hall, and class rooms. This school, of which John G. Embree, is principal, has the largest percentage of Friends' children among its pupils of any of the Friends' schools. Out of an enrolment of 125 last year, over 90 were members of meeting.

R. Barclay Spicer.

SALEM (N. J.) FIRST-DAY SCHOOL UNION.

Salem First-day School Union was held at Mullica Hill, N. J., Ninth month 15th, 1906. Echoes from the Mountain Lake Park Conference were listened to with great interest. Four papers were prepared touching upon different phases of the conference as follows: "Practical Philanthropy," "Education," "First-day School Work" and the "Lesson Leaves." These papers were all well written and called forth many supplementary remarks. Great stress was laid upon the interest taken in the religious meetings, especially by the young people. Divine harmony seemed to prevail.

A report of Dr. O. Edward Janney's remarks concerning smoking at Swarthmore called forth much discussion. It was desired by some that a decided stand be taken against the action of Swarthmore, but the general concensus of opinion seemed to be to express through the columns of The Intelligencer the general disapproval of Salem First-day School Union.

"How can we make our methods of First-day School work more strongly promote spiritual growth?" was the subject of a paper prepared by a member from Woodstown School. It was so brief and yet so comprehensive that very few remarks were elicited. Brief reports of the Mountain Lake Park Conference were given by Friends who were privileged to attend.

A WOOLMAN PILGRIMAGE.

(Concluded from last week.)

On Fourth-day morning, the 29th of Eighth month, I crossed from New Jersey into Bucks County, and went to Morrisville. Our kind friend, Annie Comfort, sent a carriage, with driver, to take any Friends from there to Falls to the meeting of ministers and elders. This meeting was quite small, and not much was said out of the routine business—a marked difference from Burlington Quarterly as to answering the second query for ministers. At the former they answered that all their ministers were sound in word and doctrine; at the latter this part of the query was ignored, the answer stating there was a care to minister in divine ability. Charles Satterthwaite invited me home for the night where I was most kindly entertained, and met several interesting Friends, Isaac Brown, in his 92d year, and David Simpson and daughter, of Langhorne. The country around Fallsington is most beautiful and highly cultivated. Charles' farm is a model—very fine crops and large buildings, nicely painted; everything in perfect order. Charles' wife, Georgianna, is a granddaughter of Samuel Comfort, whom old Friends remember as the head of Philadelphia Yearly Meeting for many years, a moderator in the times of the slavery excitement. Samuel was a grandson of John Woolman, and in some traits of character much like him. The quarterly meeting on the 30th was well attended, and did not lack for vocal ministry, though mostly from other quarters. Sarah Flitcraft and Nathaniel Richardson had good and, I think, acceptable service; and one of their own members, a son of Ann Packer, of Ohio. I thought it a good meeting. I alluded in my discourse to the immensity of the universe, to President Swain's essay in The Intelligencer some time back, that astronomers now supposed that there were stars so far away that it took 2,000,000 years for light to reach our earth from them. I said the true militant Church was composed of all who loved God and worked righteousness, and its members were known only to God. I quoted from Whittier:

> "Shall holier altars rise to thee;
> Thy church our broad humanity."

The Friends at this quarter keep to the old-fashioned way of dining around among Friends, so I was taken to Annie Comfort's, where twenty-four sat at one long table, a most interesting company. I was

accommodated for the night, and learned much of the history of the Friends and of Falls Township. I had the honor and luxury of sitting in John Woolman's old rocking chair, and a more comfortable one I never sat in. I don't know whether some of the spirit of John Woolman passed into the occupant of that precious chair, but it made me feel so to sit in it.

John Woolman says: "He was pleased to give me a well-inclined damsel, Sarah Ellis, to whom I was married the 18th of Eighth month, 1749." John and Sarah had but one child to grow up, Mary Woolman, who married John Comfort. They had a large family, John, Stephen, Samuel, Jeremiah, William, Joseph, Ira, and Mary. These were all born at Mt. Holly, N. J., the parents then moving to Bucks County, where two more children were born. Then Mary died, and John Comfort married a second time. So there are many Comforts now in Bucks County, who are direct descendants of John Woolman, and not only Comforts, but those of other names. The many Jersey Woolmans are descendants of John Woolman's brothers.

Samuel Comfort's home and farm, now his granddaughter's, Annie Comfort, is a beautiful place, now devoted to what is called truck farming. There were eight acres in horse radish, a curious sight to me. The beauty of this country is indescribable; the wet weather kept all growth freshly green, the corn and other crops most bountiful, the scenery over hill and vale inspiring, and I felt a divine ownership in it quite as real as the possesser of the legal title.

"He looks abroad into the varied field
Of nature, and though, poor perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers, his to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, 'My father made them all.'"

Ninth month 14th, 1906. D. Ferris.

A GENERAL CONFERENCE DISCUSSION.

It sometimes happens that even a stenographer's notes of the sayings and doings at a public gathering fail adequately to represent either the letter or spirit of the proceedings, especially when the impossibility of transferring feelings and emotions to cold type is considered. To a considerable extent that seems true of part of one of the sessions of the late General Conference at Mountain Lake Park.

Discussion of William Birdsall's paper, "Education: A Religious Concern," was under way, when a criticism regarding the present regulation at Swarthmore College, in regard to smoking, was injected into the discussion. The vigorous language and deep feeling of the Friend who introduced the subject raised both a sympathetic and counter feeling, probably in excess of the intent. The session was nearing its close, and possessed neither the time nor the temper to thoroughly consider a subject so suddenly introduced.

There were suggestions for immediate discussion of the issue, other suggestions for a special meeting at which to give the matter a wider hearing, and under the press of the moment the president of Swarthmore College expressed willingness for such a meeting. In the minds of some the whole matter of student government, of which the smoking regulation is only an incident, would be under review if the question was opened for general discussion.

Under the rules of the conference the whole matter of a special meeting during conference week would go to the Business Committee, and such was the immediate disposition of the case. This committee gave long and careful consideration to the matter of holding a meeting to discuss the Swarthmore situation. The members, however, were unable to unite on any proposition for holding such a meeting. Various opposing views were held, varying and shading into each other at different points. It was felt by some that a complete discussion of the whole matter was due both to Society and the college; that the question had been raised and could not be ignored. Others held that whereas such a discussion might be desirable, the purpose and influence of the conference did not afford the time or place for such consideration. It was also felt that no adequate statement could be made by either side on the spur of the moment, upon which an intelligent and timely discussion of the question could be had. It seemed to many that the spirit and purpose of the conference would be impaired, and the thoughts of those in attendance be diverted by such a discussion. The committee, however, agreed as a compromise to recommend that the Central Committee be requested to appoint a commission to judicially and thoroughly investigate the whole Swarthmore situation, and report to a future meeting. This plan was rejected by the Central Committee, but it was not able to unite upon any plan for continuing the conference consideration of the subject.

As the demands of the conference sessions, and the other committee and previously-arranged meetings increased, the time limit precluded the possibility of any adequate public discussion of the Swarthmore situation. That no meeting was held, cannot, therefore, be charged to any indisposition on the part of the conference to give the matter a hearing.

After carefully examining the stenographer's notes of this part of the conference session, the presentation of the case seems so incomplete, and so fully fails to adequately convey to those not present exactly what happened, that the Publication Committee issues this statement, feeling that the general proceedings of the conference would be more satisfactory with the partial discussion referred to eliminated.

It would seem that such statement of fact, and such a consideration of theory as the college authorities and the concerned members of the Society deem it right and wise to make, can be more calmly and conclusively treated at a time removed from the conference, and in such a way as they may elect.

MYSTERIES.

[The following is from our Friend, David Newport, author of "Eudemon," long known in the ministry of the Society of Friends, chiefly in and near Philadelphia, now in his 84th year.]

The term "mysteries," which was in the discipline before 1884, was omitted by the copy of that year, as I find by the discipline of our Arch Street Friends, bound in 1723, among the advices to ministers, which reads as follows: "We exhort them frequently to read the Holy Scriptures, and reverently to seek the mind of the Spirit of Truth, to open the mysteries thereof, that, abiding in a simple and patient submission thereof to the will of God, and keeping down to the openings of divine love in themselves and they may witness a gradual growth in their gifts."

In our copies of discipline of 1884 and 1894 we have shortened the original by striking out the terms, "the spirit of truth" and the word "mysteries."

And I will say that when we again publish a new discipline I hope that we may restore the language of our fathers of 1723. Matter is now said in its ultimate to be electricity, but we know not what electricity is. The same can be said of force or of gravitation! All—all is wonderful; and passing wonder is he who made them such!

Our meetings for worship mean communion with heaven. Read 2 Timothy 1: 10, concerning "the appearance of our Saviour Jesus Christ, who hath abolished death." And in Col. 1: 27, "Now manifested to his saints the mystery," namely, Christ, "in you the hope of glory, whom we preach and proclaim."

This is the great thought of our people which remains to be seen at the present time I hope and believe.

When an emendation of the discipline was proposed in the yearly meeting of 1893, with submission, I stated my objection and urged that the time had not yet come for such revision.

Again, when the change in 1904 was proposed I again modestly, I hope, stated my objections to its adoption in the yearly meeting.

Why the committee should strike out that beautiful thought, "The Spirit of Truth," is most singular, for in it is the true exegesis of the Scriptures from Genesis to Revelations! DAVID NEWPORT.

Willow Grove, Pa.

"The Government which can afford to spend eight millions of dollars on one battleship and to build a fleet of these short-lived monsters, and whose annual expenditure is more than a thousand millions of dollars, ought to be able and eager to help the Southern States to lift up, not only the black race, on which it forced a sudden liberty, but the white race, too, which had long suffered deeply from the evils of African slavery," said President Eliot, of Harvard, recently, at Tuskegee.

To which the *Advocate of Peace* adds: "A single one of the short-lived monsters at eight millions (the last projected is to cost ten millions) would build and endow four Tuskegees, and the Tuskegees would not be old junk at the end of a dozen years."

ELIZABETH M. ROBERTS.

Since the closing of the Friends' School, at Greene Street and Schoolhouse Lane, Germantown, Philadelphia, in Sixth month last, Elizabeth M. Roberts has been removed from our midst by death.

This dear Friend was principal of the above-named school for about twenty-two years, and discharged the duties of her responsible position with marked success. During her long term of service she labored untiringly to promote the best interests of the school, and when continued ill health compelled her to resign her position last spring, she retired with the esteem and confidence of all with whom she had been associatied. The large number of pupils who have been under her supervision, and who have received from her intellectual and moral instruction, will bear her in grateful remembrance.

She was always ready to extend the helping hand to her assistant teachers, and we greatly missed her strong personality during her prolonged illness. It was a privilege to be associated with such a thorough, conscientious worker.

As we resume our school duties this fall may the memory of her exemplary and unselfish life be an inspiration to many of us to do our work as faithfully as did our dear friend.

"To live in hearts we leave behind
Is not to die."

Philadelphia, Pa., 9th mo. 17th, 1906. A. P. H.

FAREWELL TO ENGLAND.

[J. Carroll Hayes' closing pages of his journal of English travel.]

Before leaving this beautiful island for the continent, let me repeat briefly what Lord Avebury, in his "Scenery of England," says about English rural scenery in contrast to that of the continent. It will be an appropriate preface to my German Journal.

LOVED THE COUNTRY.

Lord Avebury well argues that the unsurpassed beauty of England's rural scenery, apart from the natural features, is due to the fact that the landowners have always been a country-loving people. Clear back in the days of the Saxon Conquest we find the conquerors destroying the towns and building their little homes, their "hams" and their "wicks" as far apart and as secluded as possible. And Englishmen to-day, while spending part of the year at their town houses, still regard their country places as their real homes, and through the centuries have spent their efforts towards beautifying them. Hence the magnificent halls and parks of the nobility, and the stately old manor houses and tree and ivy-embowered farm houses of the gentry, the squires and the rest of the rural middle class, which we see upon every hand throughout this little island, all with their lovely rural setting.

Through the system of primogeniture these ancestral estates have descended to the oldest son, undivided, through generation after generation. The old homes have thus remained the same, the old landmarks have been unchanged. Hence the ancient

hedge-rows and the lines of century-crowned trees that separate the farms and the fields, and that are so lovely a feature of rural England.

In France and Germany, on the other hand, the people, as a general rule, live in villages and towns, and there are few pretty country places, the farmers going to their farms each day to work, often long distances. Moreover in these continental countries the rule of equal descent among children has prevailed, and the lands have been divided and subdivided through the generations, until the separate ownings are often mere strips of land. Hence the absence of old landmarks, of hedges and of trees. Thus it is that the traveler arriving on the continent from England is mostly disappointed (and this was my experience) at the monotonous aspect of the broad expanses of land, without buildings, trees, hedges or even fences, all divided into little narrow strips.

We Americans, of course, cannot see the justice of the principle of primogeniture. The idea of the younger children receiving the "good will," while the the oldest son gets the "fixtures," is repugnant to our sense of right. However, the result of the system has, in some respects, proven beneficial. To it is due largely the fact that England became the greatest colonizing nation in the world. The younger sons became emigrants, and much of the best blood of the United States and of the British colonies has come from the veins of these younger sons.

THE STRAITS OF DOVER.

As I write, we are passing through the Straits of Dover, beneath the great white chalk cliffs of old Albion. Here Britain is but twenty-one English miles distant from the Continent, and St. Paul's Cathedral if set down in the middle of the Straits would still tower one-half above the surface. Yet this little strip of water, narrow and shallow though it be, has meant much for England. It has meant that she should be a seafaring nation, a people of world-wide empire. It has freed her from the necessity of a large standing army. It has saved her from invasion and has confined the battlegrounds of Europe for several centuries past to the continental countries.

When Alva and his Spanish army, the finest in the world, was waiting to invade the island with irresistible force, this little neck of water held him back till the Invincible Armada should clear the way and protect their passage across, and it was the glorious work of Drake and Raleigh and Frobisher and those old Elizabethan sea dogs in scattering this mighty fleet that saved Britain from Spanish tyranny and the horrors of the Inquisition.

NAPOLEON'S TRACES.

Again, when Napoleon, hitherto invulnerable upon the Continent, and realizing that England must be conquered before his empire could be rendered permanent, had gathered a mighty host along these straits ready to invade the devoted island; again it was necessary first to gain the control of the seas, and again Britain's old "wooden walls" under the heroic Nelson, won the day and put a limit to the conqueror's lust of power.

How finely Shakespeare has expressed the thought. He calls his native island—

> "This fortress built by Nature for herself
> Against infection and the hand of war;
> This happy breed of men, this little world,
> This precious stone set in the silver sea,
> Which serves it in the office of a wall,
> Or as a moat defensive to a house,
> Against the envy of less happier lands,
> This blessed plot, this earth, this realm, this England."

As the shores of Britain fade away and we turn towards a foreign land, we realize more than ever how close our mother country is to us in all the ties that are nearest—in blood, in religion, in language, in literature, in ideals of liberty; and while misunderstandings have at times arisen between us, as in many another family, still the old ties remain and have brought us nearer to-day than ever before.

Emerson wrote with veneration of the elder land in his "English Traits." Lowell treated of her political ideals, and helped, as almost no other one man, to bring the two countries together in sympathy. Hawthorne wrote of her with genuine affection, calling her "Our Old Home."

Over some of our best minds England has thus exercised a potent fascination. May we not then also gain profit from the serious study of her people, her history and her ideals?

THE IRIS.

Hast thou not seen how the Iris is set,
Where the wings of the wind in the waters are wet?
On the rush of the falls, where the spray rises slowly;
Glorious and silent, like something most holy.

So fair in its color, so faint in its light—
So peacefully constant, so distantly bright—
In the tumult of life, or the darkness of woe,
Is the memory of those we have loved long ago.

—*John Ruskin.*

BIRTHS.

BARSTOW.—At Methuen, Mass., Ninth month 8th, 1906, to Frederic L. and Beulah Lea Barstow, a son, who is named Richard Iddings Barstow.

STABLER.—At Greenwich, Conn., Ninth month 14th, 1906, Edward Russell Stabler, son of Edward L. and Elizabeth T. Stabler, of Brooklyn, N. Y.

WALTER.—Eighth month 21st, 1906, to Frank T. and Sara Passmore Walter, of West Chester, Pa., a son, whose name is Lawrence Passmore Walter.

DEATHS.

BRIGGS.—At Newtown, Bucks County, Pa., on Fifth-day, Ninth month 13th, 1906, Ruth Briggs, daughter of Robert and Elizabeth Stapler Kenderdine, aged 9 months and 22 days.

HAINES.—At his residence, Forest Home, near Linwood, Carroll County, Md., Eighth month 23d, 1906, Joseph L. Haines, aged 69 years; a son of the late Reuben and Sarah Haines. A valued member of Pipe Creek Monthly Meeting.

HOLE.—At Marshalltown, Ia., on the morning of Eighth month 20th, 1906, Jesse Hole, at the advanced age of 98 years and 5 days. His remains were interred in the Marietta Friends' Cemetery at 3 p.m., on the 22d, where a large gathering of friends, relatives and neighbors had collected to pay

their last tribute of respect to this dear old Friend and much-beloved citizen.

Jesse Hole was born in Columbiana County, O., in 1808, and had his residence there until 1864, when he, his wife and six children moved to Marshall County, Iowa. He lived here on a farm near Hartland until a few years ago, when he went to Marshalltown to live with his daughter Louisa, who had given up her position in county business that she might make his last years comfortable.

He is survived by his youngest son, David Emmett, and his oldest daughter, H. Louisa. His wife, Susanna Heacock, passed to her reward thirty-three years ago. Two daughters passed away some years later—Leona Wheaton in Iowa, and Adaline Saling in the State of Washington. Two sons died within the last five years—Jonathan in Marshalltown, Iowa, and Howell in Los Angeles.

"Uncle Jesse," as well as "Aunt Susan" (as they were to all that knew them) were of the organizers of Marietta Monthly Meeting of Friends in Marshall County, Iowa. Both were among the first elders chosen by that meeting, and both remained elders till their death, or nearly so. N. E.

HOOPES.—In West Chester, Pa., Ninth month 5th, 1906, Abigail, widow of Francis P. Hoopes, in the 90th year of her age; a member of Birmingham Monthly Meeting. Interment at London Grove Burying Ground.

JONES.—Of the infirmities of age, at the home of his daughter, Annie M. Manifold, Fawn Grove, Pa., at 8 p.m., First-day, Ninth month 2d, 1906, William Riley Jones, at the age of 81 years, 6 months and 15 days. Funeral services were held at the Fawn Grove Friends' Meeting House on Fourth-day. Interment in adjoining cemetery. A. Haviland Hull and the Methodist minister, S. B. Treadwell, bore testimony to his useful life. The deceased was the eldest son of the late Asa and Hannah (Riley) Jones. He was for many years one of the most active and substantial citizens of Fawn Grove. He was one of the "Forty-Niners" who made the trip overland to California gold fields in 1849 with an ox team. After about a year or two he returned East, where he followed the life of a farmer at Fawn Grove. He is survived by three children—Robert Barclay Jones, publisher, Philadelphia; Hannah Brown, Annie M. Manifold, Fawn Grove; also four brothers and three sisters—Isaac Jones, Iowa, La.; Asa Jones, Delta, Pa.; Joshua R. Jones, Philadelphia; J. Thomas Jones, Covington, Ky.; Elizabeth W. Gailey, Monkton, Md.; Sarah Vansant and Hannah Hawkins, Fawn Grove, Pa.

LEWIS.—Suddenly, at Radnor, Pa., on Fourth-day, Eighth month 8th, 1906, Tryon Lewis, Jr., son of Levi and Henrietta Beistle Lewis, aged 2 years.

MASTERS.—David Masters, of 3308 Baring Street, Philadelphia, at Minneapolis, Minn., on Ninth month 9th, 1906, aged 70 years, 11 months and 28 days. Interment at Millville, Columbia County, Pa., on Sixth-day, Ninth month 14th.

UNDERWOOD.—At his home, near Harveysburg, O., Ninth month 9th, 1906, David W. Underwood, aged nearly 65 years. He was one who appreciated and endeavored to live out the principles of the Society of Friends, in which he had a birthright membership. His large family of sons and daughters, his wife and much loved brother and sister will be comforted when they dwell upon the peaceful closing of his active self-sacrificing life.

VAIL.—At 234 East Sixty-first Street, Chicago, Ill., at the home of her grandson, C. V. Woodward, Arletta Vail, widow of the late Abel Vail, aged 97 years and 6 months; a member of Rahway and Plainfield Monthly Meeting.

HETTY K. TRUMAN.

What is so inspiring as a noble, faithful life? One who follows the directing of the voice within each day, each hour, and continues steadfast through discouragements and trials under which most of us give way, is as a shining star guiding and leading us onward and upward. Such was the beautiful life of our beloved friend, Hetty K. Truman, of Genoa, Neb., which ended on Seventh month 12th, 1906.

She leaves an aged father to tarry yet a little while ere he joins her in the great beyond. She was a daughter faithful to her father, being his mainstay in every sense. She was a great lover of nature and their home was made cheerful by a large collection of plants and flowers. Birds and flowers were her companions, and from these she gathered inspiration. Among her neighbors, in the home, in the meeting and First-day School her cheerful smile will be missed, and especially at the time of our Half Yearly Meeting, where she used every effort to make these gatherings a success.

For many months she lingered between hope and fear ere the "messenger of life" finally came to relieve her earthly suffering, but we still question why he came to one still in the prime of life. As we who knew her pass on our way, each endeavoring to reconcile ourselves to our loss, our prayer is that we may be as faithful, may become so near our Father as to be able to say of our brethren as did Longfellow:

"But now it has fallen from me,
It is buried in the sea;
And only the sorrow of others,
Thrown its shadow over me."

HAMTONETTA BURGESS.

NOTES AND ANNOUNCEMENTS.

Philadelphia Quarterly Meeting's Committee to Visit the Smaller Branches has made the following appointments to attend:

Ninth month 23d, at 10.30 a.m., Schuylkill Meeting.
Tenth month 7th, at 3 p.m., appointed meeting at Radnor.
Tenth month 14th, 11 a.m., Reading.
Tenth month 28th, 10.30 a.m., Merion.
Eleventh month 11th, 10 a.m., Haverford.
Eleventh month 25th, 10 a.m., Valley.
Twelfth month 2d, 3.30 p.m., Fairhill.

AQUILA J. LINVILL, Clerk.

Starting immediately at the close of the Conference at Mountain Lake Park, Jesse H. Holmes, of Swarthmore, with the unity and co-operation of the Committee for the Advancement of Friends' Principles, has been making visits to the Friendly meetings and neighborhoods of the Middle West. Going to Cincinnati the day after Conference closed, Sixth-day, the 7th he attended an appointed meeting in the Walnut Hills Business Men's Club building that evening. There were some fifty or sixty people present. Seventh-day he went by train to Waynesville and attended the regular First-day meeting, which was largely attended, notice having been given throughout the community. Starting immediately from meeting, by a twenty mile drive he was taken to the annual summer meeting of the Cincinnati Friends at the Butterworth homestead, near Butterworth Station. That evening he went by train to the Green Plain neighborhood in Clark County, O., where the next day he addressed an appointed meeting, and visited a number of the families. Third-day he went to Richmond, Ind., where an appointed meeting was held in the evening. From there he was to go to Salem, Ind., for an appointed meeting in the Highland Creek Meeting House (Blue River Monthly Meeting) and then on to Illinois Yearly Meeting at Clear Creek in Putnam County, Ill., stopping for an appointed meeting at Benjaminville, near Bloomington, Ill.

At the request of Friends of Hockessin and Mill Creek, Del. Arthur M. Dewees, of Philadelphia, represented Friends on the program of the Mill Creek Township Sabbath School Association last Fifth-day, the 13th, at Stanton, Del. He took for his subject "The Possibilities of the Friends' First-day School."

Frank G. Blair (graduate of Swarthmore in the Class of 1897), Professor of Education in the Eastern Illinois State Normal School, has been nominated Superintendent of Public Instruction by the Republican State Convention of Illinois.—*The Swarthmorean.*

Franklin Spencer Edmonds will continue his courses in Law at Swarthmore College as last year, except that when he finds it impossible to be present his class will be taught by James H. Hayes, Jr., an attorney of Philadelphia.—*The Swarthmorean.*

President Swain has written to the Principals of Friends and other preparatory schools located in the vicinity of Swarthmore, requesting that the attention of teachers be called to the new courses in education to be conducted this year at the college by Professors Rawson, Walton and Baldwin. These courses are open to teachers not in residence as well as to students in residence at the college. The courses may be taken singly or in combinations of one or more hours. The charge will be $5 per semester for each hour. Teachers desiring to take these courses may communicate in person or by letter with W. A. Alexander, Registrar.—*The Swarthmorean.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—
Fifteenth and Race Streets, 10.30 a.m.
Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.
Fourth and Green Streets, 10.30 a.m.
Germantown, 10.30 a.m.
Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.
Frankford, 10.30 a.m.
Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—
Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City—
East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn—
Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City—
1811 I Street, Northwest, 11 a.m.

Chicago—
Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

9th mo. 22d (7th-day).—Bucks First-day School Union, at 10.30 a.m., at Newtown, Pa. This meeting will be in the nature of an institute, and all interested Friends are cordially invited to attend.

9th mo. 23d (1st-day).—Hopewell, Va., Young Friends' Association at 3 p.m.

9th mo. 23d (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 42 Fisher ave., at 11 a.m.

9th mo. 23d (1st-day).—Schuylkill Meeting (near Phœnixville, Montgomery County, Pa.) attended by Philadelphia Quarterly Meeting's Visiting Committee, at 10.30 a.m.

9th mo. 29th (7th-day).—Scipio Quarterly Meeting, at Scipio, N. Y.; ministers and elders, day before, at 2 p.m.

9th mo. 30th (1st-day).—Semi-annual meeting in old Providence Meeting House (near Phœnixville, Montgomery County, Pa.), under care of Gwynedd Monthly Meeting, at 3 p.m. These meetings are appointed by the monthly meeting to be held the last First-day in Ninth and the second First-day in Sixth month each year.

9th mo. 30th (1st-day).—A conference at Wrightstown Meeting House, Pa., at 2.30 p.m., under the care of the Philanthropic Committee of Bucks Quarterly and Philadelphia Yearly Meeting. Joel Borton will speak on "The Outlook for Temperance." A meeting of the committee is called for 1 o'clock.

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Real Estate Brokers,
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The Underground Railroad in Bucks Co., Pa. An address by Edward H. Magill, delivered before the Bucks County Historical Society.
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9th mo. 30th (1st-day).—"Friends' Day" at Home for Aged Colored Persons, Forty-fourth and Girard Avenue, Philadelphia. This being a fifth First-day in the month. Meeting at 3 p.m. attended by Friends of both branches.

10th mo. 1st (2d-day).—Canada Half-Yearly Meeting, at Yonge St., near New Market, Ontario; ministers and elders, day before, at 3 p.m.

10th mo. 6th (7th-day).—Farmington Half-Yearly Meeting, at Farmington, N. Y., at 11 a.m.; ministers and elders, day before, at 2 p.m.

10th mo. 6th (7th-day).—Week-end conference at Trenton. Further notice later.

10th mo. 6th (7th-day).—Solebury Monthly Meeting, Bucks County, Pa., centennial anniversary of the building of the meeting house and establishment of the meeting. Further notice later.

10th mo. 7th (1st-day).—Pendleton, Ind., Young Friends' Association, at the home of Findley and Mary Tomlinson.

In a poem entitled "Akbar the Eclectic," J. Norton Johnson, in the current *Open Court*, tells of an Asiatic Emperor whose realm contains people of every faith, and these he encourages to proclaim the doctrines of the religion, upon which he will pass impartial judgment. Each speaker and the substance of his discourse then follows—Mohammedan, Parsi, Buddhist, Brahman and Jewish. After hearing all, the potentate applauds the zeal and eloquence of each, and rejoices that while each is jealous for his own faith, all unite in

"A common faith in might unseen,
A common code of duties ethical."

He finally hears of Christianity through missionaries and marries a Christian bride. On his deathbed he enjoins humility and toleration on his son, but sees a prophetic vision,

"When sons of men no more will meet in war
To settle questions of theology,
But, gathered in some peaceful parliament,
Will harmonize divergency of creeds,
And, through comparison, will come to know
They worship one and the same deity,
Whose image was in the beginning stamped
Upon the mind when Godhead fashioned man;
Unity will plurality replace,
And thus a universal cult arise
To honor, till the ages are no more,
The sole-existent, sempiternal God."

That this vision was in part realized in the Parliament of Religions in 1893 is recognized by the dedication of the poem to the memory of the Hon. C. C. Bonney.

A Valparaiso dispatch, dated August 22d, says: "Here women are street car conductors. They wear no uniforms, but dress as any other women in ordinary life, merely a badge indicating their office as 'fare' collectors for the city fathers. Their salaries are small, and their duties are arduous."—*Woman's Journal.*

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All the night long shrills and shrills
In the Moon of Goldenrod.

In the Moon of Goldenrod,
Orchard branches, laden all,
Droop to touch the orchard grass,
And the harvest winds that pass
Pluck the fruits that mellow there,
Purple plum and yellow pear,
Fling them to the lap of Fall,
In the Moon of Goldenrod.

In the Moon of Goldenrod,
Palely blue the asters blow;
Here and there, amid the green
Of the sumac thicket seen,
Autumn's crimson banner tells
That the Summer's citadels
Weaken to their overthrow,
In the Moon of Goldenrod.

—*Marian Warner Wildman, in the Atlantic.*

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CONTENTS OF THIS ISSUE.

Good Word.—XXXIX 606
An Inward Stillness (Verse) 606
The Calling of the Teacher 606
Bakewell Summer School 607
Opening Day at Swarthmore 608
Reason and War 609
Editorial:
Work 610
Note and Comment 610
The Educational Courses at Swarthmore 611
New Course in Astronomy at Swarthmore 612
The Moral Wave 612
Notes by the Way 613
Bucks' First-day School Union 613
Friends in Cincinnati 614
The After-glow on the Heights (Verse) 614
Births, Marriages, Deaths 614
Notes and Announcements 615
The Solebury Centennial 615
Swarthmore College Notes 615
George School Notes 616
The Laing School 616
Friends' Associations 616
Calendar of Meetings iii
SUPPLEMENT:
Proceedings of the Friends' General Conference 33-48

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PHILADELPHIA, NINTH MONTH 29, 1906.

Volume LXIII.
Number 39.

GOOD WORDS.—XXXIX.

If we are to know Christ, we must read the Gospels with the idea of the complete character of Jesus, not merely gaining a knowledge of his words and deeds.

LECTURER AT AN ENGLISH FRIENDS' SUMMER SCHOOL. 1906.

AN INWARD STILLNESS.

Let us then labor for an inward stillness,
An inward stillness and an inward healing.
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions.
But God alone speaks in us, that we may know
His will, and in the silence of our spirits,
That we may do his will, and do that only.

—*H. W. Longfellow.*

THE CALLING OF THE TEACHER.

[An address in part of John William Graham, Principal of Dalton Hall, Victoria University, Manchester, England, as president of Friends' Guild of Teachers, Dublin. Published in *Friend's Quarterly Examiner*, and reprinted in pamphlet form.]

It is agreed on all hands that there is a scarcity of good schoolmasters in the Society, and that it is of immediate moment to increase their number. As I made up my mind to be a teacher when I entered my teens, and have never for a moment in good or ill fortune looked back from that decision, in spite of having had twenty-five years of the life of a practical teacher, I felt that I could not do better from this place than occupy the attention which you have been kind enough to afford me, in saying a good word for our common profession.

It is not sufficient for the adversary to point out sundry disadvantages of the calling. No doubt every profession produces a certain onesidedness in men, and has its dangers and its hardships; what we must do is to compare teaching with other occupations—not with that life of complete freedom and security, that "feeding on the roses and lying in the lilies of life," that career of a private gentleman of independent means, for which every Irishman whom I ever knew was so singularly and gracefully qualified.

Comparing teaching then with other callings, I plead, first of all, that it is a remarkably innocent profession; comparatively—though not, of course, absolutely—free from temptations. It is free, first of all, from the danger of attaining great wealth. If any one would pray to have neither poverty nor riches, he may have his prayer answered among us; he may, indeed, fear that the answer may be a little overweighted in the direction of poverty; but we will recur to this later. . . . Though, like other men, we have to resist temptations to untruthfulness and idleness and bad temper, we have still the chance of remaining a rather specially innocent type of mankind.

Further, we have persistent positive helps in our spiritual life. The responsibility for our personal example is with us every day; any lack of dignity or of honor is at once fatal to our influence among our young critics. Do we need discipline in patience and cheerfulness? It is with us every hour. Do we desire tact in dealing with our fellows? It is almost the touchstone of our success. Our wits must be kept bright and ready, and if the gods have granted us a power of repartee and the radiant gift of wit, what an opportunity for its exercise have they not granted us also? A life of pureness and simplicity, with regular habits; a life into which thoughts of dissipation rarely enter, is compulsory for us. It is really we teachers who receive a guarded education. Why, we are even guarded, more or less, against smoking—which I am old fogey enough to be glad of.

It is sometimes said that teachers, through perpetually living among their juniors, and by exercising a little brief authority, become pompous and dogmatic and self-complacent. Theoretically this might be so; perhaps it once was so; but I am bound to say that in practice I have rarely found it so; I rather think we are a timid, humble race of men, whose principal object in life is to displease nobody.

The very subject-matter of our work is ethically stimulating in the highest degree; to moralize others is moralizing to one's self; in other words, teaching is a mission into which a holy enthusiasm can hardly help entering; we are directly and all the time messengers of truth and ministers of virtue. There are other such messengers and ministers—preachers, home and foreign missionaries; but while exercising a ministry not less blessed than theirs, we have this advantage, that we also provide something which is worth money, and which people will pay for; we earn our living, and are not dependent, as those are, upon charitable gifts. We are, therefore, able to preserve our independence, which makes a great difference to the religious worker.

Coming now to the outward attractiveness of the actual work of the teacher, let us not forget how young we are kept by it. Our work does not lie among the physical wrecks of humanity, amid sadness and pain, poverty and bereavement, as the work of the medical man so nobly and helpfully does; we are not called upon to check and punish the villains of society as lawyers are; we have not to slay with the soldier, nor to redeem the lost with the slum pastor, to whom all honor; we are asked to deal with boyhood and girlhood, with human life at its brightest, healthiest, most innocent, most hopeful period; with dawning spring-time, confident steps, bright eyes, and ready laughter. And we do our work, not in a dusty city office, with a blank wall in front and the electric light on all day, but in attractive and healthy resorts, in bright schoolrooms and playing-fields in the country. Think of what those playing-fields mean to a young man between twenty and thirty. Our modern civilization only takes care of our physical welfare until we leave school or uni-

versity; after that it consigns us to regular daily labor, with perhaps a distant game at football at the end of a railway journey on a Saturday afternoon, played with teams not always congenial. But a school is a place where physical well-being is guarded; every day a man has cricket, or football, or fives, or tennis, ready to his foot or hand, and plenty of time to play. I am not sure that the teacher is not the only man of the middle classes who both works for his living and leads a proper human life.

I have not mentioned that for which we are most envied—our long holidays—for they are a necessary accompaniment of the unceasing tax of the labor of the term. Our friends do not always remember that there are fifty-two Sundays in a year, which makes seven and a half weeks of holidays; and if one includes Saturday afternoons with Sundays, one has the whole of the teacher's vacations accounted for. He works seven days a week during term time in a boarding school. It is, nevertheless, a convenience to have our rest so concentrated that travel at home or abroad is easy to us. But I do not for a moment suggest that our whole career is anything but an exceedingly laborious one. To be always on the pounce; to sleep in charge of bedrooms of boys or of corridors full of students; to have no private meals—or very few—but instead to carve, to oversee, to reprove, to punish, whilst we ought to be occupied in the processes of nourishment: all these added to the regular hours of teaching, study and oversight, represent so continuous a tax upon nerve-power that holidays are not a day too long. In practice teachers do not live a long professional life, and that is the surest test of all.

The worst—or the best—feature in the teaching career is that we cease to be efficient when we become weary or worried. The boy who came up after a lesson to a colleague of mine who had been setting a large amount of punishment, and gently and satirically asked him if he had a headache, had hit upon a truth. I hope all head-masters present are equal to Dr. Arnold's three steps upstairs at a time! I hardly count this strenuous labor among the disadvantages of the teaching profession. If it be accompanied by proper remuneration and good surroundings, I count it rather among our blessings. I said a minute ago that the absolute need of being in good form might be counted to the good. There is much to be said for a profession in which the competition between self-development and service is almost obliterated. To most men the contest is a painful one between culture due to reading, study, and travel, on the one hand, and the attendance of committees, public speaking, hours of business, or practical administration on the other; but in a teacher's case it is his absolute duty to be well read and as widely travelled as he can. A visit to Egypt, a day in the National Gallery, or the study of Browning, are not to him relaxations stolen from the duties of life; they are in the line of his preparation for service; they are his only to give, and, therefore, they are his without question.

There are one or two points, all remediable, which are disadvantages to us, and which are the only reasons which would make me hesitate about recommending the profession to my own boys. One is that the family life of the head-master has not been in all our schools properly arranged for. It is not possible for a number of children to be brought up as children should, in a public institution. It is not right that the occupations and qualifications of their mother should be too much a matter for the consideration of committees. In the way of studies for resident masters we may gratefully acknowledge that much has been done of late years. Secondly, salaries should be calculated on such a basis that a modest competence should be within sight as a man approaches fifty-five or sixty, for he is apt then to be past efficiency. Thirdly, there should be the same freedom of religious conviction allowed to teachers, without harm to their professional prospects, as is allowed to other Friends; for it is at our peril that we tamper with the honesty and the spiritual freedom and the fearless speech of those who are to make our own children honest and spiritually free and fearless in speech. The case of a teacher among Friends who is cast out of the synagogue is peculiarly hard, for to a Nonconformist most of the best posts outside the Society are still closed. We may reasonably hope that the future will mend this.

There is another point which in each case requires adjustment, but which I do not account as a matter of complaint, because in most cases the adjustment is well made. I refer to the establishment of right relations between committees and their employees. The headmaster should be free from interference in mattrs which are purely professional, and criticisms of his management should be made, not in a gossipy way, but with a due sense of responsibility; care, too, should be taken lest, in examining too much into detail, the committee weaken a man's initiative, which is one of the school's principal assets. This relationship is, however, only one of the many human relationships which require careful and considerate adjustment in every walk of life; many of us have to be thankful for the kindness and confidence with which we are treated by our Committees.

In Scotland the ambition is to have one minister in the family; why in many a Quaker household should there not be pride in breeding a teacher? I remember, when a boy at home from Ackworth, my mother advised me to become a teacher, telling me as I stood by her bedside that it was "an honorable profession." And here I pass the message on, which has had its way with me.

Shall we conclude that school-mastering is joined proverbially with farming in being the profession that anybody can practice, or shall we believe that in the very work of his profession the schoolmaster finds an intellectual reward? That is, is there a theory of teaching which it is insipring to know? and is there an art of teaching which it is a joy to practise? I am one of those old-fashioned people who believe that the theory of education does not carry us very far towards practice. That there is a psychological treatment of the mind which it is our function to develop is of course true, and that we ought to study this psychology I heartily agree; but I think that the theory fails us so far before one reaches the niceties of practice, that no exaggerated stress should be laid upon it. The same is, however, quite true of the other professions.

In this talk about theory I am, of course, not including the great stores of facts which have to be accumulated by all the professions: the history, the languages, and the traditions, which furnish out the

theologian; the endless detail of legal precedent; the years of memory-work through which a medical student toils; the facts of history, science, mathematics, or languages accumulated by the school-master. But our Guild discussions are oftener on methods than on theory, a sign that it is as an artist rather than a man of theory or of learning that the schoolmaster finds his satisfactions. He is to make something. His canvas is not, indeed, blank when it comes to him; it is full of sketches and studies of lovely possibilities, also of blanks and shadows; he has to mix his colors in the melium of good temper, and use the paint-brushes of dignity and authority and persuasion, work in the light of cheerfulness and sympathy and hope, and fix his colors with the consciousness of an overshadowing Divinity; and so he makes the man. The work-shop is as dusty, as dry and uninteresting to the outsider, as other artists' workshops are. Out of noise and strain, out of faults and sins, out of restless temperaments and gnarled and knotted natures, the schoolroom builds its art product. The fine frenzy is not lacking at mighty and critical moments, nor the quiet satisfaction wanting when you know you have dropped a new truth into thirty young minds, and have reason to think that in five or six of those it will fructify; when you have the boys well in hand, their eyes kindling with interest, their fingers busy with their pens; when the play of the brain goes back and forward like an answering chime. When you tell a boy to think and he does think, are you not an artist? And what can be better than to be an artist?

Boys and young men are our raw—sometimes very raw—material, out of whom and upon whom we have to guide the forces of good, to fashion a man who can think clearly, speak attractively and boldly and not too much, act both promptly and unwearyingly, and go through the discipline of life possessing a cultured mind, a large heart, and a wide knowledge of human nature. That this can be done, and has been done, is plain from those events which now and again occur at the close of a teaching career, when a man's pupils rise up from every corner of the world and call him blessed.

There is open, then, to all fit souls a career modest and laborious, but not separate from art and letters, nor denied the doorways of history or science—a career followed by men who may be sadly ignorant of investments, and of what is narrowly called the "world," but who are experts in their own world, the world of the dawning minds of men and boys. We shall not become conspicuous as public men, nor shall we attain title or fortune, but we shall wield in many a quiet country schoolroom an influence not to be measured; we shall be honored far beyond our deserving by strong men whom we have piloted through the days of their weakness. We are of a craft in whose work is play and in whose play is work; who find obliterated often the line between enjoyment and duty, and from whom the long conflict between self and others has partly fled away. For us the daily round—the common task—sharpens the senses of the soul, and draws us on by life's long habit to the temper made memorable by a loyal son in the Great Elegy to the great schoolmaster whose grave is in Rugby Chapel:

"Not *alone* wouldst thou be saved, my father."

BAKEWELL SUMMER SCHOOL.

[From the London *Friend*.]

To the northwest of Derbyshire lies the hilly district known as "The Peak," a beautiful country of moors and dales. The town of Bakewell lies almost in the middle of the district. At the same time that the Friends at home were gathered at Mountain Lake Park, about two hundred English Friends and a half-dozen Americans, representing both branches, met at the Bakewell Summer School. There is no Friends' meeting at Bakewell, but arrangements were most successfully made by the Friends of Balby Monthly Meeting, living at Sheffield, Doncaster and other places near. Lodgings were found in the various lodging houses, Dagnell Hall and St. Anselm's School in Bakewell, lunch and supper being held in the Town Hall, where also the morning meetings for worship and the lectures were supposed to be held; but the weather being exceptionally warm and the hall badly ventilated, most of these were in the meeting house or yard. The Summer School opened on Fifth-day evening, Eighth month 30, with a reception by the hosts and hostesses, followed by a lecture on "Early Quakerism in the Peak," by Thomas Davidson, of Fritchley. The courses of lectures given were by Principal Adeney on "The Epistle to the Hebrews in the Light of Hellenistic Literature;" by Rufus Jones on "The Message of Quakerism to the Needs of Today;" and by Herbert G. Wood on "Christian Faith and Biblical Study." Single lectures were given by Joan Fry on "The Prayer of Baal's Prophets;" by T. Edmund Harvey on "The Place of the Prophet in the Church;" by R. W. Crosland on "Labor Colonies;" by Alfred H. Brown on "Individual Needs," and by Rufus Jones on "Mysticism in the Early Church." Excursions with lunch packets for walking and cycling were arranged for the afternoons to various places of interest in the vicinity, including Haddon Hall, Chatsworth, which is the residence of the Duke of Devonshire, and to some of the beautiful dales and villages. One of these is Dovedale, celebrated in Wordsworth's famous poem to "Lucy." After the evening lectures we were well entertained with music in the hall rendered by many of the younger Friends. An evening hymn and Bible reading closed the day's program. On two occasions some of us were gathered together for informal discussions on the "Inner Light," the desire arising from a conference on this subject held by prearrangement on First-day evening.

Another most interesting feature of the Summer School was the starting of an adult school in Bakewell. The movement was strongly urged at the First-day afternoon meeting for worship, to which a special invitation had been given to Bakewell residents. In the evening more interest was aroused by an open-air meeting in the Square. One or two hymns were sung and several adult school leaders spoke enthusiastically in favor of the school. Announcement was made of another meeting to be held in the meeting house on Second-day evening for those who felt an interest. This meeting began with only thirteen men and boys, besides a few of the Summer School settlers; but through the efforts of several adult school teachers who went out and gathered them in by twos and threes, the number

increased to sixty. The aims and advantages of the school were set forth by the speakers and 9 o'clock, an hour least interfering with regular church services, was named for the first meeting on the next First-day morning, at which time men from Sheffield will be on hand to help organize. A women's school was organized during the Summer School at Youlgeave, a town near Bakewell, where there is already a men's school; and an appeal has already come from the women of Bakewell for a school, for which an effort will be made at once. I believe it is true that 250 adult schools in different parts of England have been started within the last year. Whether membership in the Society of Friends increases rapidly or not, there is no doubt that the Friendly interpretation of Christianity is being brought into the hearts and homes in England where it is most needed.

It is very difficult to give a brief report of the lectures or any idea of the deep impression made upon those who listened. Dr. Hodgkin remarked that he knew of no instance where a critic had so fully identified himself with his book as our lecturer on the "Epistle to the Hebrews." Those on "Christian Faith and Biblical Study" made it very plain that Higher Criticism has for its object the proving of faith, not the destruction of it. At the close of the second lecture we were shown, as in those of the "Portrait of Jesus in the Synoptic Gospels," delivered at Woodbrooke, that if we are to know Christ, we must read the Gospels with the idea of the complete character of Jesus, not merely gaining a knowledge of his words and deeds. One sentence remains with us: "I cannot present the picture of the Christ that will drive you to your knees, but the Gospels can." We could not know him better if we gazed upon his face.

The lectures of Rufus Jones, I hope, will appear somewhere in full, as they presented a very clear, practical Quakerism for today. It is impossible to express how much they meant, especially to the young Friends present, as was indicated by the number of times he was quoted in the more informal discussions. After all, the entire program of lectures produced a spiritual rather than a mental impression, and as Rufus Jones said of the "Inner Light," it is chiefly to be felt, not talked about. I only hope this inadequate report of the Summer School may lead others to read the fuller accounts probably published elsewhere. The American Woodbrookers found it one of the largest of their English opportunities to be present. EDITH M. WINDER.

OPENING DAY AT SWARTHMORE.

[From the *Swarthmorean*.]

With the largest Freshman Class in the history of the college and many friends of the institution present, Parrish Hall was crowded when old Swarthmore College started on her career of 1906-1907. Impressive ceremonies marked the beginning of the new term and the happy collegians listened to addresses by President Joseph Swain and members of the Faculty on various phases of college life and organization. Professor George A. Hoadley spoke for athletics; Dr. Benjamin F. Battin for the Lecture Association; Professor Paul M. Pearson for Public Speaking; Dr. William I. Hull for College Publications. Short addresses were made by the new Dean, Dr. Henrietta J. Meeteer, of Camden, N. J., who came from a similar position at the University of Colorado to fill the vacancy caused by the retirement of Elizabeth Powell Bond, and the new professor of mathematics and astronomy, Dr. John A. Miller, formerly of Leland Stanford, Jr., University and Indiana University. Dr. Miller takes the place of Professor Susan J. Cunningham, who at the close of the last academic year had served Swarthmore College since its doors were opened to students in 1869.

[President Swain's address was published in full in the INTELLIGENCER last week.]

Dr. Henrietta J. Meeteer, the new Dean, said:

I have only a few words to say to you this morning. The one message I bring you is that of comradeship. Two years' experience as a dean of women has made me understand that, though in a sense I belong to the faculty, in a deeper, truer sense I belong to the students. Your problems are my problems, your success is my success, your happiness is my happiness. My joy in the work is just that.

I come here as your friend, your co-worker. Not to look on from the outside, but to stand shoulder to shoulder with you always. If you need a mother, my heart is ready to respond to that call; if you need a sister, a friend, a comrade in pleasure, that is what I want to be —what I am here to be. Everything that concerns you concerns me—your work, your pleasures, your difficulties. Nothing that affects you is too trivial to claim my interest, my sympathy. Whatever the limitations and deficiencies I bring to my work as your dean, I can promise a deep and unfailing sympathy.

If, as we work together, at any time you think I am unreasonable, come and tell me so, and we will talk it over. I think if you could talk with my girls and boys in Colorado, they would tell you I believe in fair play.

I have come not to formulate rules, to dictate standards, but to learn from you just what your needs, your ambitions are, and to try to help you to meet the one and realize the other, and together with you to work always for the highest interests of Swarthmore, and the truest, noblest development of her men and women. My hand is stretched out across the years of experience which separate us only to shield you from mistakes, always toward you, never against you. I am not so old that I have forgotten how it feels to be a girl; and to the young men I can say that I have lived in a home full of them, and never with one too many.

I have a room at the east end of the hall. The door stands open to all my friends, but first and always to the students. And the days I shall count happy ones will be those that bring many of them.

I want to say just a word to the Freshmen. Many of you are leaving home for the first time. When you feel lonely and homesick, when blue days come, as come they must, when the new conditions of work and life seem perplexing, and you feel lost and astray, come to the east room. I may not be able to help you to a solution of your problems, but you may be sure of one thing —I shall try, and a warm welcome awaits you.

The address of Dr. John A. Miller was in substance as follows:

Mr. President, Ladies and Gentlemen: I feel as if I should be a Presbyterian, for it seems to me that it was ordained that I should teach in a Friends' school. Some

years ago I started to college in order to qualify myself as principal of a small school in the west end of my boyhood county that was supported by a society of Friends. Well, I never taught there, but after many years the Fates have kindly placed me here among you, and, I am proud of it.

One never realizes how many local customs and pieces of college slang attach themselves to a college community until he is transferred from one to another. And I believe, Mr. President, that if I were to recite to you all the things I have learned since I came here that you would agree that I am a pretty precocious Freshman. For example, I can speak of Chester Roberts as "Supe" (when he is not around). I have heard of the "exec." I have seen the football coach and can pass a member of the football team without betraying a great deal of self-consciousness. I have found that when one of the dignified upper classmen who live in Wharton says "Prexy," that he refers to the old—no, I mean former, or rather, my long time—friend and teacher, who not so very long ago did so much to further the interests of my and also his own Alma Mater, that we came to believe that no other college president in the United States had greater power of organization, or exercised greater skill in marshalling the educational forces at his command than he did.

The plain language used here has for me an irresistible charm, and I hope that students accustomed to it will use it when speaking with me and when I shall have acquired confidence enough to do so I shall use it, too.

I cannot withstand the temptation to speak to the class that enters Swarthmore at the same time as I do. I cannot bid you welcome, for I am a Freshman also. You have been told a hundred times, every entering class of this and a hundred other colleges for fifty years have been told, that you are here to prepare for life, and, this is true. But more; you are living now. You are no more preparing for life now than you will be for the first four years after you are out of college, or, for that matter, any four years of your life. You are living now. We speak of college life. It is no misnomer, nothing was ever more fitly named. It is doubtless true that at no other period will all the world bend its efforts to clothe you and feed you; do its best to bring to you the emotions of the men who have written or painted the best; or the peculiar joy of discovery in science, or the indescribable thrill that comes with the ability to read the behavior of the physical universe from a mathematical equation. But you are living now. You will take an active, not a passive interest in the things about you and your acts will react upon you, and your attitude towards your fellows be fraught with as grave responsibilities as at any time in your existence. The world brings all of these elements to you, you put them in a crucible, heat it white by youthful enthusiasm begotten by your efforts and blend them into whatever you will.

Earnest and intelligent men to-day do not discuss the apostolic succession, nor the forms of baptism, nor endless punishment, nor the verbal inspiration of the Scriptures. The banners that used to wave with vigor over these doctrines are still carried, but the battles do not rage around them.—*Theodore T. Munger.*

REASON AND WAR.

[The following passages from Professor George Santayana's second volume* on the "Life of Reason" are a fresh statement of what needs to be very often impressed upon men's minds, especially on the minds of the intelligent young men and women of our time.—*Advocate of Peace.*]

Page 81. "The military classes, since they inherit the blood and habits of conquerors, naturally love war, and their irrational combativeness is reinforced by interest; for in war officers can shine and rise, while the danger of death to a brave man is rather a spur and a pleasing excitement than a terror. A military class is therefore always recalling, foretelling and meditating war; it fosters artificial and senseless jealousies toward other governments that possess armies; and finally, as often as not, it precipitates disaster by bringing about the objectless struggle on which it has set its heart."

Page 82. "Since barbarism has its pleasures, it naturally has its apologists. There are panegyrists of war who say that, without a periodical bleeding, a race decays and loses its manhood. Experience is directly opposed to this shameless assertion. It is war that wastes a nation's wealth, chokes its industries, kills its flower, narrows its sympathies, condemns it to be governed by adventurers, and leaves the puny, deformed and unmanly to breed the next generation. Internecine war, foreign and civil, brought about the greatest setback which the Life of Reason has ever suffered; it exterminated the Greek and Italian aristocracies. Instead of being descended from heroes, modern nations are descended from slaves; and it is not their bodies only that show it. After a long peace, if the conditions of life are propitious, we observe a people's energies bursting their barriers; they become aggressive on the strength they have stored up in their remote and unchecked development. It is the unmutilated race fresh from the struggle with nature (in which the best survive, while in war it is often the best that perish), that descends victoriously into the arena of nations and conquers disciplined armies at the first blow, becomes the military aristocracy of the next epoch, and is itself ultimately sapped and decimated by luxury and battle, and merged at last into the ignoble conglomerate beneath. Then, perhaps, in some other virgin country a genuine humanity is again found, capable of victory because unbled by war. To call war the soil of courage and virtue is like calling debauchery the soil of love."

Page 85. "The panegyrist of war places himself on the lowest level on which a moralist or patriot can stand, and shows as great a want of refined feeling as of right reason. For the glories of war are all blood-stained, delirious, and infected with crime; the combative instinct is a savage prompting by which one man's good is found in another's evil. The existence of such a contradiction in the moral world is the original sin of nature, whence flows every other wrong."

Page 86. "The evils of war are obvious enough; could not the virtues of war, animal courage, discipline and self-knowledge, together with gaiety and enthusiasm, find some occasion for their development?"

Where judgment has wit to express it, there is the best orator.—*Wm. Penn.*

* "The Life of Reason," Vol. II. (Reason in Society). By Professor George Santayana, of Harvard University. Charles Scribner's Sons, 1905.

FRIENDS' INTELLIGENCER.

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WORK.

Dissertations on the dignity of labor and the blessedness of work are somewhat common. People generally believe that the necessity for work is wholesome in its moral effects, but in spite of this there remains deep seated in human prejudice a feeling that work is, after all, an obligation which is only to be carried till opportunity comes for relief. Men as they labor look forward to the time when they will not be obliged to do so, and strive to protect their wives from any necessity to toil. The leisure life of retirement is the ideal toward which most men's minds turn rather than the strenuous life toil. Christian teaching follows the same trend. A heaven of rest is much more in our sermons than a heaven of holiness. Although this is the great age of working women, and many of them are held in high esteem by reason of what they accomplish, it is generally held to be a hard law of necessity which forces a woman into the field of regular systematized work; and the conclusion may almost be deduced from the social code, that the less useful labor a woman performs the higher is her social status. Certainly if her labor is paid for in current coin, or imposed by necessity rather than choice, she must forego all possibility of what is looked upon as first-class social standing. In the training of children, theoretically work is a recognized agency of high efficiency. In practice, only a few of those who are financially able to protect their children from physical work, impose any regular duties upon them. The mountains and seashore are thronged from spring to fall with people who are seeking pleasure and refreshment outside the interests of work.

While there is no question as to the blessedness of rest when it comes as a needed sequence of effort, and recreation as distinguished from work holds an important place in the scheme of human happiness, it would be sane and reasonable for the general trend of thought with regard to work and its expression in social life, to conform more nearly to the standard frequently claimed for it by those who exalt the value of labor to the individual as well as to society. We need to rest when we are tired, but some of us venture to hope that the labors of this life will not be so exhausting that we need to rest through all the endless ages of eternity. We need recreation when we are wearied with the continued pressure of routine, not as a refuge for the expenditure of idle energy. Many of the rich men of the country are models of industry. They find the keenest satisfaction in life in the regular habits of business toil which their clerks accept as a burden to be borne from necessity only. Among the women relieved by financial circumstances from all concern of support and personal household care, we find some who delight in work. The increasing number of these represents a hopeful tendency in our national life. For it means that a class relieved of the necessity of working for themselves may spend their energies in working for the good of others.

Many distinctions in the social status of various kinds of work are curious relics of mediaevalism. The financial and intellectual value of various kinds of work are rightfully graded into various classes dependent upon supply and demand and the qualification demanded of the worker. The unfathomable depths of distinction between domestic toil in one's own kitchen, or in another person's, are inexplicable except by tradition. The social gulfs between the domestic servant, the factory hand and the shop girl are real if unreasonable. The ascending scale of social importance, from postman and car conductor through the gradations of shipping clerks and traveling salesmen to the rank of professional men, is essentially artificial. Nobody knows just how it came about. In so far as the recognition of the various vocations is graduated by real efficiency to serve our best interests, the distinction is valid and will endure. We think it will be profitable for readers of the INTELLIGENCER personally to examine their own ideals and prejudices toward work and see whether in some instances they may not advantageously undergo a revision which will help to contribute toward the slow evolution of a different ideal conceptiton of work and a saner standard of recognition of honest and efficient workers.

We have read with horror of the massacre of innocent Jews in Russia. Are we equally horrified that in one of the cities of our own country, which is supposed to be civilized, twelve innocent men were killed and as many more wounded, not because they had themselves committed any crime, but simply because their skins were black. The blood of these innocent victims will rest upon the heads of Thomas Dixon, Jr., and others like him, who by their writings and their speeches have done all that within them lies to stir up the passions of white men and increase their unreasoning prejudice against the negro. Last week we suggested that our government should remonstrate with Russia because of the barbarities permitted there. Now it seems to us that it would be a good thing if the governments of England and France and Germany would remonstrate with our government for not finding a way to prevent such atrocities as have been perpetrated at Atlanta. Such a remonstrance would enable our citizens to see themselves as others see them, and arouse them to the necessity of establishing State governments that govern, if they do not wish the National Government to interfere in State affairs.

FRIENDS' GENERAL CONFERENCE.

(Continued from last week, page 32 of the Supplement.)

Language cannot make religion. Forms do not make a Christian. Upon the delicate thread of phraseology does not hang the continuity or stability of our organization. Says a writer, the measure of religion is not the measure of intelligence or of knowledge. Religion cannot be wholly identified with thought even, but we should strongly emphasize the supreme importance of thought in religion. If the advancing thought of the age with its opportunities and its demands, shall cause the stream of action, swelled by the accession of the young and vigorous mind, filled with a desire to do and do it right; I say, if this new force shall edge under and cause to crumble the soil, in which time-honored and revered forms and practices have been firmly rooted, in order that the course may be straightened to the true religious facts; if perchance, there stands upon the banks of this stream some long-established landmark, whose rooting can be traced back even to the inception of the church, but which ages as they have worn along have lessened and lessened their root hold until prostrate they may lie across this stream of progress; may we not be discouraged or even uncharitable for the wearing away or the fall of these traditional and time-honored customs. Let us rather use it now as a stepping stone, a foot log, to cross over, a welcome means to advance, a blessing to progress. We have not torn down, but the sure and forceful stream of time has straightened its course, removed obstructions and redirected its force.

The young man to-day wants a simple, a plain religion. He is loth to believe that the great essential truths and relations of his God have been different from those of any people in any age. Alienation is not what he seeks. His belief goes, or should go, to an all-wise, an all-seeing, a never-changing God. He likes the direct and not the indirect relationship. The revealed will as a guiding spirit to every man that diligently seeks him is our highest conception of this relationship. If this be Quakerism, let us have more of it. Let us find in the daily life more of Christian fellowship and devotion. Let us live out what we claim to be in name. Let us speak out as the inspiration comes, whether it be in praise and thanksgiving about the family board or amidst the meditations of the silent meeting. What a blessed inspiration and uplift if even he who may be gifted in song might lift up his voice in melody and praise and touch thereby the vibrating chords of some human instrumentality wavering and questioning. If Quakerism be not this let us examine closely lest our faith be in name and not in deeds. May the stream as it flows quietly, peacefully on reveal a stepping stone, an evident ripple of activity here and there at least, but above all a purity of motive, a sincerity of purpose, an undying devotion to religion for the betterment of mankind, a Christian love and fellowship and an abundant charity.

The Chairman: The third paper will be presented by Edward A. Pennock, of Chatham, Pa.

Edward A. Pennock:

The religion of a young man must be one that will satisfy the demands of a growing, expanding organism. There must be in it nothing that is dwarfing or belittling to any part of his being. On the contrary, it must open before him vistas of infinite enlargement. It must reveal to him the possibilities of his own nature, and enlist every hope, every ambition, every power, every enthusiasm, every aspiration, bringing them all into line and holding them there by the compelling and impelling power of some great, central, dominant ideal.

The period of young manhood is the time of idealism. There is a search for the highest and a choosing; and the ideal that will win the allegiance of the heart of a young man and entail the least friction and the least waste of power in following it, will be a simple, positive, affirmative ideal, as fundamental as life itself, centered at the very core of our being, and coextensive with all that life is or may ever be. Now I submit that this ideal is stated in the comprehensive, triumphant words of the apostle John, "For now are we sons of God and it doth not yet appear what we shall be." The religion of a young man is a religion of sonship, it is a sharing in the Divine nature, it is a feeling the pulses of the Divine life, it is an entering into the purposes of God as the creator of a world that is not yet finished, but that is ever to become better and better and better, beyond all the dreams of poet and prophet and seer.

Wrapped up in every acorn is the possibility of becoming an oak tree; it is the law of its being to become an oak tree, and nothing can ever make it anything else, although its development may be arrested and it may fall short of the full glory and beauty of the oak tree. Now, I hold that likewise there is wrapped up in every human soul the possibility of becoming a conscious son of God, possessing all the powers and privileges which that implies. But there are at least two differences between the oak tree and the man. First, the oak tree follows the law of its being, because it cannot do otherwise; second, it belongs to a finished and perfected species. The type of the oak tree is fixed by the limitations of its nature. But the consciousness of a man is a growing consciousness.

There is an individual growth and there is also a racial growth. First, there was the animal that stood erect; then came the man, with powers of mind and soul. In the fullness of time appeared the revelation of the son of God. Vague and dim still is the perception of this ideal. We are groping after it, blindly, hesitatingly, doubtingly. Sometimes we lose faith in the vision and turn back, sometimes we grasp the semblance and miss the reality; more often we lose faith in ourselves. The germ is in us, but we do not recognize its meaning and goal. We do not find it in other men. There is no one to interpret to the heart and mind of a young man the yearnings and struggles of his own being. This, then, is the value and purpose of a young man's religion, to interpret him to himself, to put the ideal before him in unmistakable language, to print it on the sensitive paper of his own impressionable soul, to reveal it in flesh

and blood before his discerning eyes. Those that do this are the prophets and saviours of religion. For the function of a prophet is to give voice to the ideal and the function of a saviour is to save men from the ignorance of their own misguided tendencies and to reveal to them their own true selves.

The religion of a young man is a positive and an affirmative religion; there is not in it a single negation. Yet there must be in it a reasonable and satisfactory explanation for mistakes and failures. There must be room in it for some sense of sin, and there must be some way out of sin, a way that is open to every man. Sin is the point of departure between the ideal and the actual. The sense of sin is a recognition of the ideal and the confession that we have not yet attained. It is the choice of the lower, when we know there is a higher. The explanation of our mistakes and failures is that we are growing into a higher consciousness. The glory of the imperfect is the possibility of growth. The sense of sin, of shortcoming, is only possible to a consciously growing being.

I believe it is a fact of common experience and a great truth that our sense of sin is not the strongest when we think of the law of reward and punishment. My sense of sin is strongest when I think of love. When I think of the transcendent love of the Father as he gives His life to me, and through me, if I am willing, my soul yearns after the ideal of conscious sonship with Him, that I may become an instrument of His love. I care nothing about reward and punishment. I only care that I may become a son of God in the unchanging consciousness of my own soul. All the great love of the young man's heart goes out in love of the ideal, in love with Love, and thereby is he saved from the mistaken desires, the self-seeking motives, the partial consciousness, which we call sin. There is a power drawing towards righteousness in the knowledge that another loves us and suffers for us. It makes us willing to suffer also, by denying selfish promptings. It makes us willing to struggle for better things, for holiness. This I believe is the secret of the power over men shown by the doctrine of the atonement. It is the same vital principle that is in the struggle for the life of others, which Drummond has shown to be the chief factor in all the higher evolution of mankind. It is an universal and world-wide power, which is redeeming man from animalism. It has been revealed all along the pathway of the race by the ministers of Divine love. Because God gives His life to us, we are drawn to give our lives to Him; we lay down our lives that He may take them up and live through us, as the Master did. It cannot be done for us. We do it ourselves by the great renunciation in which we find life, but only can we do it as His truth enters into us and purifies our minds, and His love fills our hearts and lays hold of our wills to make them His.

The larger and clearer any ideal is, the more possibility there is for divergence from it in experience. But if we understand that all religious experience is a matter of growth, if the ideal is kept positive and affirmative, we need have no deadening sense of sin. Each failure will only make us love the ideal more and yearn after it and abandon ourselves to it. If we can imagine an acorn being conscious, we may be sure that the ideal of an oak tree is clear and strong all through the acorn stage and the sapling stage, until it be realized. So, too, it should be with a man. Our failures and shortcomings have no need and no right to discourage us. The next moment after every failure, we have the right to say, "I am a son of God. I share in the Divine nature. I am a partaker of His love and wisdom. I go forth to express the Divinity in me." Now are we sons of God. The religion of a young man is a religion of the present moment. No matter what the past year or the past hour or the past moment may have been, now are we sons of God. Now, do I think and feel and act in accordance with this ideal. This is the true repentance, a thinking from a new center; and it includes forgiveness. Act in the living present. Will to act as a son of God would act. Objectify thy ideal, and no past can harm thee. The strength of God is thine now. Thou art his instrument, his chosen one.

Now are we sons of God and it doth not yet appear what we shall be. It means more to be a son of God now than when John made his declaration. Even the consciousness of sonship is an enlarging consciousness. The world is larger now than it was then. The relationships of life are longer. Man's place in the world is of infinitely more dignity and value. His privileges are greater and so are his responsibilities. But most evident is the growth of man's mastery, use and enjoyment of the material world and its resources. We have outgrown the thought that the world is evil, that it belongs to the devil. It is good to be alive here in the body, in this beautiful world. We are at home in it and its riches are ours to use. The spirit of a young man is full of this glory in the world and the body and the life that now is. He is fitted by all his powers and inclinations to enter into the material activities of the world. And so he should. They are divine. They have a divine function and a divine relationship. A young man's religion must include the material world, the physical body, and all that is of interest and value and beauty in the objective life of the race. It is a religion of action and of doing. The splendid powers of mind and body with which young men are endowed, fitting them to be masters of the material universe, are Divine powers. They are divinely bestowed. But if their source is in God, their responsibility is also to Him. It is true that the earth is man's to subdue and enjoy; but it is also true that the earth is the Lord's and the fullness thereof. The religion of a young man unites the spiritual and material. It reckons the world not an enemy or spirituality but a means of grace, provided we are seeking the will of God, the will for good.

A divine privilege and a divine obligation is ours to develop and beautify this earth, but not for self. It belongs to all the children of God. It is a splendid thing to help work a mine, or build a railroad, or manage a great mercantile business, or publish a newspaper, either as proprietor or workman, but unless these activities are pervaded by a sense of responsibility to God and consecration to the common good, they are simply pagan operations. The spirit of Christ is not in them unless their managers are filled with the spirit of service. The religion of a young man must be one that can go with him into whatever business he may be engaged in, either as employer or employee, and give him freedom to use

and develop the powers of mind and body which are needed in his work, provided he has first and foremost consecrated himself to do all to the glory of God. If he has, then dividends, profits, wages and the eight-hour day will not be the first and only consideration in his mind. Of equal value to him will be the welfare of all his associates, the interests of his patrons, the promotion of better conditions for the community in which he lives. Wherever the young man is found, no matter how humble his station, his religion will be there with him, giving him strength, faithfulness, a knowledge of righteousness, and with a joy and enthusiasm, as the vision is with him of being a coworker with God. And if he find himself so placed that he must choose between the service of God and Mammon, his religion will give him courage to choose righteously, in the faith that only they who seek the kingdom of God with the pure and single vision, attain the complete life, unhampered and undwarfed, upon which they have entered as immortal souls.

The religion of a young man will find out the method of growth, which is in accordance with the needs and desires of every soul, and which is true to the psychological principles involved. If it does this, it will say little or nothing about personal salvation. We are not saved by seeking salvation for self alone. We do not grow by consciously thinking of growth and making it an end in itself. All normal growth is unconscious. Behold the lilies how they grow. You must become as a little child in your method of growth, said the Master. Growth comes, then objectivity alone, then expression. The little child follows joyously and unconsciously the highest instincts of its nature, and thereby grows into a higher set of instincts and powers. The religion of a young man will awaken and nurture in him the highest instincts of which a son of God is capable, love and service of the Father and a passion for the brotherhood of humanity. To objectify these instincts, to act spontaneously, to live devotedly, true to the kingdom already found within, is the end of a young man's religion, and from it will come growth into the things that do not yet appear, the powers and privileges that the mind of man has scarcely yet conceived of.

To reiterate and sum up, the religion of a young man is a religion of idealism, of hope, of enthusiasm, of individuality; it is a religion which combines emotion and action. Based on the gospel of a divine humanity and a divine universe, believing that the life of God is entering into us, it translates the ideal into the real by the affirmation of chivalrous doing. The beauty in landscape and sky, the music in wind and wave, the joy expressed in Nature, are all harbingers of His presence. But more than these, the voice of the spirit speaks to the heart of the young man and bids him find God within himself. It whispers to him that duty is not imposed, but is an expression of his very self. It tells him of guidance for every difficulty, of strength for every weakness. It holds before his enraptured sight visions of a golden age that is to be, a heavenly order here on earth, in the bringing of which he has a part to play. It crowns him with the honor of being a coworker, a cocreator with God in the development of nature and human society. In this work, he has the right of initiative, for God worked in him to will and to do. He is fired with a noble enthusiasm to be and do his best in the great drama of the world's life, in which the scenes are shifted by the Divine hand. Hope, ambition, the desire for success, are not crushed out; they are fulfilled in the Divine economy, which weighs motives and measures aspirations, fulfilled by the great consecration which gives all to Him. In this consecration, the past is redeemed, the future is anticipated. The spirit speaks only of an eternal Now, in which we live and act as sons of God, members of the Divine family of humanity, citizens of the Divine republic, insomuch as we are servants of it. In this kingdom which is at hand, and within, there is no sacred and no secular. All human powers become functionings of the Holy Spirit. Herein is our Father glorified, that we become like Him. As we go out in loving sympathy and service to all humanity, we are transformed, and express the likeness of Him in whose image we were made. And in this we are not alone. We are inspired by the example of another young man, son of man, as we are, but son of God in his own consciousness, and in the judgment of history, the one divine man. The religion of a young man is not a religion of authority nor of tradition, but it still may turn for strength and counsel to Him who is prophet and saviour for millions, who offered the fullest incarnation of the Divine nature that the world has seen, and thereby opened the way for you and me. In fellowship with Him and with all the great souls who are the heroes of religion, loving them, loving the ideal, the young man finds the fullest self-development in obedience to the spirit which transforms all instincts and powers into spiritual forces, the spirit of consecration.

John L. Carver, Germantown, Pa:

So much truth has been given us this evening, and given us so ably, that it is not worth while to attempt to add much to it. It is evident to you from what has been said that our topic to-night does not contemplate the division of the Society of Friends, or of any other religious organization, into sections based upon age or sex or any other outward circumstance. We are not talking about a certain religion for men under thirty and another religion for women over sixty. Another thing that appears very definitely from the discussion to-night is that a young man's religion within himself, and the expression of that religion in outward worship, concern two important activities of the young man; his heart and his intellect.

There was a time not very long ago when it was heresy to put in that last word; when it was the belief that everything connected with a young man's religion and his worship should be a matter of the heart alone. I do not believe it is necessary to attempt to defend the opposite proposition in the presence of this audience to-night. The belief—the old-time belief—that a young man's religion concerned his heart alone and his worship concerned his heart alone, and had nothing to do with his intellect, led to that long conflict between science and religion which has, we trust, now almost entirely died away. The newer thought that the intellect and the heart are together concerned in the expression of any young man's religion recognizes that either one without the other is likely to run wayward, is likely to make mistakes, likely to be at

variance with the centre of things and with the line of truth.

Now there are certain elements in a young man's religion and the expression of it, which concern the heart, and certain others which concern the intellect.

On the heart side we must have love; I shall not define that. What is the use of talking of religion without love? What is the use of talking of a civilization here on earth without a sun in heaven?

A young man's religion on the heart side demands, also, reverence. At this point I think we must pause for a moment. We need to define the term reverence, and to recognize, perhaps, a little more fully, what it means. We have on the one side an undue reverence which has been recognized tonight as ancestor worship; and we have, on the other hand, that quality of the young man which has also been referred to tonight —a heedlessness which does not give reverence to the things of old. In the young man's religion must come, then, a wise reverence, an attitude of mind and soul which is the opposite of flippant, the opposite of entire self-sufficiency, and which recognizes in worship, in sincere aspiration of his own or another's soul, something sacred, something that must be looked upon with reverence.

Again, a young man's religion must find place on the heart side for faith. The intellect must not be allowed to predominate too strongly. The young man's attempt to solve all the problems of his life by the exercise of intellect is bound to fail. We must offer in our religious work, in our church service, some opportunity for the cultivation of faith which looks beyond what the intellect can see, and which treads bravely and firmly forward in the dark.

Again, the young man's religion must give uplift and aspiration. Our religious services, our form of worship, must not be beaten down by outward circumstances, by outgrown forms and inheritances, or by unwillingness to express, or by anything else that crushes the spontaneity of a young man. A young man must in his religion reach forward to something nobler and higher than himself. This aspiration, I believe, when it is engendered, will look about it, and will not be satisfied with mere theorizing; it will reach out instinctively toward the tangible; because it will take the form of a vehement life, hurrying and reaching forward toward the help of humanity.

This brings the religion of a young man into the direction of service from the heart side. I have endeavored to show how, on the heart side, working out the young man's religion leads him at last to an aspiration for service.

Now on the head side, on the side of the intellect, the religion and the form of worship must give, in the first place, freedom. There is, it seems to me, a good reason why that should be so at this time. Our great corporations are, as never before, making the individual subservient to the corporation life. We recognize it; all young men at meeting here tonight, and older men, will recognize that the corporation is tending more and more to make the man a machine. That fact makes it necessary in two directions that the religion and the form of worship should give freedom: In the first place, to distinguish it from the spirit of the world and to give the young man a rest from that suppression of the individual which comes to him too often in his business calling; and, in the second place, to develop the individuality of soul within him in a way that his business life cannot do.

In the second place, on the head side our religion and our forms of worship must be absolutely honest. The young man mingling in the business world to-day finds all about him the temptation, if not to open and bold dishonesty, at least to shades of dishonesty; and I sometimes wonder whether, in our capacity as a religious organization, we do not find the temptation to shades of dishonesty. Our religion, our worship, the business of our church, must be conducted upon such principles of absolute honesty that, for example, our reports to the meetings shall speak the absolute and undeviating truth; that the answers to our queries shall not pretend to a condition of affairs that does not exist. There are things which we must carry into our meetings to make our church absolutely honest, if our church is to appeal to a young man and to furnish him with the example and the inspiration that he needs for honesty in religion.

Again, our religion must furnish opportunity for contemplation. The haste and rush of the world give too little opportunity for it. Our religion must not only furnish for a young man an opportunity for contemplation, but it must be so honest, so clearly in the direction of the ideal, that it shall not suffer from the young man's contemplation of it. No thought in connection with the Society of Friends has impressed me, I believe, more strongly than this particular thought as I have been considering this matter to present to you tonight. I repeat, if our religion is to be a religion that shall satisfy a young man, it must be a religion about which he must think, and which shall not suffer in his estimation, in his soul's regard, from his contemplation of it.

Again on the head side, a young man's religion must be one of optimism. Young men in business are quick to leave a sinking ship. In religion a young man is likely to leave a sinking ship. Our religion must be one of optimism; it must see so clearly before it a path not only of duty, but of opportunity and usefulness, that the heart of the religious organization shall be optimistic; shall be strong in courage as it looks to the future because it realizes that the present is not so great as the future shall be, and that the present work is not so great as the work before it. Quakerism, if it is to be a young man's religion, must be a religion of optimism.

Again, we have had presented to us several times tonight the thought that religion must be practical. If religion is going to appeal to the young man as practical, it must furnish him opportunities for service.

The heart side, then, and the head side unite at the focal point—service. Are we ready to recognize that this service is religion? Perhaps some of you feel that that would be to do what some Friends spoke of last night—to make "mere morality" religion. Let us go back just a moment to what we were saying a little while ago: love, faith, aspiration—all of those lead to what? May we not call it consecration? When a young man's soul is full of love and faith and aspiration, has he not, then, consecration? Has he not, then, his realization of his sonship with God? Has he not, then, the realization of God in him? If, then, those elements of his religion lead to consecration and service, have we not a religion that is good enough for us

—consecrated service—as the ideal of a young man's religion?

Let me say just one thing more in regard to the application of this to our own Society. In cases where, in certain particulars the present forms and observances of Quakerism and a young man's ideal differ somewhat—shall Quakerism change itself in these certain elements and particulars to meet the needs of the young man; or shall the young man change his soul to conform to Quakerism? I am not talking about a great upheaval; there has been nothing to-night said, I think, that would indicate any tendency toward a great upheaval; but I am talking about certain particulars, certain elements in our observances as a religious society.

I suppose we are ready to answer—all of us—that the Society ought to change itself in those elements and those particulars to meet the needs of the young man. Unless we value the needs of the individual human soul more than we value the traditions and forms of any church service or religious form of worship (our own included), we are not in a position to minister to the needs of young men, or young women, or old men, or old women, or any human souls whatever.

This, then, it seems to me, in conclusion, is the duty of our Society to its young men: to provide opportunity for consecrated service and to change in slight degree as may be from time to time our forms of worship, if we are convinced that change in those forms is demanded by the souls of the young men themselves.

During the closing silence prayer was offered by Sidney S. Yarnall, of Philadelphia.

FIFTH SESSION, 8 P. M.
Second-day, Ninth Month 3d.
Isaac Wilson, Chairman.

ADVANCEMENT OF FRIENDS' PRINCIPLES.

The Chairman: I rather congratulate myself this morning on the ease of the task of presiding at this meeting, with the interesting subject and the able speakers that we are to listen to—the subject being, "The Aims and Methods of the Committee for the Advancement of Friends' Principles."

Perhaps no one questions less than myself as to the committee's aims, which are of the highest character—the advancement of Friends' principles; the methods adopted, in my judgment, are the best for the conditions and circumstances of today; and I am pleased to say a word of encouragement as to the results already attained. In a recent visit from our friend, Henry W. Wilbur, in our Canadian meeting, we had the pleasure of having the first week-end conference that was ever held in Canada; his presence, and that of Elizabeth Stover, had the immediate result of organizing a Friends' Association where we had never had one. So we did not have to wait long for some result; and we hope for still more.

Henry W. Wilbur, Philadelphia, Pa.:

The program this morning has been arranged more as an informing process than a theoretical presentation. We have arranged to have six papers, but they are very short, ranging from three to seven minutes each. We shall have three papers on the matter of the week-end conference from people who have had experience; and three papers on the reading circle, from people who have had experience. After each set of papers has been read, we shall ask for discussion, questions or anything else which the audience may feel moved to demand of the persons who read the papers, or of the members of the committee.

There are two lines of special activity which have been going on at a moderate pace in our small Friendly world the past year. They are represented by the Week-End Conference and the Reading Circle. We are to hear a little about both this morning, and from persons who will speak with the spirit and with the understanding also, because they have had experience.

While the first conference at the end of the week was held in the Auditorium of the Young Friends' Association Building in Philadelphia, the last Seventh-day in Third month, 1905, the inauguration of the series of Week-End Conferences which have been going on during 1906, is to be credited to our Friend Marie C. Jenkins, of Germantown. The conference in Third month, 1905, was entirely one of workers or leaders, who were gathered from widely scattered neighborhoods, met to discuss conditions and needs and the ways and means of meeting them. The Week-End Conferences this year have been local in their nature, and, to a certain extent, local in their helpfulness. Conferences have thus far been held on Seventh-days at the following points: Germantown, Kennett Square and George School, Penna.; Plainfield, N. J., and Purchase, New York.

Naturally,none of these conferences have aimed to repeat either the program or the scope of their predecessors. The ground covered must, in the necessity of the case, be determined by local needs and conditions, the conference plan being so elastic that it can be made to fit any Friendly community, or an un-Friendly community, for that matter. Long before we have spread the Week-End Conference mantle over all the yearning Friendly communities, it might be a good thing, and altogether right, for us to drop down on some typical manufacturing town some Seventh-day morning, with a well-equipped conference, as a real missionary investment.

In those communities where there is great need for a local awakening, and the development of personal enthusiasm for our Society and its principles, a Week-End Conference will most assuredly meet a long-felt want. Try it!

There was more than one reason behind the Reading Course plan. It is scarcely a matter of debate that a good many Friends need to know about the Friendly beginnings. Such knowledge makes us understand that the Society and its principles were not dropped down all at once and to order, from the celestial regions. We received our heritage as the result of a whole lot of splendid energy, not to mention blood and sweat, and must continue the heritage to our children, if at all, by the same process. The desired knowledge to be healthy and practical, must come to us in connection with the contemporaneous religious thought of the seventeenth century, coupled with an understanding of the socially, politically and religiously antecedent conditions in England, without which there would have been no fullness of time for the coming of the Friendly movement. The Reading Course gives this knowledge in its proper setting, and is therefore an informing agency.

Friends everywhere need to get the habit of doing

things together, and of even thinking together, not to make them think alike, but to make them respect each other's thinking. Another result of this co-operative effort will be a recognition of the fact that all helpful, united labor is based on the superior sufficiency of all, rather than self-sufficiency of each. The work of the Reading Circle, if properly carried on, demonstrates that there are lots of things which some of us cannot do because of limitations, but other folks can do these very things because their limitations are of another sort. Just as the whole of a number is the sum of all its parts, the wholeness and therefore the helpfulness of a religious organization is made up of the sum of the mutual effort of all of its members. The Reading Circle will help get that effort. It is worth trying.

WEEK-END CONFERENCES.

Marie C. Jenkins:

As six successful Week-End Conferences have been held in as many different localities, during the past few months, descriptions of what they are is, perhaps, superfluous, but to be sure that all present understand, let us say that a Week-End Conference is held, as its name implies, at the end of the week, over First-day, and that it may be of a religious, philanthropic or educational character, or a continuation of all.

It is from England that we have taken the idea; it has been in very general use there among Friends for some years; indeed, is carried to an extent that as yet we, in America, have scarcely thought of. Our Friends across the water, however, will get up a Week-End Conference any time, anywhere, even where there are no established Meetings. Such a Conference will have a live paper, or more, followed by discussion, the social mingling and entertaining of Friends from a distance, and on First-day a scattering in different directions, of all those able to walk or cycle, to attend small meetings, or quite as often to hold a religious meeting where none is established.—and this is done, not by the ministers of the Society, but mainly by the earnest young men and women, to whom Quakerism means so much that they cannot keep it to themselves, and who go forth to act upon the injunction, "Freely ye have received, freely give."

In the last number of the British Friend there is a notice of Yorkshire Quarterly Meeting, held as a Week-End gathering of four days; of Western Quarterly Meeting holding a Week-End gathering of two days, in which case "a number of other meetings grouped themslves round the regular meetings for business." There was also a four days' Week-End summer school, well attended and full of live interest. These three examples will give an idea of the use English Friends make of such opportunities for getting together and discussing matters of vital and common interest, and perhaps give us a new thought in regard to our Monthly Meetings. The social side of such occasions is made so much more of there than with us. Frequently Monthly Meetings, as that of Westminster, in London, will be held at six o'clock, Friends gathering for a little conversation and "tea" at 5.30, thus giving ample time for an hour's religious meeting, followed by the regular business session, and home by 9 o'clock. Perhaps were this plan tried with us, it might mean a larger attendance at our Monthly Meetings. These are a few thoughts of the English Week-End Conferences.

What may it be here in America, and how may it broaden the Friendly social life? The five Conferences already alluded to have proved conclusively not only that they are feasible, but truly helpful; an inspiration to those who attend, and an encouragement to the meeting where they are held, but the greatest gain comes to those who enter into the work of getting them up. For the help of some present who might feel to have such a conference in their vicinity, but not know just how, this brief outline is given of the way in which one came to be—and let it not be thought that a large or strong meeting is a necessity; it is the earnest, determined spirit that counts far more.

At a meeting of a Reading Circle, gathered one evening last winter at the Meeting House, a Friend told of the English Conferences, and asked if it would be possible for us to have one; the matter was talked over, and very promptly all present expressed interest and willingness to help. A date was set and committees appointed then and there. One committee was to call on the families belonging to Meeting and ask them to entertain visiting Friends; another committee was to communicate with certain Friends at a distance, whose presence it was thought would be a help, and especially invite them to come and remain for the two days. The Program Committee arranged for the speakers, for the afternoon excursion, which proved quite a pleasant feature, and for the good talk on Child Labor Laws in the evening; then there were, of course, Refreshment, Reception and Finance Committees. All this meant work, yet the whole Meeting was aroused, a new interest was awakened in each other, and in a measure in the meeting itself; finding what opportunities there were in such service for getting better acquainted with Friends with whom they had come in contact for years, but never really known, for members who had nearly forgotten their membership to become reinterested, for some not Friends to be drawn in, and for all to feel more strongly how necessary is each individual to the meeting.

It has often been said that old-fashioned hospitality has died out; we were glad to find that the real spirit of it was still among us,—as no doubt it is in all Friendly communities—and only needed such an occasion to call it forth. There was no difficulty in finding accommodations for the forty Friends who came from a distance, and all who entertained them felt more than repaid, for by this means old acquaintances were renewed, new friendships made, and the Friendly spirit strengthened. It was felt by the Committee that the Conference would not fulfill its whole mission unless some of the Friends attended our four nearby smaller meetings on First-day, and this program was carried out as far as possible. There was another little gathering in connection with this Conference that, although not on the program, perhaps represented better than anything else the deep, earnest Friendly spirit that seemed to be with us throughout. A Friend gathered together on First-day afternoon as many of the interested younger people as possible to talk over the various problems in the different meetings there represented. It was truly an hour of consecration to service, an inspiration to

nobler living, to more unselfish ends, and the silent prayer before parting was: "Help me, oh God, to feel my need of Thee and Thine for me—of my dependence (for strength) (upon Thee), of thy need of my service—small though it be." If our Week-End Conferences can but create in us this feeling they will not have been held in vain.

The Chairman: The next topic, "An Inspirer of Friendly Interest," will be presented by Margaret F. Vail, of Plainfield, N. J.

Margaret F. Vail:

Some time during the past year the General Conference Committee for the Advancement of Friends' Principles held a meeting in Philadelphia, to which were invited representatives of many of the smaller meetings in the vicinity. A series of questions opened the way for a general discussion of the existing conditions and the most urgent needs of the meetings there represented, the committee desiring to know in what way it could most effectively help in strengthening the individual meetings, and in the general advancement of Friends' principles. Among the methods suggested, that of a conference appealed to us as most likely to meet, in an all-round way, the needs of our meeting; and, consequently, with aid of the committee, a conference, which by that time had come to be known as a "Week-End Conference," was held at Plainfield, N. J., in Fourth month last, one that cheered and strengthened and inspired those who were privileged to attend it.

When we looked back upon the conference as a thing of the past and were led to consider the benefits resulting from it, we found: First, a better understanding of our meeting's condition and its needs, brought about by a careful consideration of these subjects in order to determine the character of conference desired and the plans for conducting it.

Next, a better understanding of our principles and testimonies. This was felt to be one of our special needs, both among our members and in the community outside of our Society and the Friendly circle which is closely associated with it. In this outer circle we felt that Friends were but little known and still less understood, and it was desired to make this "advancement of Friends' principles" one of the features of our conference.

Several instances have been mentioned to us of those who were enlightened at that time with a knowledge of the simplicity and value of the Friendly doctrine.

One who attended the meeting on First-day acknowledged that it was more than thirty years since he had attended a place of worship, but that he was much impressed with Christianity as he there heard it so plainly and simply set forth.

Another said, "While I am a member of another denomination, I am more than convinced that the Quaker doctrine is the most simple and the nearest to the teachings of Jesus."

Still another admitted, after attending the meetings, that he had been much deceived regarding the religious views of Friends, and should hereafter have a very different opinion of them.

Professor Joshee, a Christian Hindoo, who was present at one of the meetings, said he thought that Christianity presented in the simple form in which he had there heard it explained would appeal to his people, who were ofttimes confused and discouraged by the more complicated doctrines and creeds of other denominations.

Another benefit resulting from the conference was a better knowledge of our duties and responsibilities. This result was largely brought about by a question-box exercise, a method frequently used by the committee and with satisfactory effect. By means of the question box various subjects representing the vital interests of individual meetings, as well as the Society in general, can be readily presented and discussed.

The questions on this occasion were varied. First, the committee presented a series of questions relating to the best interests of the Society, which, after time for consideration, were answered by some of our younger members. These, after a general discussion, were followed by a set of questions prepared by our own members, and representing subjects on which we desired the wise counsel and instruction of the members of the committee and other visiting Friends who were with us.

The seeking after Light, inspired by the one kind, and the encouragement and inspiration gained by the others, made the meetings a valuable one, and a Friend present expressed the feeling of others when he said he had seldom spent a more interesting hour and a half.

Still another benefit noted was the spiritual uplift from mingling both religiously and socially with dedicated ministering Friends; and in using the word ministering I use it in its broadest sense, and not as referring only to those who have been acknowledged as ministers.

Such lives give forth a strengthening, inspiring influence as flowers give forth perfume, and old and young feel its force; so these opportunities for helpful association were promoted both at the meeting-house and in the homes.

We have reviewed some of the inspirations received from the Week-End Conference. What are the results? Have we experienced a deeper spiritual life among us? Are we realizing more our individual responsibility in promoting Christianity as we see it? Are we carrying out in our daily lives the good and wholesome impressions received at that time?

Doubtless some of the good seed fell in stony places, where it flourished for a time, but had not root to endure; and some probably fell among the thorns, where it was soon choked by the cares and allurements of the world; but we feel confident that some of it fell on good ground, and although the yield may not exceed the thirty fold, we are sure that the fruit harvested will be good fruit.

The Chairman: The next phase of the subject is, "Possibilities of the Week-end Conference in Promoting Fellowship," presented by Louise C. Haviland, Purchase, N. Y.

Louise C. Haviland, N. Y.: Throughout each of the sessions that have been held in this place there has seemed to me to reverberate the truth of the poet's words:

"I am a part of all that I have made."

And, surely, fellowship is a practical understanding of this great truth.

Fortunate enough to be a guest at one of the Week-End Conferences held during the past winter, there comes first the sense of help derived from association with those whose interests are somewhat similar to one's own, and yet whose environments are different.

It is hardly worth while to enlarge on the enthusiasm and strength found in the realization that our Society is more alive than some would have us believe, for the number in attendance at these Week-End Conferences, and the interest manifested in the sessions prove that the essentials of Quakerism are still with us.

As human beings we weary of the old routine, and, growing discouraged, it is easy to feel unable to meet the demands our particular meeting and its activities make upon us. But when we are invited to attend such a Conference, perhaps we find in the neighborhood we visit some solution of our own problems, and in return there will doubtless be a bit of helpfulness and cheer each visitor may leave behind him.

We cannot doubt that much of value is given to us in the papers read and the discussions which take place at these gatherings, but does not the atmosphere of such a meeting largely measure its success? A Conference which convenes under the benediction that expresses the true definition of fellowship cannot fail in its results for good.

Not to be overlooked in its importance is the entertainment of the guests in the various homes, and here are to be found many possibilities of fellowship, for it often happens this is the means of introducing a little Quaker enthusiasm into the home of heretofore disinterested members, or, perhaps, it may be into a household of some other religious faith. The Friend of thirty or forty years ago, traveling in his mission in the ministry, linked the Friendly neighborhoods together, and aroused their mutual interest because of his journeys from one to the other. The increased ease of transportation, the removal of Friends from country neighborhoods, with all the change time has brought, makes us welcome the arrival of the Week-End Conference as an occasion to renew once more the hospitality with which tradition credits us. As one of the guests, I sincerely express my appreciation of the fellowship offered at the Conference which I was able to attend.

Looking at the subject from my experience as one whose pleasure it was to receive, a recitation of facts might contain some suggestions for others.

Our Conference was held in the old meeting house, which is back in the country some distance from the neighboring villages, so that few of the people there have the opportunity to attend our meeting. But of recent years a feeling of sympathy has been manifested between the ministers of some of the churches in these villages, and ourselves, and our quarterly meetings have brought to us much help from them. So at our Conference we had, by invitation, representatives from several religious denominations, and the part they took in the discussion was felt to be proof of the steadily gaining recognition of the importance of fellowship.

Some Friends of our sister society, called Orthodox, kindly assisted us on our program most effectively, while others entered into the discussion.

It is one step nearer the ideal when the different churches find mutual help in such meetings, making clearer the term, "brotherhood," though each recognizes their points of difference and concedes the right of these to all.

It seems to me one of the greatest needs of our Society is the training of the younger people to assist them in developing the powers with which they have been endowed, so that they can best use the opportunities for good which abound. Not the least of these gifts is the privilege of fellowship, and surely the Week-End Conference offers a brief but helpful education in this art.

"If you'd live a religion that's noble,
That's God-like and true,—
A religion the rarest, the grandest
that men
Or that angels can,
Then live, oh, live the truth
Of the brother who taught you;
It's love to God, it's love and service
To the fellow-man."

Sarah M. Carver, Philadelphia: It is a great pleasure to me, indeed, to add my testimony to the very helpful influence of a week-end conference held at Germantown, which I had the privilege of attending. And I thought of its many good features that the one alluded to in the paper of our friend, Marie C. Jenkins—that of the revival of old-time hospitality—was most helpful. Everybody gave everybody else a warm welcome. I count it as one of the privileges and pleasures of my life to look back to this little affair at Germantown; and I think it will be an entering wedge for better things to come.

Mary Magruder, Sandy Spring, Md.: How young were the young people who took part in this meeting? I am very much interested to know how young the people who are taking active part in the meetings are.

Henry W. Wilbur: I think that a large part of the service in all those conferences, by way of speech and by way of activity in preparing for them, was performed by our young people from say seventeen or eighteen on to thirty-five.

Mary P. Way, West Grove, Pa.: A word of appreciation for the Purchase Conference and the fellowship spoken of. Friends of both branches and members of the different churches all helped. That was beautiful, and I felt that it was a rare opportunity.

Charles F. Underhill, New York: I understand the Chairman to invite a word of suggestion, not to say criticism. Whatever I have known of these occasions, they have been brimful of inspiration and helpfulness to all concerned; but I have distinguished a fear on the part of those in charge of the program that it might not be full enough; and my experience has been that the program is almost always too full. Too many papers are worse than not enough.

William Williams, Plainfield, N. J.: If there was no good whatever done by the week-end conference that was held at Plainfield except the effect on the man who had not been inside of a place of worship for over thirty years, it was worth all the effort. He is associated in business with me, and this conference drove from his mind the feeling of prejudice he had against the Quakers.

Anna Travilla Speakman, Swarthmore, Pa.: Just a word on the week-end conference at the George School. It certainly was a time of helpfulness and of inspiration; and I thoroughly agree with the remarks of our friend Underhill about the papers being brief. I remember at the George School we had a number of very excellent papers, most of which were brief; but there was very little time for discussion; and this is the time to call forth a word or two of helpfulness and inspiration.

There was one thing in regard to the George School —that many of us were entertained outside: some of us went into homes there, we possibly never knew the people before; and the cordiality and kindness exhibited to us was certainly something we cannot forget.

Mary Bonsall, Newtown, Pa.: I wish to say that the Friends of Newtown and vicinity of George School were very glad, indeed, to entertain the week-end conference. It was a season of great enjoyment to those who entertained them.

Florence H. Tittensor, Trenton, N. J.: I merely wanted to say that the things most worth having are generally the hardest to get. It has been my pleasure to attend two of these conferences, and from each of them I have brought back many pleasurable memories, not only of friends I have met there, but a genuine spiritual uplift.

Grace Bond, Baltimore: One of the features of these week-end conferences has been the echoes that we are constantly hearing in papers and addresses in our various meetings; and some of us who have attended several of these are able to distinguish the particular aroma, whether it be George School, Germantown, Purchase or Plainfield, and this has been the most pleasant feature.

Anna M. Jackson, New York: I feel like quoting what a Friend said who entertained the Central Committee one time. She said: "I think those who come can certainly bear for one week the kind of living that we have all the time," and I may say, all who went from that meeting felt that they had never been better entertained than they were there, by Friends that were situated the same as the one who made this statement. They were people in a farming community, where the women did their own work; but they had generous hearts, the hospitality was more than generously offered, and the meeting was one of the most successful that has ever been had.

Edward Clarkson Wilson, Baltimore: One thing that has impressed me in regard to the week-end conference more than anything else, is the opportunity that seems to be taken advantage of for young people to speak. No matter how much our older Friends have constantly invited young people to make themselves heard in meeting, that invitation has not been generally accepted. It seems to me our week-end conference is our best—for want of any other term I should say—theological seminary. It is our best stage for practice, especially for the very young. They seem to find no ice to break there, but get in immediately.

Hannah M. Thompson, Wilmington, Del.: There is one thought, I think, I would be glad to insert. An impression in one neighborhood in which these conferences was held was that they were too sensational, too much in the nature of proselyting.

Ellwood Burdsall, Port Chester, N. Y.: One of the helpful features of week-end conferences is the bringing a great many of the members and others in the neighborhood into work. We found it a great advantage to have as many committees as we possibly could, and to have as many individuals as we could on each committees. Persons in the neighborhood that were not members were put on as chairmen of some of the committees and they entered into the work and did better work, or as good work, as anybody else that we could have selected; and they have since shown a greater interest in the meeting than if they had not been brought into the work.

Henry W. Wilbur: I feel that I cannot let the remark of Hannah M. Thompson pass without comment. On that mere word proselyting altogether too much nervousness is exhibited. I do not hesitate to say here that I believe that the Society of Friends ought to proselyte. What I mean is this: lying around on the edges and in the midst of every Friendly community that I know anything about there are lots of people who in thought, spirit, sympathy, association, fellowship, so far as they have any, are really Friends. We are derelict in our plain duty if we leave them on the outside ten minutes longer. There are people here representing meetings scattered all over the seven yearly meetings, who ought to go home and make it just as easy as possible for all of these friends to become actual members of the Society of Friends, and then to make it just as hard as possible for them ever to get out.

If I had a half-hour I would give you a sample of some of the sensationalism of some of the week-end conferences; but it is not worth while. What this Society needs today is a stirring up to a consciousness of itself and of its opportunities and its obligations. Whatever will thus arouse that consciousness, which in and of itself is right and proper, we can afford to approve and employ. So far as sensationalism, from the standpoint of the yellow journal, is concerned, there has never been an ounce of it in any week-end conference that has been held, either under the auspices of local committees or under the auspices of this committee.

The Chairman: I can scarcely refrain from emphasizing two thoughts suggested by some of the speakers. That of the social side in the conference. We had two social occasions while our friend Henry W. Wilbur was with us, which brought a number of our friends together who had not taken or embraced the opportunity of social thought and mingling for months, and some of them, perhaps, for years. As a result two individuals were especially inspired and enthused with the thought of a Friends' Association; and I am happy to say that one of those who was given a place of president is one of the busiest men in our neighborhood, so don't let us excuse ourselves from service because we are too busily engaged.

President Joseph Swain, Swarthmore, Pa.: I wish, in just a word or two, to emphasize what Henry W. Wilbur has said in regard to Friends' proselyting. I am not afraid of that word either. It has been my fortune, for twenty years of my life, to be so situated that I could not attend the meetings of our Society. I have, therefore, come in contact very widely with other denominations; and I wish to say in this presence that it is my solemn conviction that there are more Friends outside of the Society of Friends than there are in it, and it is our duty to get at least as many of these as we can into active co-operation with the Society.

FRIENDS' READING CIRCLE.

THE CHAIRMAN: We pass now to the paper, "The Reading Circle Helpful to First-day School and Meeting." Sarah T. Miller, of Sandy Spring, Maryland, will present the subject.

"The Reading Course, Helpful to First-day School and Meeting," was the topic given for this paper, with the request to "make it practical," and to "make it short." The call is, therefore, simply for facts "in a nut shell"—an object lesson in effect, with no demand for frills or parade, and no margin for theory. Actual experience being the only grounds for conclusions, let me make this statement in the outset. The work of the Sandy Spring class has accomplished more for the "Advancement of Friends' Principles" with us in six months than a "regular attendance of meetings," or the reading and answering of the queries in set fashion in our business meetings could have done in six years; yes, or in twice six years. So we feel grateful for the timely visit of the general secretary, Henry W. Wilbur, as a result of which the Sandy Spring Reading Club became a verity early in the autumn of last year. At a preliminary meeting called by the secretary, the ideals presented by him were suggestive, and stamped with common sense. The superstitious idea that "only the divinely-inspired should be heard in our meeting houses" was ignored, leaving each one, from the least to the greatest, to feel perfectly at ease, and insuring to each the liberty and freedom of speech which alone could secure the hoped-for success. As was said to me recently, and most pertinently, "Friends want to avoid claiming a 'pipe-line' connection with the Almighty beyond the possibility of others to reach."

To quote further, "that is really the Quaker superstition and the Quaker danger. Holding the idea that we must have mysterious experience, and live in an atmosphere of signs and wonders in order to live the life of the spirit, is to discourage nine-tenths of the people on the very threshold of the real life."

So the proposition to read definitely and together from the "Life of George Fox," and from the writings of two of his cotemporaries, Bunyan and Milton, together with portions of "Green's Short History of the English People," was favorably received and appeared to meet an obvious need not filled by the meeting or First-day school. The plan, however, seemed likely to fail for lack of a leader. But this difficulty was avoided by deciding to do away with all formality in conducting the class, and by each one assuming a measure of the responsibility. We met at the close of the usual morning meeting, during the half or three-quarters of an hour occupied by the First-day school, with an average attendance of about thirty-five persons, ranging in years from seventeen to seventy, and composed mainly of those who took no part in the meetings for worship or business, who did not attend First-day school, and were not in any way identified with the work of the Society.

Fifteen pages of "George Fox," and as much as you please of the other books, constituted the usual weekly task! Three persons were named to lead in the discussions at each meeting, which discussions were never limited to the text of the lesson, or to any given topic, but took as wide a range as the knowledge and personal power of the individual would permit. And it was remarkable how, almost without exception, each one filled his appointment; absence from the class through necessity being the only excuse ever offered, while the interest and enthusiasm continued to the close.

In order to justify my own estimate of class work, the following question was addressed to various of the members: "What, to thy mind, has been the chief good gained from our Reading Club?" And it is interesting to note the similarity, and the genuine simplicity of the replies, some of which I quote: "It has given me a deeper insight into the meaninig of the Inner Light." "It is helping to advance Friends' principles." "I have a better knowledge of what it means to be a Friend." "I realize what a wonderful man George Fox was, always giving credit to 'the power of the Lord' for the many remarkable things he did." "It makes it easy to talk in meeting," etc. All of which shows that the seeds of a religious life are here in good ground, and while the adult class of the First-day school has grown small because of this Reading Club, and the meeting proper is possibly no better attended, we feel that we are learning in a perfectly natural, easy and sane manner the "beauty of holiness," and the value of the things of the spirit, and that we have found a way to get from each other, right inside the meeting house walls, that sympathy, inspiration and heart-touch which is needed to develop a truly useful Christian character, one of whom is worth more in a community than a whole congregation of the "dead, silent, inactive, unspiritual, but 'consistent' members, who in always following the discipline to the letter, let the Spirit die."

And the question comes to me, why should not the interest and enthusiasm created in this manner react upon the meeting? Why should not these experiences make it easier to put forth a similar effort there? and enable us as was suggested in a recent editorial of the INTELLIGENCER to "burst the bonds of tradition that are choking our spiritual life," and to do in the meeting whatever one is moved by a right spirit to do, whether it be to read a chapter in the Bible, a quotation or an inspired thought from some other source, or to read or recite a poem. Let us keep away from the idea that there is something mysterious or miraculous about God's call to service. Let us have more faith in the Divinity within us, and put ourselves, our spirits, under its guidance, and then yield to each little requirement that is made, whether that be in the meeting or outside the meeting.

THE CHAIRMAN: I think the shell has been pretty well cracked, and we have got the kernel. The second presentation of this subject is, "What the Reading Circle May Do for the Individual Reader"—a paper prepared by Myra M. Eves, of Millville, Pa., but owing to

serious illness in the family preventing her presence, the paper will be read by Frank F. Bartram, of Philadelphia.

Myra M. Eves:

A well-defined reading course, in the form of a reading circle, gives opportunity for the consideration of questions which arise in the home, the First-day School and in inquiring minds generally. A mutual consideration of these topics broadens the understanding, and helps to clarify the mind regarding hazy points. It also stimulates the mind, and the desire for research and more information.

Isolated as some of us are from others of our faith, the reading course furnishes a medium through which a little more light may come to us, while the assurance that others are pursuing a similar course of study tends to make us more diligent in our own efforts.

Reading the "Autobiography of George Fox" rather reveals by contrast the lamentable fact that we of our day are not as earnest or courageous in living up to our convictions or promoting our principles as was he. When he found that he had a message for the world, he gave it with fervor and enthusiasm, which was almost as remarkable as the truth he uttered. Other men have believed in Divine guidance, while his originality consisted not so much in the discovery of the principle, as in the fearless application of it to every-day life.

The mutual perusal of "Pilgrim's Progress" and "Paradise Lost" was found much more interesting than a solitary reading, and the fact that these books represent the high-water mark in the literature of the period of our assigned course, gave additional interest.

The social element was very enjoyable to the members of our circle, and it drew into unity with us some who do not otherwise meet with us. One of these persons aroused a greater interest on our part, while it led to our own preparation to meet the honest inquirer, because of the earnest questions she asked in order to find out at what points we differ from the other religious organizations. This put us on our mettle to a marked degree to make us know our own position, and led us to more fully appreciate our own faith and system of worship.

One point which the course strongly impressed on my mind was that we should value more highly our inheritance of freedom of thought and speech and be thankful for the service and sacrifice of those who in the past stood firmly for the principles which they espoused.

It may not be a question whether we shall take off our hats, or wear a peculiar dress, but it is important that in the march of human progress we must keep with the rank and file, and shoulder our own grave responsibilities as becomes children of the light.

The reading course may teach the individual the lesson of co-operation, and the essentials of our own responsibility. The united individual responsibility makes the round of forceful moral effort, just as the aggregate drops of water turn the mill wheel and float the ocean steamer. Working or studying alone we are handicapped, studying together we stimulate and help each other to life's highest attainment.

The Chairman: The next phase, "The Reading Circle as a Social and Neighborhood Help," will be presented by Frank Maris, of Lansdowne, Pa.

Frank Maris:

As the experience of the writer is a local one, this article must necessarily be confined to the circle of our own neighborhood of Lansdowne and possibly a description of our experience as to organizing will be the better way to open the subject.

The organization of our circle was placed in the hands of two or three interested ones who enrolled the names of those, to the number of fifteen, who would agree to undertake the work assigned them and carry it through. There was a contribution of a small sum by each to pay necessary expenses and buy what books we needed. Outside of the workers, every member of our Monthly Meeting was considered a member with all privileges of contributing, discussing, agreeing or disagreeing, with what was before the meeting. The same privilege was extended to any outside of the Monthly Meeting who might be interested enough to attend.

The working body, consisting of the fifteen enrolled members, was divided, for convenience in using the necessary books, into four sub-study circles. Nearly all possessed or had access to copies of "Paradise Lost" and "Pilgrim's Progress;" some had copies of "Green's History," and a few copies were purchased. "The Life of George Fox" none of us owned, and so we bought four copies, one for each sub-circle. Two or three purchased their books individually for their libraries, and loaned them to the sub-circle, of which the owners were members. This arrangement gave a set of books on the four subjects of study to each sub-circle, and as our meetings were held once each month, allowed ample time for all to have an opportunity to accomplish the necessary reading.

At the meeting our chairman assigned the portion of a subject covered by the next month's work to a member to look over carefully and prepare a paper, giving the main points of interest and bringing out subjects for discussion. This gave each member an equal share of the work.

Starting with our first meeting on Twelfth month fourth, 1905, we have held eight regular and one review meeting. This latter was designed to cover the whole subject gone over, in a broad manner, and each book was assigned to a committee of four, who individually submitted a series of questions from which a final selection was made. These were given out at the review meeting, and voluntarily answered by any one who could do so, the committee presenting the question being prepared with an answer in case others failed to respond.

We have covered the ground as laid out in the annual issue of the Quarterly devoted to these Reading Circles and the interest is as great now as at the start.

"Pilgrim's Progress" was read as to the experience of Christian, but the second part referring to his wife was covered by a general synopsis given by one of our members at one of the meetings. There did not seem to be much field for discussion, although considerable criticism was indulged in. As showing the trend of the thought of one section of the peo-

ple at the time in which it was written, we find it of value.

"Paradise Lost" we are still reading with great interest, and have found its chief value in the earlier chapters, giving a vivid description of the universe as understood by one of the leading minds of that time.

At several of our meetings the members answered to their names with a selection from one of the books under consideration, and "Paradise Lost" was found to be prolific in such quotable passages. "Green's History" is full of interest, and leads to long and earnest disagreement of views. "George Fox" is probably the most discussed and from which we have received the most information: in fact, we were ashamed of knowing so little of his life and work. Care was required not to let the interest in the history and action of the times, covered by the period of study, obscure the broader view of the trend of thought of those times and in this very general discussion was most helpful.

There was some hesitation at first in giving voice to our thoughts, and each was afraid the others knew so much more that our expressions would savor of ignorance. However, as we found how little the others knew, we were much comforted in our minds and felt free to talk, the result being full and free exchange of views and opinions leading to a satisfactory conclusion on the subject under discussion, broadening our views, awakening mental activity and adding regard and respect for the others present.

While we tried to get Friends in general interested, and were successful in a few cases, we did not succeed in awakening the general interest we had hoped. Several seemed to think that as they did not work, they did not feel free to come. Their feeling, of course, was wrong. Our meetings were held in one of the smaller rooms of the meeting house and around a long table. Possibly this seemed exclusive and the large meeting room would have been better. This would have lessened the social feeling of those present, but might have attracted a larger number; however, the writer does not believe this would have been the case.

Our circle certainly has brought quickly into close relationship with us some of the new members of our meeting, but we do not feel that as Neighborhood Help we have accomplished much, except in a very general way. As to the Reading Circle itself and those meeting with us, it has been a success both socially and in adding to our knowledge of and regard for the founder of our society.

J. Russell Lownes, of Highlands California: We who are far removed from the heart of Quakerism can only keep in touch with that heart by reading of what is being done. What I wish is, to request, if it be possible, to report the proceedings of these week-end conferences and reading circles more fully in the Intelligencer, giving what is said, what is done and who does it. This, my friends, will give us light, and surely in that light there will be a growth, a development, which will astonish many.

The Chairman: We will have a statement now by the treasurer of this committee.

Susan W. Janney, Philadelphia: The best report the treasurer can make, usually, is a balance sheet; but as we have on hand a balance of only $57.57, I do not think we need expend very much time in talking about our balance.

As is known by most of you here, this committee had its rise in 1902, at Asbury Park, and was the great concern of our friend, Howard M. Jenkins. Some of the present officers were appointed at his suggestion and the work was there consecrated, and those who entered into it then have never felt that they could resign from it. The desire of the committee has been, always, to keep the financial part as much out of the public mind as possible, not to make too much of it, and to go forward, trusting that as the needs of the committee were developed, the funds would come, and that has really been the case in a very remarkable manner. We have sometimes had work planned and the time was approaching for it to be carried out, and we did not know where the money was to come from; but before the time came for the bills to be paid, the money had been sent in.

But as the work is now developing under the indefatigable leadership of our secretary, and of many of the members of the committee, we feel that it is no longer possible to carry on the work on such a precarious financial basis and there are many Friends who would be anxious to contribute, if they knew more about it, and if they knew that they were expected to contribute.

One of the beauties of the whole system has been that no one was expected to give more than they wanted to give. Some Friends have given 25 cents, and have given it without any embarrassment whatever, because it was all they felt they could give. We have had from 25 cents to $50.00; and in order that the matter may be carried into the Society more generally a number of little books have been prepared, and they are designed to go into every one of the monthly meetings of the seven yearly meetings, to be placed in the hands of a designated person, who will see that every one connected with any of the monthly meetings who wishes to give anything at all, from a portion of a dollar up to any number of dollars, will have that opportunity. Anyone present who has a desire or a willingness to take charge of any one of these little books—especially from the more remote monthly meetings, or monthly meetings of the more remote yearly meetings—will have an opportunity of getting them in Henry W. Wilbur's office, at the foot of the stairs.

The Chairman: Henry W. Wilbur has the advantage of the closing remarks. I am sorry that we are not going to have time for a very general discussion; but I believe you will all sympathize with me in the friendly feeling of welcome to one of our English Friends from across the water. We will hear from John Ashworth, of Manchester, England.

John Ashworth, Manchester, England: Friends, as a member of London Yearly Meeting, and of Lancashire Quarterly Meeting, I may say, in the first place, that it gives me pleasure to be present at this gathering this morning and to be able to attend the other meetings of this conference. I am very glad to have been able to come over once more to the American shore, and to meet with Friends in America and in Canada.

The Society of Friends has a great future before it, and the great thing that is wanted is what has been more or less referred to in the papers that have been read. We want not to be ashamed to let other people know that we are a church with principles; and, as some Friend have mentioned this morning, to pros-

elytize. I believe as the Society of Friends we are suffering not only in this country, but in the old country, from not doing more or less proselyting in connection with the views of this section of the church on earth.

And what we want to do, and the reason that I have come over to this country to see you Friends here today is, that we shall have a more loving feeling one towards another. Never mind our particular differences, but as members of the Society of Friends throughout the world, we should come closer and be more united together, so that others may come and join this section of the church.

As has been mentioned this morning, there are people outside our Society who in heart are Friends, and as we stand forth and show our principles with all fullness, and are not afraid of them, they will come and join with us.

Henry W. Wilbur: I cannot let this event pass, after the words of our friend, without saying that I am exceedingly glad that we have reached the point in our history where the seas cannot divide us, and the little differences of our momentary system cannot shut out from our hearts and lives that fellowship of the spirit which is ours.

Friends, we have before us a great opportunity; we have in our possession the shedding abroad of a light that shall be liberty and joy to men and women; we have it in our ability to slowly, but surely, put in operation the forces which shall send willing feet into service and consecrated hearts to the succor of those who need succor; but we cannot do it by waiting for some extraordinary experience, nor for some special overshadowing. It will all depend upon the loyalty with which we interpret and translate the ordinary revelation of the spirit in us for ordinary things.

When George Fox sent the sixty ministers of the truth abroad from Swarthmore, he had some means of doing the work. It is not necessary for us to know what they were. We know absolutely what we have to do now to send men and women into the highways, the byways and the hedges, and into the outlying meetings to become inspiration and impulse to them—not simply for their own salvation, but for the organization of those helpful influences which shall make the meeting a power for good and a helper of God in the promotion of righteousness; and knowing what these things are, let us do them.

Within ten years from the time that the great revelation came to the founder of our faith, he asserts himself that the truth had spread all over the English counties, up into Scotland, over to Ireland, across to Holland, and to the American colonies. That means what we are sometimes pleased to call proselyting. I have reached the point in my own religious development where I would not disturb any soul now succored under any religious tent. If the Catholic finds in his faith and in his fellowship that which is light and leading to him, thank God for the Catholic; and if any member in any church is thus conditioned, he is none of us. But the fallow fields of the great world's untouched and unspiritualized life are the heritage of those who choose to till them. We cannot begin to cover the ground; I simply ask and pray that as we walk with the Spirit we may in the Spirit attempt to fill our places and to occupy that portion of the fallow field which no others cover. For that work and to that purpose, conscious of the call from Him who has called to righteousness from the beginning; asking for the thorough, concerned and sympathetic co-operation of those who have been touched with live coals from off the altar, this committee returns its thanks for all that has been done for it in the past; with its eyes toward the future and with the star of hope in its forehead it rededicates itself to the service of men and the glory of God.

SIXTH SESSION, 8 P. M.

Second-day, Ninth Month 3d, 1906.

John Wm. Hutchinson, Chairman.

THE PRINCIPLES OF DISCIPLINE.

The topic for this evening as it appears upon the program is, "The Principles of Discipline." When the Program Committee considered the topic for this evening the thought, I think, was discipline as it is understood for offenders of law, be it in the home, school, or the State. But it has not been so understood; and the two first topics—that upon Discipline in the Home, and Discipline in the School, are of a different character from the third paper.

The writer of the first paper, Alice C. Robinson, is not present, and it will be read by Anna W. Janney.

HOME TRAINING.

BY ALICE C. ROBINSON.

Perhaps to some ears these words do not sound harmonious. We think of the home as the dearest spot on earth, where love reigns supreme, where peace and sympathy are always found, and where the weary one is able to put the world and its difficulties behind him and to relax and be his natural self.

Discipline, a more comprehensive term than training, though perhaps less agreeable, Worcester tells us, means instruction, government, regulation, even chastisement. Do these words sound incongruous with the ideal home? It appears to the writer, the attainment of this high ideal is reached only through this same discipline. It is not only the idea of discipline that the parent gives the child, but also the necessity for the parents—the makers of the home, the fathers as well as the mothers—to possess perfect self-mastery themselves. Have they the self-control that regulates the thought and powers of speech, the snap-judgment, the government by principle, not impulse, the mastery of all their gifts and powers, the spirit of peace and love they would engender in their children's hearts? We must not be discouraged if we do not find ourselves what we desire our children to be; for the perfect man is hard to find. But we can each strive for this perfection with the highest ideals before us and a realizing sense of the possibility of attainment. We are all familiar with the truisms that "the nation is no better than its homes," and that "a nation rises no higher than its mothers." We would like it better if *parents* were the term used, for each parent should have an equal responsibility in the home-making as well as in the building of the nation.

Is the training of a little child for that one life alone? No, for generations yet unborn. Should not parents, therefore, receive training and instruction

for positions of such grave responsibility that all other duties seem insignificant? When offspring come to the lower animals, with them comes the knowledge or instinct for their care and training; but with man God's plan is different. Can we congratulate ourselves that we have natural knowledge, experience and wisdom for the training of these souls for time and eternity? The little babe who is sent to us with its three-fold nature to be developed has first the physical to receive our care. It depends almost entirely with the parents if the little one shall attain the fine strong manhood that is his right. Heredity, of course, is to be considered, but wise and enlightened parents can overcome disadvantages of this kind by environment and other means. We have at our disposal now the writings of some of the deepest thinkers the world has known to help us in our work in starting this life according to God's laws on the physical as well as the moral and intellectual plains. We want our child "builded after the similitude of a palace," perfect in all his parts. When the parent perceives the gradual awakening of the powers of the intellectual and spiritual natures he cannot begin too early in the training of them. Here again there can be no errors of judgment or dependence on our old traditions, without perhaps making wrong impressions on the little nature so quick to receive outward influences. No, we must seek guidance and direction from the Giver of all good, who will grant us the wisdom that alone comes from a heavenly Father. He will make the crooked path straight and direct us day by day if we seek this guidance with faithful, believing hearts. Our little ones will soon be conscious of the source of our strength if we have taught them of this Father's love and care, as we should do.

We must not overlook the help we get from the child himself. "A little child shall lead them" and "Out of the mouths of babes and sucklings Thou hast perfected praise," are as true now as they ever were.

Next to the parent in character building come the educators who have our child under their care. It is most important that these two factors have thorough confidence and understanding of one another and work in perfect harmony. There are many men and women who can look back and see a life marred by loving but unwise parents. We desire our children to rise up and call us blessed, and to attain this blessing needs great consecration of purpose. We are told that the Catholic Church considers the first seven years the most important of a child's life. Wellington said that the Battle of Waterloo was fought and won while he was in the nursery. The writer has lately met an earnest and charming woman, who told her that her greatest self-conquest was at seven years of age, when her aunt gave her a duster and told her to dust a room. She had never been given a task of this kind, and she said she would not do it and soon persuaded herself that she could not do it. Her wise, self-controlled aunt left her for many hours, and screams and kicks were of no avail. In the course of time the room was perfectly dusted and the aunt appeared, placid and smiling to find a child who had won a victory over herself; not conquered by another, only assisted in this lesson. The thought is worth emphasizing that parents should not desire to control a child's will, but should teach a child how to control himself. He needs all his energy and will-power and a knowledge of love to make it his servant, not his master, for his life's battle. A parent sometimes feels that he should require his child to acknowledge the supremacy of the parent; this is a wrong idea that has selfhood in its conception. To expect and require a child to acknowledge an error is quite a different thing. If the parent is worthy of honor, he will receive his due from his child. If he lives the true and conscientious life, even the young child sees and appreciates it. A parent who will tell his child always to be truthful and honest and who will then prevaricate regarding the child's age to a railroad official to save a few paltry dollars has weakened that child's faith in truth and in integrity. We must always expect our children to do right if we have brought them up as we should have done, not always looking for faults, but willing to see them if they exist and to point them out to the child for correction. The love that is blind is not true love, but love of self even if exhibited in our children. To direct a child's attention to its temptations or its shortcomings at an early age when these begin to show may prevent many struggles later when these temptations and shortcomings have become habits. We cannot be too careful in the formation of habits, even simple ones, if they are not good or interfere with the comfort of others. Another of the characteristics to guard against is sensitiveness, or self-consciousness. These are difficult traits to master, but are most important to control, as they hamper the usefulness of many a man and woman all through life. Self-forgetfulness is not always easy to attain, but is well worth the struggle.

The home, in its sacred sanctity, should be the place where these battles are fought and won, each member of the household having a loving care over the whole, to assist when needed, to fill the breach when reequired.

Ruskin says: "The entire object of education (training) is to make people not merely do the right things, but enjoy the right things; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice." The idea of enjoyment of right can surely be taught no where as well as in the home; and an early taste for the good, true and beautiful imparted by intelligent parents by their personal guidance and training is one of the most valuable gifts a parent can bestow.

The Chairman: It seems best that we should now for a few minutes consider this paper and the subject it treats upon—home training—by itself; therefore, we hope that Friends—and there must be many here who are interested in it—will be prompt in responding with brief remarks.

Ellwood Roberts, Norristown, Pa.: I can unite with every word of this excellent paper; but I would just like to add something on the power of example in the training of children. To my mind it is almost everything. The families where children are overtrained often turn out very disappointingly; the families where the parents offer such an example as chil-

dren ought to follow are very rarely disappointed. The two should go together as a matter of course; but I would like to put in a little plea for the children, not to check them too often and try to make mere machines of them. It does harm; it destroys their individuality. Better let them once in a while overstep what nervous, fond mothers are apt to imagine are the proper bounds (although, of course, they are the best judges of what each child requires); but I would caution all of us, dear friends, against overtraining. We would better err on the other side and supply whatever we lack in that respect by the force of example. A pure, honest, straightforward manly and womanly example before our children is, to my mind, the very best training they can have.

DISCIPLINE IN THE SCHOOL

BY ELI M. LAMB.

The Conference authorities have assigned as the subject of this paper "The Principles of Discipline—Applied in the School," and have given twenty minutes for its treatment. The writer approaches it, feeling that he has very little to say upon it.

He has gained what experience he has had a chance to secure in institutions, when there has been very little need for what is often popularly denominated discipline, which too often means breaking up or preventing disorder, enforcing study, or compelling pupils to "get lessons." To that may be added storing the mind entrusted to the teachers' care with such facts as may be enumerated in books proposed as guides for such work, or as a source of revenue for authors or compilers of books.

The writer is here reminded of a young and successful, but modest teacher, who, when asked by a committeeman, or woman, whichever it was, "How does thee maintain discipline among thy pupils?" was puzzled for an answer, but managed to stammer out, "Why, we don't have any."

It is now proposed to devote this author's efforts almost exclusively to the affairs of young people during the time they attend school, whether it be while they are in the school room or on the premises connected therewith, or wherever else they may be found during their very important years preceding and during adolescense, or, in other words, to that impressionable period when youth are forming habits or building character.

Some thoughts about the teacher may not be out of place at this beginning of the work.

The very first and perhaps the most important feature of the work of our teacher, who feels that he may be called upon to exercise discipline among young and untrained people, is to learn how to love the boy or girl whose precious fate may fall into his keeping. Unless a teacher really and unselfishly possesses that eternal principle of life, the greatest thing in the world, his chances of success in the matter of progressing towards the highest and best of possibilities for the pupil will be very slim. Something may come to him in the way of intellectual progress, but the product will be of that gnarled and knotty kind that cannot possibly be worked up into a thing of usefulness and of beauty. But let the teacher approach the work with a deep and an abiding sense of the importance of guarding well his every word and act, always looking for divine guidance and praying ever for heavenly help therein, realizing all the time that the first and greatest of his work is directing and regulating self; then the probabilities are that that for which he prays will be vouchsafed unto him, that light will shine in and illumine the darkest school room, and beautify the dullest countenances of his young company.

Every teacher has rejoiced when he has discovered after perhaps repeated efforts to bring it about, that the repulsive boy or girl, who all too timidly or it may be too brazenly started upon his career, has begun to grow attractive and to give evidence of becoming responsive to advances made for his good; or, in other words, perhaps that he has himself touched the right chord and has succeeded in getting hold of some of the good that in everyone is and that has lain dormant.

Then is the teacher's opportunity. While the ground is in good condition let the good seed be sown, lay firm hold upon the chance and keep the good work moving.

It will not do to expect that with our young subject there will be no ups and downs. The teacher will often be disappointed; his good boy and erstwhile promising one will slip, perhaps fall. Here should the teacher's help be ready at hand; there should be evidence of surprise, disappointment, sorrow or perhaps indignation, for when a pupil who has experienced good impulses finds himself fallen from his chosen high place it hurts him to have lost that which has been so much to him and which he has perhaps passed over unnoticed. He has learned to appreciate the value of well doing, has put his own estimate upon his efforts to reach a high standard, and, consciously or unconsciously, will feel any slight that may be put upon him by ignoring his defection. In his wrong doing, as in his well doing, stand by him, pass him not by, always recollecting that one's main object in dealing with youth should be character building. Next to this should come good physical training, and then intellectual development. The work of the teacher should, it seems to the writer, embrace all these and be held about in the order named as to importance, for without the first those that follow will be useless if not harmful. We name Physical Training for the second place, for without that the third—Intellectual Training, becomes difficult if not impossible, or without the first it may be positively injurious to its possessor or to a community.

With the foregoing we may now ask ourself, "What is discipline?" Is it the securing for a school room into which chance or design may have corralled a number of innocent young folks, the traditional condition of quiet necessary to hear a pin drop? When the toes shall line with a certain mark, the feet diverge from the heels at a certain angle and the hands be locked behind? Your writer has heard of such discipline, or discipline that would secure such a condition of order.

In such a room prevail tricks and deceit and irksomeness, loathesomeness of school, constant dread of being hauled up for something, and an entire freedom from the pleasant school days that should mark that time of life. In place of order like this methinks there should prevail entire freedom from fear that one may unwittingly commit some breach of discipline and become liable to penalty of some kind.

To maintain such straight-jacket discipline many rules must be promulgated, more than can be carried out, and the time and attention of both teacher and pupil be given to the enforcement thereof. In time pupils become indifferent to regulations and to punishment, then comes disorder from one cause or another, an end to the accomplishment of the purpose for which teacher and pupil are associated.

It would seem better to have an easy system of discipline with very few rules, perhaps about one: Do what you think is right at all times, keep ever on the alert to avoid doing wrong at any time. There will often be infractions, but there will very rarely be any gross violations of good order, especially with those who should have and hold places in a school when the moral and ethical tones are higher.

Occasionally to preserve these tones some pruning will be necessary. An unprincipled and ungovernable scion from some home where morals and manners, ethical culture and refinement are not impressed as they should be by constant example and kind precept, will find a way to invade a precinct where none such should be, and whenever for the good of the many, as well as for this individual case, another field of exploit should be found. We are not considering reformatories.

We would not untried cast out one who has not given evidence of incorrigibility, but would never keep in one who had. There are always in a multitude, both of young and of older people, some with whom, while the spirit is willing, the flesh is mighty weak. These, by a designing and depraved companion, may all too easily be led aside from the path of rectitude and be made to seek by the wayside for what is harmful. One evil spirit, a single mischief-maker or marplot (you all see him now, everyone of you has just such a one in the mind's eye), may contaminate a crowd, make it hot for a teacher and destroy the harmony of a whole school, possibly of an entire neighborhood. Should not such a one be compelled to find more congenial company; a home where prevail conditions better suited to his case?

We maintain that no school established for the guarded education of youth has a right to harbor evil influences, for such an institution has given guarantee to parents and guardians who, solicitous for the welfare of their precious ones, are willing to sacrifice everything for their good, and devotedly anxious that no harm shall come near them, will pay any possible price to secure all available advantage for them

Avoid "don'ts" at school as well as at home. Such diet is far from wholesome. Encourage pupils to do rather than not to do. Show them what is well for them to do, and what to leave undone they will find out for themselves. The theory of our beloved friend and veteran educator, Dr. Magill, sustained by such authority as our third President of the United States, who, we are not told, ever had a great deal of experience with children, is altogether admirable as a superstructure if built upon such a firm, broad and deep foundation as has been laid in an Alice C. Robinson home.

If a teacher keeps ever on the alert, always near his charge, moving among them not to find something wrong or to offer adverse criticism, but with that spirit that would commend whenever possible, allowing due latitude for the exercise of that exuberance of spirits that should always be expected, and should assist with youth, if he be not captious or given to irritability he will find his presence never objectionable, but rather agreeable to his charge.

A teacher should never open the door to temptation or give opportunity for a class to get into trouble and then blame them for doing so. Try to pass over derelictions that may be traced to yourself as its cause. To make this plain, a teacher should never leave his class without care, and thus tempt them to have some fun and forthwith punish them if they do so. Teachers are sometimes given to questionable means of detecting the doings of their pupils, to slipping in upon them unexpectedly, which children call "spying around."

This practice produces a bad impression and is always harmful. Children love a "square deal."

Once convince a student by being true to one's self and to him, that before self you consider his welfare, in other words, that you are his friend, and pline with him is an easy one and very simple. Cultivate at all times the loving relationship that should always exist between parent and child. Love him unselfishly, love him, not for what he may be to you or to the school, but for what you may be to him.

Order in the school room has been referred to. By good order I mean that easy deportment that will always prevail when pupils are conscious of rectitude of purpose, and ambitious to attain the end for which they are at school. To the true teacher no sight can be more pleasing, more inspirting or better calculated to pay well than a busy crowd of young people all intent upon performing well such duty as may be at hand. To secure this condition of affairs great pains should be taken and perhaps some sacrifice be made. Under such stress there may be some confusion at times, but this should not be mistaken for disorder. Children cannot easily be quiet at all times, but it is possible for them to be generally orderly. As their zeal and earnestness grow their enthusiasm ofttimes overreaches their thoughtfulness; they will forget themselves, study aloud, even talk when they should not and, like Mary who "had a little lamb," do some other dreadful thing. Is this a case for punishment or will a kind, disapproving look or perhaps a word of caution suffice? My hearers, if perchance anybody is listening, may answer.

A tactful teacher will discriminate between an indiscretion and disorder with malice prepense, or whatever else may be calculated to destroy the harmony that should prevail and will exist in every well regulated school. We have known teachers to make mistakes, indeed we have, and do injustice to some innocent disturber of the harmony of the time. In such a case the teacher should not hesitate, but hasten to make amends. From such a course no harm can come, even if the apology should not come from the injured one.

There will come occasions when it may be necessary to resort to a rebuke or to chiding, but such should not be made publicly when it may be done privately, which is generally better, always is when the offence committed is not too glaring. Students should not come to know that public disapprobation by the teacher is without the range of possibility, though. Generally a heart-to-heart talk in private will be productive of the greater good.

(Continued next week on page 49 of the Supplement)

The parade of the Philadelphia brewers last week went past the FRIENDS' INTELLIGENCER office, and it proved to be an interesting sociological study. There was a striking contrast between the superb specimens of horseflesh that drew the wagons and the degenerate specimens of manhood that sat within them. The most painful sight to the onlooker was a float in which there was a card table with beer bottles upon it, a young man on one side and two young women on the other. A few other floats contained women whose faces, like the first two, made one's heart ache to look upon them, and with them were some little girls. Most of the wagons and carriages contained only men, with here and there a sprinkling of boys. Among the hundreds of faces that passed by not one was discovered that looked pure and intellectual; most of them were more or less repulsive, because they showed so clearly that the animal nature was dominant. No doubt many of these men are kind-hearted and generous and lead lives that are outwardly respectable. Doubtless, also, many of them possess other virtues that are sometimes lacking in total abstainers. But it behooves every good citizen to ask himself whether he should do anything, either directly or indirectly, to encourage a business that tends to degrade all who are engaged in it.

THE EDUCATIONAL COURSES AT SWARTHMORE.

A desire has been expressed that the influence and instruction of the new courses on "Educational Methods" and "School Management" given at Swarthmore College every Seventh-day morning by Edward B. Rawson should extend to a wider field than merely to those who are able to take the courses themselves. There are many interested Friends who would like to attend the lectures, but who find it impossible to be at Swarthmore at these times. To meet that desire it has been decided to have the work of the classes reported to some extent each week through the INTELLIGENCER.

The courses were formally opened last Seventh-day morning at the scheduled time, with a class of about fifteen members, composed of both students from the college and practical teachers.

The first hour course is devoted to "Educational Methods." Edward Rawson began by asking the class what their idea of the aim of the teacher was. Several suggestions were offered. One student said that it was "to teach the pupil to think;" another, that it was "to hold his attention." To enlarge the pupils' view, to develop his mind, to teach him how to study, to teach him to love knowledge and develop his character, were also offered as possible aims of the teacher. These were all duly weighed and considered, and it was decided that "to develop the mind and soul of the student" was a term that included all of the other aims.

Now, which is the primary purpose—to develop his mind or to develop his soul? Most of the class, on first thought, said that mind should be put foremost, although we found ourselves lost in this discussion, because we could not agree on our definitions of the two terms. Undoubtedly, however, there are certain limitations to the development of the mind. Character development and physical development are absolutely essential, for without these we have mental power without control. If we must make a rating among the three sides of development, we should probably put character first, mind next, and physical development last, although each is so necessary that no teacher is justified in accentuating one to the detriment of either of the others. This is a principle recognized almost universally among teachers, yet, unhappily, neglected by a great many.

Professor Rawson took up next a discussion or rather analysis of the process of education. The distinction between individual and general notions was sharply drawn, and we were shown how education is a synthetical process, in which we first secure individual notions through our senses, classify them, pass from them to general notions, and, finally, apply these general notions to the needs of the individual and society in general. "The best educated man is the one who has the most and best general notions."

The text to be used in this course is MacMurray's "The Method of the Recitation."

The second hour course is devoted to "School Management." The discussion in this period was principally upon the conditions necessary for good teaching. Suggestions from the class were called for, and "quiet," "interest" and "respect" were named as essential conditions. Professor Rawson modified these by saying that he thought the quietness should be sought simply to the point which assumed no distraction of the attention of the pupil from the spoken word of the teacher or of a reciting student. The respect, he said, should be mutual and not confined to the side of the pupil. Recognizing these essentials, however, that in his opinion, good physical or material conditions were the chief necessities in securing desired results in teaching. No student can do justice to himself or to his work who is living under a physical strain. There must be adequate accommodations for light, ventilation and heat, the size of the class must not be too large, the desks and seats must be suited to the students' needs. Some of these conditions may not be under the control of the teacher, but a majority of them are, and must be considered primarily. These points were dwelt upon in some detail, and the evils resulting from seats and desks that are either too high or too low, were illustrated by diagrams.

The subject of order in the school room was next considered. Is keeping order for order's sake desirable? This is a question upon which teachers disagree, but the majority look upon order as a means to an end rather than an end in itself. But if disorder occurs, how is it to be checked? This is a question which must be met by all teachers, and must be met usually by a considerable amount of individual ingenuity. The mere telling a student to pay attention is usually ineffective as a permanent remedy. A better plan is to draw him into the discussion and bring his mind to the topic under consideration. Disorder and inattention often result from a prosy or monotonous style of the teacher. A sudden stop in a prosy discourse will often arouse more attention than any amount of talking could have. A change of voice, lowering the pitch, or placing more enthusiasm in it, often awakens the attention and prevents disorder.

The discussion on this topic was cut short by the end of the hour and the first of the series of lectures was brought to a close. No text-books are to be used in this course, but topics for individual investigation will be assigned and various schools will be visited. A. J. P.

NEW COURSE IN ASTRONOMY AT SWARTHMORE.

In many universities and colleges a large percentage of the students at some time during their college course enroll in the courses in "Popular" or Descriptive Astronomy. While Professor Miller, who comes here this year, was at Indiana University the course in Astronomy there came to be one of the best known under-graduate courses in the West. In the East Princeton enrolled a greater number in those beginning courses in Astronomy than any other college. At Swarthmore no pains is to be spared to make these introductory courses as effective as it is possible.

Swarthmore is already well equipped for work in elementary astronomy. The observatory, containing as it does the various types of instruments used by modern astronomy, is very completely equipped for student work. The instruments, though not large enough for advanced students and research work, are accurately constructed and have been selected with much wisdom and mounted in a most convenient and perfect manner. Some hundreds of lantern slides and transparencies from photographs made at the various observatories of the United States to show how these celestial objects appear in the largest and best telescopes have been supplied. Many of these slides are reproduced from photographs taken by Professor Miller at Kirkwood Observatory at Indiana University.

Two courses in Popular Astronomy are to be offered this year. The one given during the first semester is an introductory course, and is a discussion of the fundamental facts and theories of astronomy. A few evenings will be spent studying the more conspicuous constellations and in learning the names and location of the brigthest stars. An opportunity will be offered to see the most interesting celestial objects above the horizon with the telescope. Almost no mathematics, none beyond that required for entrance to college, will be used, and no knowledge of astronomy is presupposed.

The course given during the second semester will be of the same general descriptive character, but will deal chiefly with the very recent discoveries made by astronomers and their bearing upon the older theories of astronomy. The course will afford an opportunity to make a more detailed study of some subjects than is afforded in the first course. But courses will be given by lecture, supplemented by reading from text-book and other assigned books. These lectures will be abundantly illustrated by apparatus, pictures, lantern slides and actual open-air observation.

Astronomy is the oldest of the inorganic sciences, in fact the mother of them all. It unhesitatingly draws upon the results of these other sciences, and in turn furnishes a court of last appeal in the verification of their basic theories. It thus affords a comprehensive view of the work of the world in man's attempt to find out how it has been or is being made. —*The Swarthmorean.*

THE MORAL WAVE.

[From *The Outlook* for Ninth month 22d.]

Philip Loring Allen's article on "The Moral Wave and the Average Man" in your issue of Eighth month suggests another view of the moral wave that is worthy of discussion. It has been a movement, as Mr. Allen points out, peculiar to the public man, the man of the street, the business man; and this suggests the thought, "What relation exists between the moral wave and the churches, the ethical societies, and other institutions whose office it is to hold a higher vision before men's eyes?" Can any one with a general knowledge of our religious life tell us of an increased activity in the churches just before the rising of this wave? Or can a similar wave be traced rising contemporaneously in the churches? In case neither of these can be shown, is it likely that the moral awakening, originating elsewhere, will extend to and quicken the churches?

Should it be shown, as one might assume from the character of the recent public awakening, that this desire for better things has developed in the man of the street quite apart from any direct movement or influence of organized moral or religious bodies, it would be an impressive fact well worth the trouble of establishing. If our business men can halt in the midst of many glittering temptations and not only hear but obey a call to higher duty, not from a Savonarola or a Luther, but from within themselves, it must be that the Spirit of Truth has gone out into the market places, and that truly

> "God's in his heaven,
> All's right with the world."

The appearance in many prominent public offices of fearless men of high character, who believe it is practicable to be honest and fair and right, seems to have created in the mind of the ordinary man a new ideal of his own possibilities that he did not possess five years ago. He is not conscious of any change, so genuine is his new attitude, and yet a few years ago it would have been impossible to convince him of truths that he takes for granted now. Observing this change in business men, of course, is a familiar experience of any thoughtful person. Can it be said that the source of the recent public awakening is in the example of these true public leaders who, having nothing to hide, can take the people into their confidence. C. S. M.

Bridgeport, Connecticut.

Emperor William, who has abolished the use of check-reins on all horses kept in the royal stables, has recently sent out the following directions: "Don't expose your horses to drafts, nor allow broken windows in your stable, nor keep them too warm. Never cover them with blankets in the stable, exercise them daily, don't feed wet fodder, but give dry fodder and fresh water. Prevent ammonia gases. When the roads are covered with ice use spiked shoes."—*Our Dumb Animals.*

NOTES BY THE WAY.

Last First-day the annual meeting at Warrington was attended. This statement will probably be meaningless until it is explained. Warrington is in a township by the same name, in York county, Pennsylvania. It is a generation or so ago since the meeting at this point was "laid down," but for many years an annual gathering has been held here under the care of Menallen Monthly Meeting, which inherited the property and the remnant of the membership when the meeting was discontinued. Several causes seem to have contributed to the decline of this particular meeting. Friends died or moved away, and it is also alleged that arbitrary disownments, for trivial causes, helped to divide and divert the membership.

* * *

Seventh-day evening we reached the home of Amos Hartman in Dillsburg, where the hospitality of the family was enjoyed for the night, and on First-day morning Thomas Cooke drove us seven miles over the hills, and through a part of the rich "Barren Valley," paradoxical as that may sound, to the Warrington Meeting House, located near the village of Wellsville. Some time before reaching our destination the road became lined with teams. Young men and women in smart turn-outs were wending, or rather speeding their way to Warrington, while many pedestrians were covering the same route. For it has to be said that this annual gathering has become a sort of gala day and picnic occasion for the populace. The crowd was a motley one, in the midst being sober-faced and sombre-garbed Dunkards, and the gaily-attired maidens of the neighborhood villages.

* * *

The meeting house is of ancient architecture without, and of plain and primitive appointments within. It is situated in spacious grounds, containing a shady grove of large forest trees. The house is of stone, singularly low between joints. Part of the seats are of the straight-backed and uncomfortable and unpainted sort, while half of them are pegged together benches without backs. The day outside was charming, and evidently a considerable portion of those assembled did not come so much to hear the Gospel as to swap gossip. Still they maintained a fair degree of order, and, in fact, there was little which occurred that really disturbed the meeting within doors. Possibly a hundred or less took their seats when the hour of meeting began, and gradually others dropped in, so that the house was comfortably well filled. Our friend, Elizabeth M. Koser, had early and helpful service in the meeting, which, all told, lasted less than an hour.

* * *

A number of Friends drove twenty miles from Menallen, and quite a few were present from York, fifteen miles away. Just what would happen were it attempted to hold two meetings at the same time, one outside and the other in the house, is an experiment worth trying. There were twice as many persons in the grove as took seats in the meeting house. It seems as if it might be possible to interest this company of pleasure-seekers, and possibly make some who simply come to see and be seen, remain to be helped in the broader and deeper things of life. William Cooke and wife, and their grown-up sons and daughters, all teachers, are one of the few Friends' families living within reasonable driving distance from Warrington Meeting House. A visit with this family helped round out the experience of an interesting trip. H. W. W.

BUCKS FIRST-DAY SCHOOL UNION.

Bucks First-day School Union was held in Newtown; Pa., on the 22d, with a large attendance, Franklin Packer and Esther L. Graham being the clerks. Instead of having reports from the schools, papers, recitations and referred questions, the exercises took the form of a First-day School Institute. The first thing on the program was a Bible class conducted by Geo. L. Maris, the lesson being a chapter of the Gospel of John. In his comments on the lesson he showed the unity between the teachings of John and the basic principles of Quakerism. He said that the Christ spirit dwelt in Jesus and dwells in us, and that Jesus came to interpret God to man. Again and again Jesus said that of himself he could do nothing, but that it was the Father dwelling in him that did the work.

Next came an address by Joseph S. Walton. He said that the problem of the First-day school resolves itself into three parts—the matter to be taught, the child, and the method of presenting the subject matter. The essential thing to teach in the First-day school is how to carry on the work that Jesus began. It is not enough to inculcate a moral lesson, it is not enough merely to teach an ethical truth; the moral lesson and the ethical truth must rest on a religious basis. The First-day school teacher should drop spiritual seeds which will choke out much that is immoral and unethical. In the First-day school the child should come in touch with the sublime through poetry and story; he should be fed, not on superstition, but on the beauty and truth of myth and folk lore. During the period of adolescence the boy needs a real father. There comes a time when even a father can no longer satisfy his soul's need.

Evan T. Worthington said that when father and mother can no longer meet the needs of the child's soul, then is the time to lead him closer to the greatest of all personalities, the divine Man of Nazareth.

Bernard Walton thought teachers would find lessons in the Bible that would meet the needs of every age.

James H. Hiatt, of George School, said that Jesus came to convict men of sin, and also of righteousness; in teaching children the emphasis should be laid upon righteousness.

The summing up of the whole matter was that if the teacher daily came close to God the teaching could not fail to be religious, as well as moral and ethical.

The improvements that have recently been made in the Newtown Meeting House were much appreciated during the noon hour. One of the class-rooms upstairs was used as a kitchen, and the guests were seated in another class-room and the Friends' Association room (which open into each other) and enjoyed a bountiful lunch and pleasant converse at the same time.

In the afternoon Cora L. Carver, of Philadelphia,

gave a talk on what teachers may learn in the First-day school. She said the first thing for a teacher to do was to study her class and find out the kind of teaching that would be most helpful, that the subject matter should be shaped by the pupils rather than try to make the pupils fit the subject matter. Let the starting point be a common point of interest, and then gradually lead the class in the direction desired.

Ella M. Tomlinson gave a class exercise, showing how she had used Friends' lesson leaves. Her class consists of fourteen boys, ranging from nine to twelve years of age. They are using the lessons on the lives of the prophets in the Bible History Series. To supplement the lessons, she makes free use of blackboard and map. Many schools have complained that these lessons are too difficult for children from thirteen to fifteen, the age for which they are designed. The boys of this class read the Bible passages and the comments thereon readily and intelligibly, and appeared to understand and to be interested in the subject matter. No doubt the fact that the teacher (who is also the mother of two of the boys) is a graduate of Swarthmore College, has something to do with her success. But the boys had good teachers in the public schools who had really taught them to read. This teacher said she thought much of her success was owing to her making it a point to be on hand every First-day while school was in session.

Cora H. Carver suggested that sometimes with very little folks a short time of perfect silence in the class, with a suggestion of something to think about, would give them an idea of the meaning of silent worship.

Emma D. Eyre said the Makefield School uses the Friends' lesson leaves and finds them well adapted for the grade intended.

There was a general feeling that the meeting had been very helpful, and the suggestion was made that hereafter the fall meeting of the Union should always take the form of an institute.

ELIZABETH LLOYD.

FRIENDS IN CINCINNATI.

With the co-operation of the Committee for the Advancement of Friends' Principles, the Cincinnati Friends' Association held a special meeting, at the rooms of the Walnut Hills Business Club, on Sixth-day evening, Ninth month, Seventh, and had with us Dr. Jesse H. Holmes, of Swarthmore College, who spoke to the Association on

A QUAKER CREED.

He said in part: 'The teaching of Jesus lays stress, not on the events of his life, but on principles of conduct. He makes no mention in the Sermon on the Mount of miraculous birth, or plan of salvation, of an angry God, or of blood atonement. He pronounces blessings on the meek, the pure, the peaceable, not on the correct, the accurate. The principle of conduct which he urges, is the love principle applied to all mankind. But love to all, lacking the element of preference, of special attraction, is no more than a longing for fair play, for justice. As such it is the basis of Democracy; so that Christianity and self-government are complementary terms, each being essential to the other. It is in our natures to long for righteousness, for justice, and this is our point of contact with God. The pressure toward righteousness is God's will acting on our will. It is as real a thing as gravitation or magnetism. We are given power to yield to it or reject it. As we yield to it we grow in character, in manliness, in nobility. If we reject it, we fail in these qualities and deteriorate. The Society of Friends is a union for mutual help in righteousness.

Dr. Holmes' remarks, while they occupied a full hour, were all too short for those of the Association and its friends who had the pleasure of being present. At this time of the year a great many of our members are away from the city, yet there were thirty-seven present at this meeting, a much larger number than any of us hoped for, when the meeting was called.

EDNA HOPKINS, Assistant Clerk.

THE AFTER-GLOW ON THE HEIGHT.

My twilit mountains—how the night sweeps up
And fills with cloudy glory the valley's god-like cup.
Look! how the sunset lingers on that snowy height,
Like a clear-tinted Dream that will not vanish quite.
A hovering Brightness more mysterious than shade,
A beckon of joy ethereal, unafraid,
More solemn than the music that in Silence lies
Or that last Vision which we see when death shall dim
our eyes.

—*Florence Wilkinson, in McClure's Magazine.*

BORN.

EAVENSON.—Lewis Lincoln Eavenson, 2d, born Fourth-day, Ninth month 19th, 1906, son of Lewis Lincoln and Rachel T. Scott Eavenson.

MARRIAGES.

STRATTAN—SCHNEIDER.—In Altoona, Pa., at the home of the bride's sister, Rebecca Munson, Eighth month 30th, 1906, by Friends' ceremony, George Woolley Strattan and Margaret May Schneider.

DEATHS.

FLETCHER.—In New Burlington, O., Ninth month 1st, 1906, after a severe illness of two weeks, Daisy Young Fletcher, youngest child of William and Mary E. Young and granddaughter of Rhoda Hackett, in her 29th year. A bride of less than three months. A lifelong member of Miami Monthly Meeting, O. [This notice in the issue of Ninth month 15th, was incompletely given.]

HICKS.—At Westbury, L. I., on Ninth month 19th, 1906, Benjamin D. Hicks, in the 71st year of his age. The deceased was a director in many institutions. He is survived by a widow, Alice A. Hicks, and by an adopted son, Frederick C. Hicks. Interment at Friends' Burial Ground, Westbury, Ninth month 23d.

KENDERDINE.—At Newtown, Bucks County, Pa., Ninth month 13th, 1906, Ruth Briggs, daughter of Robert and Elizabeth Stapler Kenderdine, aged 9 months and 22 days.

LA FETRA.—At her home, Manasquan, N. J., Abbie M. La Fetra, wife of Edmund La Fetra, aged 71 years. She was an interested member and elder in Shrewsbury Monthly Meeting. In her own particular meeting at Manasquan, and in the First-day School she was an indefatigable worker till disabled by failing health; and in her neighborhood stood for all things which were elevating and improving.

MERRITT.—At his home, near South Charleston, O., Eighth month 29th, 1906, Edward Merritt, in his 87th year. He was a valued member of Green Plain Monthly Meeting, and for over thirty years an elder. He came with his parents from New Jersey in 1831, and settled in Ohio on the farm where he passed

the last years of his life. In speaking of the number of years he had lived there and the attachments formed, he said, "Yes, it has been long, but I am more than willing to leave it all." One son, two daughters and a step-daughter had the privilege of ministering to him during those days when he was slowly slipping away.

He was kind and unassuming in manner, and his sterling worth was recognized by his many friends. In the going out this undemonstrative life we realize how much he will be missed, but are cheered by the thought, "There is rest for the children of God."

NICHOLSON.—At her home in Indianapolis, Ind., Ninth month 9th, 1906, at the advanced age of 100 years, 7 months and 8 days, Jane F. Nicholson, oldest member of Miami Monthly Meeting, O. Buried in Miami Cemetery, near Waynesville, O. She was daughter of Isaac and Ruth (Welch) Wales, of near Harveysburg, O. She possessed remarkable mental powers up to almost the close of her life. A sister, Nancy (widow of Henry Thomas Butterworth), who is 94 years old, was able to attend the funeral. Three daughters mourn the loss of this aged mother.

TAYLOR.—At her late residence in Genoa, Neb., Ninth month 19th, 1906, Rebecca J. Taylor, widow of the late Jonathan Taylor, aged 65 years and 3 months; a member of Genoa Monthly Meeting of Friends. She was a native of Bucks County, Pa., where she married her first husband, Barclay Jones, who afterwards became miller at the Pawnee Indian Agency under Agent Troth, and later filled the same position at the Santee Agency under Agent Lightner.

UNDERWOOD.—At his late home, near Harveysburg, O., Ninth month 10th, 1906, David W. Underwood, son of Charles and Jane W. Underwood, aged nearly 65 years, a native of Center County, Pa. A widow and eight children survive him, also one brother and a sister. This dear one was always ready to minister to others, ever forgetful of self.

URNER.—On Ninth month 19th, 1906, at the Friends' Boarding Home, West Chester, Pa., Ellen Urner, formerly Kendall, in the 88th year of her age. Interment at Phœnixville, Pa.

NOTES AND ANNOUNCEMENTS.

The opening meeting of West Nottingham Young Friends' Association for the fall and winter season will be held in Rising Sun First-day afternoon, Tenth month 7th; subject for discussion, "Wealth and Religion."

A Friend in New York sends us the following extract from a letter from John Ashworth, of Manchester, England, who was so acceptably with us at the General Conference at Mountain Lake Park:

"On the eve of leaving for the old country, I write to express my appreciation of the kindness of all Friends, and trust a greater closeness will yet be brought about amongst Friends of all sections, both in Canada and England, with those in America."

Louis N. Robinson, graduate of Swarthmore College in 1905, who is the Joshua H. Lippincott Fellow for 1906-07, is in residence at Halle an der Saale and will enter the university there for graduate work in political and social science. During the recent vacation he took an extended bicycle trip southward, visiting Eisenach, Nuremberg, Munich and Berne.—*Swarthmorean*

Blue River Monthly Meeting of Friends, at Highlands, near Salem, Ind., have in the past month had the pleasure of a visit from R. Barclay Spicer, of Philadelphia, and Jesse H. Holmes, of Swarthmore, Pa., both of which were duly appreciated. On Fifth-day, the 14th, a morning and evening meeting were held, conducted by Jesse Holmes. A renewed sense of strength and encouragement was felt by all from the ministry of this Friend. The visits of these dear Friends, who were enabled to meet with us in a social way in our homes, will long be remembered by this neighborhood.

SIDNEY TRUEBLOOD.

A subscriber who lives in Chicago writes us: "I send THE INTELLIGENCER to my mother, who lives at Salem, Ia., and is nearly 80 years old. She was brought up in the Orthodox branch of Friends' Society. In a recent letter she expressed her very deep interest in reading the paper, and her hope that the time may come when all branches who really believe in the 'guidance of the Inner Light' may be brought onto a working platform broad enough for all."

A Friend in Fresno, Cal., thus describes the religious unity existing in that city: "All the English-speaking Protestant ministers except the Episcopalian and one Japanese have united and organized themselves as a ministers' council, and work together as one man in promoting morality and religion, and for the suppression of vice and intemperance. They are sustained by the press in their work. During the hot weather the congregations and others meet in the Court House Park, which occupies four squares in the heart of the city. The city supplies benches and speakers' stands. They appoint one of their number to preach every First-day evening from 6.30 to 8 o'clock, and they have very large audiences. The ministers are very earnest and advanced in their religious views, and hold Quakerism in high estimation. They have invited me to attend their ministerial meetings."

THE SOLEBURY CENTENNIAL

Following is the program of the Solebury Meeting centennial ceremonies, to be held Tenth month 6th, 1906, at Solebury Meeting House, in Bucks County, Pa., at 10 a.m.:

(1) Historical Sketch of Solebury Meeting.
Eastburn Reeder, Solebury, Pa.
(2) Poem .....Florence R. Kenderdine, Philadelphia, Pa.
(3) The Solebury First-day School.
Sarah J. Reeder, Newtown, Pa.
(4) Poem .....Thaddeus S. Kenderdine, Newtown, Pa.

Adjournment from 12 to 2 for lunch and social reunion.

(5) Recollections of Solebury Meeting and School.
Edward H. Magill, New York.
(6) Address .....Matilda E. Janney, Philadelphia, Pa.
(7) Poem .....Ely J. Smith, Doylestown, Pa.
(8) A word as to the future.
Hugh B. Eastburn, Doylestown, Pa.
(9) Five-minutes speeches by any who may feel they have anything to say.

Adjournment at 4 p.m.

Conveyances will meet trolleys and train at New Hope at 9 and 10 a.m.; returning will leave the meeting grounds soon after adjournment to connect with trolleys at 5, 5.30 and 6 p.m., and train for Philadelphia at 5.57 p.m.

SWARTHMORE COLLEGE NOTES.

"Swarthmore is a growing College." The truth of this statement has been amply demonstrated to all who have watched the opening week of the new term. Not only is the freshman class the largest in the history of the college, but the new faces among the faculty, and the two new buildings in process of erection give substantial signs of progress. The dormitories are filled to the limit of their capacity and about a dozen students have been forced to seek temporary lodgings in the village.

On Sixth-day evening, the twenty-eighth, President Swain and Mrs. Swain will give a formal reception in Somerville Hall to the students to meet Dean Meeteer and Dr. and Mrs. Miller. It has, however, not taken us this long to become acquainted with our new instructors and advisers, and the sentiment seems to be universal among the student body that the managers have been most fortunate in the filling of the vacancies left by Dean Bond and Professor Cunningham.

On First-day Dr. Holmes announced that his Bible class this year will take up the study of the "Twentieth Century Religion." All students are cordially invited.

On last Sixth-day evening, the twenty-first, President Swain called together one of what are popularly known among the students as "Prexie's meeting." These consist of informal conferences between the young men and the president, in which all matters of interest between them are brought up and discussed. The rules restricting smoking, and the system of student government were explained to the new men. The question of instituting a strict honor system in examinations was introduced and brought forth much discussion. The plan proposed is similar to the one in operation at Princeton University, under which, cheating of any sort in examinations is dealt with by immediate expulsion from college. Each student is bound on his honor to report any case he may observe, to a student tribunal, which passes judgment and sentence on the matter. The subject was finally left for

further investigation and consideration to the committee on student government.

Much interest awaits the appearance of the next issue of the College Bulletin, which will come out in a short time. It will be an "Opening Number," and will contain the opening addresses of Pres. Swain and Dean Meeteer, together with some extended accounts of the new courses in Pedagogy.

A. J. P.

GEORGE SCHOOL NOTES.

George School opened, Ninth month 13th, with a total enrollment of 236 students, 100 girls and 104 boys as boarders, and 32 day students. Quite a change in the faculty has been made. Gordon H. Graves, Richmond, Ind., a graduate of Haverford College, has a position in the mathematical department, of which Thomas D. Cope was formerly the head; Emma E. Miller, Port Deposit, Md., a graduate of Smith College, succeeds Mary T. Shoemaker as assistant in English, Rebecca S. Hutton, Salem, Ohio, a graduate of the Boston Normal School of Gymnastics, has charge of the girls in physical culture in place of Francis B. Walker; Arthur Smedley, Willistown Inn, Chester County, a graduate of Swarthmore College, has succeeded George W. Morden as professor of Physics and Chemistry.

The position of Martha M. Rowlett as nurse is filled by Evelyn R. Doan of Newtown, and that of Mary T. Thompson, assistant housekeeper, by Grace R. Owens of Clearfield, Pa.

The new Science Building is now in constant use as a recitation hall.

Seventh-day evening, Ninth month 15th, we were entertained in the assembly room by some members of the faculty and students. Dr. Walton gave a short illustrated talk on his trip to Maine; J. Wilmer Pancoast showed some beautiful scenes about Cornell University; Gordon H. Graves executed an excellent selection on the piano; Hugh B. Eastburn, Jr., and William Hough gave an outline of their summer vacation spent abroad, the talks being illustrated by lantern slides. The entertainment was followed by a reception in the library.

A joint meeting of the Penn and Whittier literary societies was held Ninth month 22nd. Anna Butcher and Ethel Ball gave a piano duet and Anna Parry read a selection, "How Celia Changed her Mind." by Rose Terry Cook. A violin solo by Jessie Cloud was followed by two short plays, "A Picked up Dinner," by Robert Stubbs, Russel Tyler and Walter Cox; and "Shakespeare's Wooing," by Lydia Lippincott, Katherine Eves, Emma Swyne, Anna Butcher, Charlotte Morris, Virginia Griest, and Marguerite Hibbs.

First-day evening, the 23rd, Evan T. Worthington of Newtown spoke most feelingly before the Student's Christian Association on the Man Jesus. He emphasized the importance of living the Christ-like life, and said that it is possible to be a man among men and yet be a Christian. Bernard Walton told of the good influence exerted in college by members of the Student's Christian Association.

H. B. K.

THE LAING SCHOOL.

As we hear the bells ring, and watch the merry groups of children, on their way to school, these September days, we are reminded that our own vacation days are about over, and we must soon return to the scene of our own labor, for so many years.

It has been a pleasant, restful vacation, and we feel quite ready to take up our work again; and while there is nothing ticularly encouraging, we feel there is nothing discouraging particularly encouraging, we feel there is nothing discouraging faith to believe he will be with us still. Since school closed we have received funds sufficient to settle all accounts, with something left for the opening of school, for which we are very glad, as there are always expenses that must be met immediately. Thirty-five dollars has been collected towards the Endowment Fund. This we forwarded to the Treasurer of the Abolition Society, and when it reaches one hundred, it will be invested. We hope it will not be long before it reaches that, and even more, for nothing can be of more consequence to us than the enlargement of our Endowment Fund, as we have so often said.

We have been in communication with our teachers, and they all expect to resume their labor with us, when school opens, the first Monday in October. There will, therefore, probably, be no changes the coming year. Mr. Purvis has proved himself a valuable member of our corps, and we could not well dispense with his services. He has made himself very useful, not only in the cobbling shop, but in many other ways, especially in the care of the school grounds.

Some of our friends have made extra efforts to send barrels to the Home during the summer, which has helped us to keep the "hominy pot boiling." We feel greatly indebted to them and to all who have remembered us during the past year—and feel particular mention should be made of Matincock Sewing Societies, Glen Cove, L. I., and Painfield Sewing Society, Plainfield, N. J., which have, for several years, sent us a barrel of new garments, which have been invaluable to us in clothing the children. We desire especially to thank them, also the Malvern Needlework Guild and Purchase Sunshine Society for their generous bundles. The value of these gifts, to us, can hardly be estimated.

Before we close the letter, we desire to beg our friends to send all the barrels they can, and to start them early. The contents of the barrels were so much better last winter we concluded that rummage sales were not so popular amongst our friends, as heretofore. We always hail with pleasure the announcement of their shipment. The opening and assorting are matters of much interest, and labor too. They are a great dependence to us and seldom is anything sent for which we cannot find use in some way amongst the people, young or old.

The suggestion of one friend in the INTELLIGENCER of Eighth month 18th in regard to dried fruit is a very good one. Those who have so much fruit can form little idea of how great a treat it is, green or dried, to those who are deprived of it. Apples do not grow at all in that section of the country, and are extremely high, therefore any contribution of the kind is always a great treat.

The children at the Home have continued well during the summer, and under the management of the efficient matron, everything has seemed to go on smoothly. Fourteen children have been cared for. We have many missives from the pupils, expressing a desire for school to commence.

ABBEY D. MUNRO.

FRIENDS' ASSOCIATIONS.

CORNWALL, N. Y.—A meeting of the Cornwall Young Friends' Association was held at the home of Theodore Ketcham on Ninth month 16th, 1906. The meeting was opened by the reading of the 12th chapter of 1 Corinthians.

An extended and very interesting verbal report of the Mountain Lake Park Conference was given by our representative, William B. Cocks. A selection, "The Spirit's Need," was read by Pierre Seaman.

An article relating to church members who are not faithful to the profession made by them was read by Charles C. Cocks, and brought forth an interesting discussion. Sentiments were given by nearly all present.

The next meeting will be held at the Seaman Homestead on the afternoon of next monthly meeting day.

GILBERT T. COCKS, Secretary.

LONDON GROVE, PA.—The first meeting of the Friends' Association was held Ninth month 23d, 1906, after our summer vacation, at the home of Oscar F. and Mary S. Passmore. After the regular business, Robert Pyle gave an account of his work at Woodbrooke. First-days are especially busy, if you wish to make them so. At 6 o'clock a group of people will start and walk several miles, perhaps, and hold adult schools, where Bible studies are given for the benefit of the poorer classes. They are back by 9 to meeting. In the afternoon they have what is called the Sunday afternoon addresses, given by interested persons from different parts of the country on different subjects. They have a meeting in the evening also. The English people do not use the plain language. This is one distinction between English Friends and us. Every morning, after breakfast, the servants were called in, and they had a devotional meeting. This is the most like a Friends' meeting; a time when feeling seems to run deeper than at other times. In the evenings they had a few hymns, just before separating for the night. Some of the subjects studied were: "The Doctrine of the Atonement," which traced down the connection of the growth of the Church; "The Primitive Bookshelf," by Dr. Harris, was a study of the writings, some of which dated back to the second and third centuries after Christ; "Rise and Reason of Quakerism" was a study of sociology or social science; besides these there were Bible reading circles.

Margery Pyle then gave a very entertaining account of her trip through England, going into detail, which is always of interest.

After a few moments' silence, the meeting adjourned to meet Tenth month 28th, at Harry Clark's.

ANNA L. PUSEY, Secretary.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.

Frankford, 10.30 a.m.

Seventeenth Street and Girard Avenue, 10.30 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues), at 11 a.m.

Brooklyn—

Schermerhorn Street (between Smith Street and Boerum Place), 11 a.m.

Washington City—

1811 I Street, Northwest, 11 a.m.

Chicago—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

9th mo. 30th (1st-day).—"Friends' Day" at Home for Aged Colored Persons, Forty-fourth and Girard Avenue, Philadelphia. This being a fifth First-day in the month. Meeting at 3 p.m. attended by Friends of both branches.

9th mo. 30th (1st-day).—Semi-annual meeting in old Providence Meeting House (near Phœnixville, Montgomery County, Pa.), under care of Gwynedd Monthly Meeting, at 3 p.m. These meetings are appointed by the monthly meeting to be held the last First-day in Ninth and the second First-day in Sixth month each year.

9th mo. 30th (1st-day).—A conference at Wrightstown Meeting House, Pa., at 2.30 p.m., under the care of the Philanthropic Committee of Bucks Quarterly and Philadelphia Yearly Meeting. Joel Borton will speak on "The Outlook for Temperance." A meeting of the committee is called for 1 o'clock.

9th mo. 30 (1st-day).—Horsham, Pa., Young Friends' Association, in the meeting house.

9th mo. 30th (1st-day).—Hockessin, Del., Young Friends' Association, at the home of William and Alice Mitchell, at 2.30 p.m.

10th mo. 1st (2d-day).—Canada Half-Yearly Meeting, at Yonge St., near New Market, Ontario; ministers and elders, day before, at 3 p.m.

10th mo. 6th (7th-day).—Week-end conference at Trenton. Further notice later.



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10th mo. 6th (7th-day).—Farmington Half-Yearly Meeting, at Farmington, N. Y., at 11 a.m.; ministers and elders, day before, at 2 p.m.

10th mo. 6th (7th-day).—Solebury Monthly Meeting, Bucks County, Pa., centennial anniversary of the building of the meeting house and establishment of the meeting. Further notice later.

10th mo. 7th (1st-day).—Appointed meeting at Radnor, Montgomery County, Pa., under care of Philadelphia Quarterly Meeting's Visiting Committee, at 3 p.m.

10th mo. 7th (1st-day).—Pendleton, Ind., Young Friends' Association, at the home of Findley and Mary Tomlinson.

10th mo. 7th (1st-day).—At Birmingham Meeting House, Chester County, Pa., at 3 p.m., a circular meeting, under care of a committee of Concord Quarterly Meeting.

A citizen with any desire to be counted among the good elements of a community should make himself felt before the election, as far as his influence may extend, in the selection of candidates of character, and on election day he should discriminate among the candidates with the same standard in view. Above all, he ought to do his best endeavor to keep from being made either a tool or a fool of.—*Editorial in the Century.*

NEAR TO NATURE'S HEART.

A $75,000 automobile rolled through the $60,000 bronze gates and up the $35,000 winding avenue to the $20,000 marble steps. Descending from the machine, the billionaire paused a moment to view the smiling $500,000 landscape. Across the $90,000 lawn a $125,000 silver lake lay sleeping in the shades of early evening, and beyond it rose a lordly $80,000 hill, whose crest, cloaked with forest at an expense of $200,000, glowed in the last golden rays of the setting sun. The billionaire sank luxuriously into a $2,000 ivory porch-chair and rested his feet in the rosewood railing of the $160,000 veranda. "It is pleasant," he observed, "to get back to nature once in a while. After the cares and worries of the business day, I certainly love to run out to this quiet little $60,000,000 country club of ours and taste a bit of simple life. It is good to keep in touch with the soil; for what is man but dust, after all!" Feeling restored, he passed in through the $400,000 doorway to his $1,500 dinner.—*Newark News.*

HALF TRUTHS.

The domestic service problem is the pig in the clover problem—first to get the domestics into the circle, then to keep them there.

The family is a despotism governed by the meanest member. It is not the strongest, but the worst-tempered, who rules.—*Louise Herrick Wall, in the Century.*

The North American Review is now a semi-monthly. It began its new career in Ninth month with the first chapters of Mark Twain's Autobiography.

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One cent for each pamphlet. Postage, one cent each, or four cents for ten pamphlets.

"Religious Views of the Society of Friends," 24 pages, prepared by Howard M. Jenkins for the World's Congress of Religions.

"The Teacher as a Missionary of Peace," 34 pages, prepared by Prof. Andrew Stevenson for the Toronto Conference. Should be widely circulated among teachers, especially in the public schools.

"The Friend and His Message," 16 pages, by John William Graham. Desirable to circulate among inquirers and those only nominally interested in our principles.

"Fellowship in Religion," 16 pages, by Henry W. Wilbur. Adapted for circulation in Friends' neighborhoods as an incentive to the social side in religion.

"Christianity as Friends See It," 16 pages, by Edward B. Rawson.

"The Meeting for Worship in the Religious Society of Friends," 12 pages, by Howard M. Jenkins.

"Opportunities of Young Friends of the Present Day," 16 pages, written by Bertha L. Broomell for the Toronto Conference.

"Naval and Military Expansion," 8 pages, by Jesse H. Holmes.

"Higher Education and Peace," 8 pages, by David Ferris.

"The Song of the Twentieth Century," by Elizabeth Lloyd; 25 copies, postpaid, ten cents.

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ONE OF LINCOLN'S LETTERS.

The advice of a father to his son, "Beware of entrance to a quarrel, but, being in, bear it that the opposed may beware of thee," is good, but not the best. Quarrel not at all. No man resolved to make the most of himself can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiating of his temper, and the loss of self-control. Yield larger things to which you can show no more than equal right; and yield lesser ones though clearly your own. Better give your path to a dog than be bitten by him in contesting for the right. Even killing the dog would not cure the bite.—*St. Nicholas.*

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Comfort in a summer camp is a purely relative matter. An Irishwoman was enjoying the Fresh-Air Camp at Coney Island. Over three hundred persons were being cared for in buildings intended for only two hundred and fifty. "It is terribly crowded here," said a complaining visitor. "Crowded, is it?" said the Irishwoman. "It is like heaven. Sure, I've thirteen to provide for every blessed night at home, and only wan bed and a matthress on the flure."—*Youth's Companion.*

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THE EXPERTS.

Si Griggs sits on a soap box and elucidates the case;
It's all as plain to Silas as the nose upon your face;
Behold him as he traces out the places on the map
And hear him telling how the Russ must fall before the Jap.

Josh Pringle, on the empty keg, proceeds to make it plain;
Did he not tell how things would end between ourselves and Spain?
He has the whole thing figured out; he knows just when and where
The final battle will be fought and who shall conquer there.

The expert over in Berlin sits at his desk and shows
Just when and why and which and how, proclaiming that he knows;
The admirals in London town are busy pointing out
The way in which the wily Jap will put the Russ to rout.

We laugh at Josh and Si, who drop their shavings on the floor,
As gravely they explain the case down at the country store;
But, after all, the choice is small—or so it seems to me—
'Twixt wasting words at cross-roads stores and guessing o'er the sea.

—*Chicago Record-Herald.*

The Century for Tenth month contains a paper by Robert Bennett Bean on "The Training of the Negro." It is Dr. Bean's belief that the negro needs restraint, moral and physical, and that, while the blacks must work out their own salvation with fear and trembling, to solve existing difficulties the attitude of the whites must be one of restraint and control, combined with humane interest, sympathetic and altruistic guidance, and a good example.

HALF TRUTHS.

A small brain that works is of more use than a massive intellect that balks.

Rest assured that most of your stray ideas have come over a neighbor's fence.

A naked truth offends the most sacred prejudices of society.—*Louise Herrick, in the Century.*

Martha J Verner

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 6, 1906.

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CONTENTS OF THIS ISSUE.

Good Words.—XL. 617
In the Deep (Verse) 617
Simplicity, Honesty, Tranquillity .. 617
Frankford Meeting, Philadelphia ... 618
London Old Meeting Houses 619
James Parnell 619
Cincinnati Annual Summer Meeting 620
British Laborers and Education 620
Lake Mohonk and Our Dependent Peoples 621
Editorial:
A Present-day Anti-slavery Movement 622
Note and Comment 622
The Conference Discussion on Applied Religion 623
David Masters 623
Visit of Johann Marcussen to America 624
Books and Reading 624
The Cain Golden Wedding 624
The Golden Wedding (Verse) 625
Births, Marriages, Deaths 625
Notes and Announcements 626
Girard Avenue Junior Conference .. 627
Trenton Week-End Conference 627
The New Term of School at Abington 627
Swarthmore College Notes 628
Friends' Associations 628
Calendar of Meetings 628
SUPPLEMENT:
Proceedings of the Friends' General Conference 49-64

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. } PHILADELPHIA, TENTH MONTH 6, 1906. { Volume LXIII. Number 40.

GOOD WORDS.—XL.

How the spirit will express itself in the life to come we may not now understand, but we shall know in the sure hereafter, and we can wait and trust for its revealings.

—Hannah A. Plummer.

IN THE DEEP.

Only within is peace; for there
God in the stillness hides his own,
Secret in his pavilion.
Disquietude, soul-turmoil, and distress
Loose their sharp hold and slip away
When, vexed by the intruding world,
We inward turn our spirit to the deep.
So is it with us all.—
Wisest are we when, child-like, we forget
The poor, vain playthings of an hour,
And humbly seek the hand of One we love.
Be still, be humble, and obey,
And in the deep, where God is, thou shalt know
A sweet serenity of soul.

—*A. Landon.*

SIMPLICITY, HONESTY, TRANQUILLITY.

When Moses announced to Israel the law of the Lord as he heard it spoken out of the midst of fire on the holy mountain, he added the exhortation " and these words which I command thee this day, shall be in thine heart . . . and thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes."

In his opening address recently at our College, the President placed before the students the ideals that should determine their life in the new year, summing them up in three words—Simplicity, Honesty, Tranquillity. These are words that might well be bound upon the hand, and to be as frontlets between the eyes. They are words of vital importance to the college student to save his life from duplicity and extravagance; from the dishonest methods of work that defeat himself; from the turbulence and uncertainty of life not anchored to right principles. But they are words of remembrance not only for college students, but to be cherished of all men and women, everywhere. College life is community life, of necessity concentrated, intense, lacking more or less in perspective because it is the life of the young, and so, in danger of exaggeration. And yet, it is an epitome of the world. Parents who are alumni of the college in which their children are now undergraduates, look back with somewhat of longing to the good old days when simpler ways prevailed in college. Is it then, that the college has changed in its ideals and purposes, or has the home adjusted itself to a new pace in the various details of life? Is it the children or is it the parents who are responsible if there is departure from earlier simplicity of dress and recreation? If we allow ourselves a larger unit of measurement than the home, we may ask, is it the college or is it the Society of Friends that have modified their standards? The undergraduate girl has no longer any use for the pretty white apron of two decades ago—does not the yearly meeting allow itself increasing latitude in matters of dress? If the undergraduate youth persists in smoking, as he did not when the father was the undergraduate, may it not be that statistics would show in the yearly meeting membership a larger proportion of smokers? Is it right to allow the responsibility to rest upon the young of fixing the scale of dress or of recreation in college life? Or is it reasonable to expect that the college faculty shall be the law-makers in matters of dress, or of social life except so far as they affect the result of college work?

It is to be hoped that the watchwords spoken to college students will find their way into the homes of these students, there to do their noble work. Parents are known to make inquiries for a college in which the life is least expensive, because they wish to spare the son or daughter the painful experience of being out done by classmates in expenditures for dress and social pleasures. It would seem the part of higher wisdom in parents to choose the college that offers best opportunities, and then stimulate the moral nature of the child to care so much for the real values of life, as to be undisturbed by the standards of other students. Such training as this in the home is the best possible preparation for college life, and for life in the world. Students who have learned that simplicity is allied to the enduring delights of life, and more often than not is the synonym for beauty, will be immune from the dangers of dishonest methods of work.

It must not be forgotten that for the wealthy constituency of a college is the privilege of greatest influence in establishing standards of simplicity in dress and recreation. Their own children have all their lives before them in which to enjoy the bounties of wealth; it may be for their eternal good to have their college life a period of wise restraint.

The happy souls that have been trained to satisfaction in simple, eternal joys; that know no juggling with honesty of word or action can aught avail, have learned the beautiful secret of tranquillity—that there are regions of the soul to which we may retire from the demands upon our strength and fortitude to find answered for us Whittier's words of prayer:

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

ELIZABETH POWELL BOND.

FRANKFORD MEETING, PHILADELPHIA.

[From the *Frankford Herald*.]

In the spring of 1681 William Penn received from Charles II a charter for the territory now called Pennsylvania. It was then a wilderness in possession of the Indians, if we except a few small settlements of English, Dutch and Swedes, near the Delaware River.

Though the territory was a wilderness and the time of its settlement dates from the landing of Penn, we must not consider that it was wholly unknown. With the Swedes at Upland, the settlement of Salem, N. J., in 1675, by a colony led by John Fenwick, the founding, in 1677, of the town of New Beverly, afterward called Bridlington, and finally Burlington, with these facts in view we can readily imagine some bold and hardy pioneer pushing into the wilderness and on some favored spot building his log cabin. That the country was known and the settlements connected by trails is borne out by the fact that William Edmundson, of Ireland, a minister among Friends, in company with James Fletcher, in 1675 or 1676, attended meetings on Long Island, journeyed through New Jersey to the Falls of Delaware. Crossing the river there, they passed down the west bank, no doubt passing through or near what is now Frankford, six or seven years before the establishment of a meeting here, and one hundred years before the present meeting house was built, to Upland, now Chester, and held a meeting at the home of Robert Wade.

The first general yearly meeting of Friends in New Jersey was held at Burlington on the 28th of Sixth month, 1681, and included some small meetings on the Pennsylvania side of the Delaware, settled before the arrival of Penn.

The date of Penn's arrival is noted in the following minute of a Friends' meeting held at Fairman's Mansion, Shackamaxon (Kensington):

"At a monthly meeting, the 8th month (November), 1682. At this time Governor Penn and a multitude of Friends arrived here and erected a city called Philadelphia, about a half mile from Shackamaxon, where meetings were established, etc. Thomas Fairman, at the request of the Governor, removed himself and family to Tookany, where there was also a meeting appointed to be kept, and this ancient meeting of Shackamaxon removed to Philadelphia."

As early as 1750 the yearly meeting appears to have cherished the idea of preparing a history of the establishment of Friends' meetings in the provinces of Pennsylvania and New Jersey. This concern took definite shape the following year and in the extracts of the yearly meetings' minutes of 1751 we find the following: "It is recommended that the several meetings should appoint Friends to collect and communicate to Samuel Smith, any materials that might be necessary to the compiling the history of these provinces, now under his care."

"At a quarterly meeting of Friends in the city of Philadelphia, in the Sixth month, 1683, it was then and there agreed and concluded that there be established a First-day meeting of Friends at Tookany (Frankford) and Portquesink; and that these two make one monthly meeting, men and women, for the ordering of the affairs of church."

"At a monthly meeting, the third of Seventh month, 1683—at a monthly meeting of Friends in Truth, of the inhabitants about Tookany and Poetquesink Creeks, being met together for the service of truth, and the better ordering and governing of the affairs of the church."—(Ext. Abington Monthly meeting).

This is the first monthly meeting following the establishing of the two meetings to constitute a monthly meeting, and was held alternately at the house of Sarah Seyers, or Seary, in Oxford, near Tacony Creek, and at the house of John Hart, near Portquesink.

Writing of these meetings at this time Samuel Smith says: "There were now three particular meetings belonging to this (Abington) Monthly Meeting, viz., one held at the house of Sarah Seyers, which afterwards became Oxford Meeting; one at John Hart's, Poetquesink, which afterward became Byberry Meeting, and one at Richard Waln's, which afterwards became Abington Meeting.

"Thomas Fairman, having removed with his family from Shackamaxon to Oxford (1682), there gave a piece of ground to build a meeting-house upon, which was built accordingly very early; first, a log house, afterward, a brick." (S. Smith.)

A First-day meeting had been held still earlier at the house of Sarah Seyers, at Tacony, or Oxford. "At a monthly meeting at the new meeting-house, near Tookany, Sixth of Eighth month, 1684." This extract from the minutes indicates that the original meeting-house, of log, was built early in that year. From the above extracts from Samuel Smith and the various monthly meetings, we can come to some definite conclusion as to the time of the establishment of the meeting at Tookany, afterward Frankford, of the building of the log meeting-house, and the structure now standing on the land given by Thomas Fairman in 1682.

The older section of the present building was built in 1775. It may have been built earlier. The fact that the material in reference to the time of the settlements of meetings, in the provinces of Pennsylvania and New Jersey, was collected and sent to Samuel Smith, between the years of 1752 and 1773, is evidence of an earlier date.

The bricks were brought over from England as ballast in the vessel carrying them. Tradition says they were ordered several years before being delivered, the shipping of them being delayed on account of the troublous times brewing between the mother country and her colonies.

In every course every second brick is a binder, the end being vitrified, giving a pleasing effect. There is one peculiarity about the walls, one end and side of the building being brick and one end and side stone. Whether or not so built to economize expense or from difficulty in procuring bricks, we can only conjecture. At a much later period, we do not know

when, the building has been enlarged, the original portion being two-thirds the present size.

The line of demarkation between the old and new sections is plainly discernible. The bricks in the newer part are larger than in the older, and the vitrified ones are not of as high a grade and style of finish.

The style of benches indicates that they were made at three different periods. Those that appear to be oldest, and they are few, are probably an inheritance from the old log meeting-house, the next older being made when the brick building was erected, and the newest ones when the building was enlarged. At one end of the meeting-house is still to be seen the brick hearth of the old fire-place. In the yard, near the entrance to the women's end of the meeting-house, stands the old horse-block, in this day an object of curiosity, but in Colonial days, when traveling was mostly done on horseback, of great use and convenience to women in mounting and dismounting.

Back of the meeting-house is the graveyard. The first burial took place in 1687. No burials are now allowed. In 1815 Frankford and Germantown formed a new monthly meeting. The first meeting in Germantown was held at the house of Tennie Kundert (Dennis Conard), in 1683. "In 1827 the two ancient meetings of Frankford and Germantown, which then composed Frankford Preparative meeting, were attached to Green Street Monthly Meeting." In 1854 Philadelphia Quarter reports that Frankford Preparative meeting is now held alternately at Frankford and Germantown.

WILLIAM HAGAMAN.

1556 Adams Avenue, Frankford, Phila.

LONDON OLD MEETING HOUSES.

[From the *Friend* (London).]

In searching (unsuccessfully) in the British Museum recently, several old Lonon Directories of the eighteenth century for some record of a Friend who lived in Bermondsey, up to 1780, I came across in one volume, that for 1757, amongst a mass of curious items of information, lists of places of worship in the Metropolis. Those for "Quakers" are thus given: Devonshire Street, Bishopsgate Street; Ewer's Street, Southwark; Fair Street, Horselydown; Little Almoury, Westminster; Peel, St. John's Lane; Sandy's Court, Houdsditch; School-house Lane, Ratcliff; Savoy, in the Strand; Wapping; White Hart Yard, Gracechurch Street; Workhouse, Clerkenwell. And amongst the Methodist list: "Bull and Mouth, formerly a Quakers' Meeting." Two places are given for the "Muggletonians," viz., Barnaby Street and Old Street Square.

Seven or eight of the "Friend" list, I think, do not now exist, and I doubt if five or six of the actual sites even are known to the present generation, or indeed have been known to the last two or three generations. I have not at hand at the moment William Beck's and F. Ball's valuable book on the London Meeting-houses, or I should probably find some light on the subject therein. That interesting work, however, is not so well known as it deserves to be. My own mother, born at Westminster in 1790, used to talk of the Savoy meeting. I should hardly think she ever knew it personally. I was surprised there was no mention of Westminster's old meeting-house in St. Peter's Court, nearly opposite the present one. I conclude it must have been erected subsequently.

It may be of interest to note that in the Directory for 1736, a tiny book of perhaps twenty-five or thirty pages, the firm of Freame & Barclay, bankers, Lombard street, even then appears, as well as David Barclay, linen draper, Cheapside; that Daniel Quare Goodman's Fields (then and now off Aldgate and the Minories), is given, and that another entry is that of Alexander Cruden, "bookseller, under the Royal Exchange," who, it was well known, had a shop there, and lived besides at Islington. It is believed by the writer that his death took place in the latter locality. He was found on his knees at the bedside, in the attitude of prayer.

F. G. CASH.

5 ix., 1906.

JAMES PARNELL.

[From the *British Friend*.]

At the happy suggestion of Colchester Friends a meeting was held, by kind permission of the Right Hon. James Round, in the Quadrangle of Colchester Castle, on the afternoon of the Quarterly Meeting (21st ult.), to commemorate the anniversary of the death of James Parnell, a tragedy enacted there in the early days of Quaker history.

Under the shade of the old historic walls of the Castle, about three hundred Friends and others listened to the story of this ardent young Quaker preacher, graphically told by Dr. Thomas Hodgkin, who, at the invitation of Friends, gave with much feeling and sympathy, a most interesting account of his life.

James Parnell, a saint of a robust out-of-door type, was one who carried with him the breeze of the hills and ever urged simplicity of life, sincerity of speech and a yearning after true nobility. He was born at Retford; his parents seem to have belonged to the middle class, and to have sent him to the grammar school, where he received a fair education. A great change seems to have taken place in the lad's life at about the age of fourteen or fifteen. He has drawn a dark picture of his unregenerate youth, and wrote: "I was as perfect in wickedness as many, and exceeded most." He describes in his autobiography how the Spirit of God was working in him, leading him onward, and how he was brought to renounce "his sinful manner of life;" at this time he does not seem to have met any Quakers. Someone told him of George Fox, and he set out to find this Friend, travelling more than 150 miles on foot, for the chance of a short conversation with him. They met in Carlisle dungeon, where Fox was for a time, but of what passed between them we have no record. After this visit, he went about preaching, and though only nineteen years of age, he entered without hesitation into religious debates with the priests and others; he also wrote many pamphlets which fill a volume of 500 pages.

It was at Coggeshall that he was arrested for arguing with an Independent minister, named Wills, in the Parish Church. He was marched to Colchester Castle and imprisoned for two months; then he was handcuffed with a murderer, and made to walk twenty-two miles to Chelmsford, where the trial was held. He was heavily fined, and committed again to jail in Col-

chester Castle. The barbarous treatment he received at the hands of the jailer and his wife baffles description. These cruelties told upon his weakened constitution, and after eleven months of suffering, he passed away. Two Friends were with him at the end, in spite of the magistrate's command that "no giddy-headed people were to visit him."

"—Has the night descended?
Was the road of late so toilsome, did we stop discouraged, nodding on our way?
Yet a passing hour I yield you in your tracks to pause, oblivious,
Pioneers! O pioneers!" E. B.

CINCINNATI ANNUAL SUMMER MEETING.

First day morning, Ninth month, 1906, was over cast with heavy, black clouds, and about the time Friends should have started on their annual journey to Butterworth Station, to pay their respects to our oldest member, Aunt Nancy Butterworth, the rain was coming down in sheets, and continued so for nearly an hour. Notwithstanding this handicap, twenty of the faithful and their friends, braved the elements and went to the meeting, and were well repaid, for the day after its dark beginning, cleared into a bright sunshine and all nature seemed to join in making the day one of pleasure and benefit to all who attended the meeting.

Dr. Holmes, who had been with us on Sixth day evening, proceeding thence to Waynesville, to hold meetings on First-day, had agreed to attend this Butterworth meeting, provided arrangements could be made.

He was met at the meeting at Waynesville and driven across the country some twenty miles, taking his lunch during this trip, arriving at Butterworth Station in time to attend the meeting. There were found some fifty or sixty people.

After a few moments of cordial greeting, the meeting assembled, a short period of silence preceding the remarks of Dr. Holmes, who said in part: I want to say in the beginning, that I feel very much pleased in being invited and having the opportunity to attend a meeting of this kind. It seems to me that in such a company of people, there must be a seeking out of what is vital and essential. After tracing the historical development of the sacraments he said that Christ gave us very little information about the future. Faith has to do with this world and not with the world to come. The latter is so far from our comprehension that it must of necessity be left to the future. To be sure we can have a vigorous curiosity about it, and religion belongs to the life that is. Christ concentrated his statements about religion to dealings with his fellowmen and his relations with his Creator. There are two aspects in the Quaker attitude, the external and the internal. We have the outside influences that beat upon our senses, making a complex world. Our relation with the external world, is by no means a simple thing, and we realize that we are in the presence of a great power, the power that we can see in storm and in sunshine. But when we turn to the world of consciousness we are confronted with a deeper and deeper mystery; that power that lays upon us the responsibility of ought. Out of it all comes the wonderful sense of duty, always present in the hearts of men. Among the Jews it appeared in the form of visions and dreams. Today it may not come to us in that way. Nevetheless, the important thing is not the form of the obligation, but our individual interpretation of it, making for stronger, better, fairer lives.

He closed his remarks with the message of the old prophet, who said "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, and they shall walk and not faint."

Other speakers were Rachel Hadley, Susan Murdock, Emma Danforth, Dora Gallagher, Edwin Griest, and Aunt Nancy Butterworth, who said: "I thank you for coming here. I love you all, and my son, who has passed to the great beyond, loved you all. I shall not be here long, but next year if I am here I want you all to come and I bid you welcome."

After reading a short selection from Dr. Johnson, followed by the usual period of silence, the meeting closed, and all felt that the bright sunny day, with its dark beginning, had been an uplift to all who had the temerity to brave the elements of the early morning and come to this home of many memories and sweet recollections.

Dr. Holmes immediately after the meeting was driven to Loveland in order to fulfill the engagement made for him by the general committee, at Greenplain, near South Charleston, Ohio.

Edna Hopkins, Assistant Clerk.

BRITISH LABORERS AND EDUCATION.

Referring to the recent Congress of British Trade Unions, the London *Friend* notes that the chairman, in his opening speech, made some very pointed remarks, relative to the workers, that are worthy of being quoted: "What could be done in the next decade if we could say with very truth that we were an educated and sober nation? I do not despair of that day coming; then, with the national intelligence free from one of the deadening influences, the march forward towards a real, definite solution of the many problems that affect the true welfare of the people would be both rapid and sure." Many will agree in these observations.

The reserve of Jesus is the background and the support of his sympathy. The throng that presses about him seems to drain his strength, and he seeks the solitude of the hills or of the lake to recover poise and peace. Here is the meaning of those passive virtues which appear to give the note of asceticism to the gospels. Meekness, patience, forbearance, silence—these are not the signs of mere self-mortification, they are the signs of power in reserve. They are the marks of one who can afford to wait, who expects to suffer, who need not contend; and all this, not because he is simply meek and lowly, but because he is also strong and calm.—*From Peabody's "Jesus Christ and the Christian Character."*

LAKE MOHONK AND OUR DEPENDENT PEOPLES.

In the early days of Tenth month, 1883, twelve men held an unusual assembly at Lake Mohonk, N. Y. They came together as the personal guests of Albert K. Smiley to discuss the condition of the North American Indian and to urge upon the proper authorities such action and legislation as should seem to them necessary to better conditions among the Indians and to correct certain grave evils which they knew from personal experience were rapidly demoralizing the Indian service. Four of the twelve were members of the Board of Indian Commissioners, and the president of that board, General Clinton B. Fisk, presided. After a day's deliberations, the meeting adopted an address to the public, setting forth the advisability of raising the standard of the Indian service by increasing the salaries of agents and other employes in the field and by giving increased responsibility to the Commissioner of Indian Affairs at Washington. The declaration also advocated the gradual withdrawal of rations from able-bodied Indians and appropriation to place means of self-support within their reach. This meeting was probably the first of its kind in the United States, and it is chiefly noteworthy as being the forerunner of the Lake Mohonk Conferences—great house parties which have made the name Mohonk known in circles where even its fame as a summer resort has not penetrated.

In this connection it is interesting to examine the motives which induced Albert K. Smiley to undertake the Mohonk Conferences. He was appointed a member of the Board of Indian Commissioners in 1879, and immediately entered into an exhaustive study of the Indian problem. After a few years he became so firmly convinced that grave evils existed in the service which could never be eliminated by introspection that he hit upon the plan of calling periodical meetings of private citizens familiar with Indian affairs who could thresh out the whole matter untrammeled by official oversight or political influence. The results of the conference have proven the wisdom of his view. In the twenty-three years of its existence, the Lake Mohonk Conference of Friends of the Indian has brought out and thoroughly aired many grave defects in the administration of Indian affairs, nearly all of which the government has taken up and for the most part eradicated. It is a remarkable testimony to the power of public opinion that these great house parties—for they have no regular organization and hence no executive power—have produced so decided a betterment of existing conditions by leading up to wise legislation affecting the welfare of the Indians. The meetings of the conference have steadily increased in size, and each annual gathering now numbers some two hundred persons, nearly all of whom are in one sense or another experts on some phase of the subject under discussion. Among those who have attended and contributed to the success of these conferences have been such men as ex-Presidents Hayes and Arthur, the late Senator Dawes, of Massachusetts, and Theodore Roosevelt.

Some five years ago, when it became increasingly apparent that many of the pressing needs of the Indians were at last being intelligently met and when the acquisition of the Philippines and Porto Rico had brought fresh problems to this country, the conference extended its scope to include these other dependent peoples, and two years ago took formal action by changing its name to The Lake Mohonk Conference of Friends of the Indian and other Dependent Peoples. This new departure has commanded the public attention to a marked degree, and the discussions of the conference, being free from political influence and participated in by men of many different shades of opinion, have done much to clear up misunderstandings regarding the real condition and needs of our new possessions.

The twenty-fourth annual meeting of the conference is to be held at Lake Mohonk, Tenth month 17th, 18th and 19th. Hon. Andrew S. Draper, New York's well-known Commissioner of Education, will preside, and the program will include addresses and discussions on conditions among the Indians and in the Philippines, Porto Rico and Hawaii. Recent utterances of the conference have been in favor of a Federal appropriation for the extension of education in Porto Rico and in favor of the unrestricted entry of Philippine products into this country. Questions of imperialism and related political issues are not discussed.

Among those expected to participate in the conference are Major General E. S. Otis, Dr. George Washburn, Director of the Philippine Civil Service; Judge Paul Charlton, of the Bureau of Insular Affairs; Drs. Fred B. Atkinson, of Brooklyn, and E. B. Bryan, of Franklin, Ind., both former Superintendents of Public Instruction in the Philippines; Rear Admiral Franklin Hanford, of New York; Rev. J. H. Sutherland, Chaplain of the Twenty-third U. S. Infantry; Congressman Frederick Gillet, of Springfield, Mass., and Congressman M. E. Driscoll, of Syracuse, N. Y., all of whom can speak from personal experience of Philippine conditions. Among those familiar with Porto Rican affairs will be Dr. M. G. Brumbaugh and Dr. S. M. Lindsay, former Superintendents of Education in the Island; Dr. Jose de Guzman Benites, of San Juan; Jorge Bird Arias, of Fajardo, Porto Rico; Dr. J. H. Hollander, of Baltimore, Porto Rico's first Treasurer, and Hon. John R. Garrison, of Washington, former Auditor of Porto Rico, Hawaii will be well represented by Hon. William R. Castle, Hon. Theodore Richards and P. C. Jones, of Honolulu; Dr. Titus Coan, of New York, a native-born Hawaiian, and by many Americans familiar with Hawaiian affairs. The Indian question will also be thoroughly discussed. Indian Commission Francis E. Leupp, Hon. James S. Sherman, chairman of the Committee on Indian Affairs in the House of Representatives; Superintendent Mercer, of the Carlisle Indian School; Congressmen Fitzgerald and Alexander, of Buffalo, and a large number of Indian agents, school superintendents and others directly from the Indian field, will be present.

Encouraged by the success of this conference, Albert K. Smiley in 1895 started his annual spring conference on international arbitration, which has already grown to command a larger attendance than its forerunner, the Indian Conference. Both conferences are run on the same liberal lines, and to them is largely due the reputation as a center of influence now enjoyed by Lake Mohonk.

FRIENDS' INTELLIGENCER.

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A PRESENT DAY ANTI-SLAVERY MOVEMENT.

If the history of the past five years in America has demonstrated any one thing more clearly than another it is that the very best remedy for the ills of the body politic is publicity. The mass of the people desire the things that are right, and if the things that are wrong are pictured so that they can see them clearly, they may be trusted to find a remedy. Believing that publicity will do more than anything else to secure adequate laws for the protection of the children, the Anti-Child-Slavery League has been organized. Among the organizations contributory to this League are the National Child Labor Committee and the National Consumers' League, of which Samuel McCune Lindsay and Florence Kelley are the respective secretaries.

The National Child Labor Committee was formed to "promote the welfare of society with respect to the employment of children in gainful occupations; to investigate and report the facts concerning child labor; to raise the standard of parental responsibility with respect to employment of children; to assist in protecting children by suitable legislation against premature or otherwise injurious employment, and thus to aid in securing for them an opportunity for elementary education and physical development sufficient for the demands of citizenship and the requirements of industrial efficiency; to aid in promoting the enforcement of laws relating to child labor; to coordinate, unify and supplement the work of State or local child labor committees, and encourage the formation of such committees where they do not exist."

There may be many among our readers who look upon child labor as did a United States Senator who declared: "I went to work on the farm before I was twelve, did the chores and milked the cows before I went to school, and again after I came home from school until dark. It was hard work, too, but I am none the worse for it to-day." But a few hours, sitting as chairman of an important committee, hearing testimony of what children who work in a large city do nowadays, convinced him that work on a farm, where the air is pure and the food is good and abundant, is very different from work in a factory full of lint, a breaker full of coal dust, or a sweatshop full of foul air and tuberculosis germs. Besides, the work that a boy does on a farm, or a girl in the house, is educative, it requires brain action. But much of the work done in the factory is automatic and simply tires the body without developing the brain.

Even from a money standpoint child labor is a great waste. The earning power of the man who has a well-developed body and a common school education is so much greater than that of the man who has neither of these, that the State can much better afford to take care of the comparatively few families dependent upon the wages of children under fourteen or sixteen, than it can afford to lose what these children will be able to produce if they are allowed to become fully developed.

Along with the laws forbidding children to work in factories while they are of school age, there must be an improvement of the public school system. There should be manual training in all the schools, and also vacation schools in which many things may be learned that are not found in books. In short, we should aim to have such legislation as will give to all of our children the best possible development of body and mind. We are very far from that ideal condition as long as more than one in six of all the children between ten and sixteen years of age in the United States are working for some employer for wages.

The opinion of each individual is a part of public opinion, and upon each person therefore rests the responsibility of knowing the conditions that actually exist. Nor does the responsibility end here. Whether we will or not, our neighbors are constantly being influenced by our opinions, and each should impart what he has learned to others in order to increase the general knowledge.

The church should feel its full measure of responsibility as well as the individual, and there ought to go out from every religious organization a demand that the children of the land shall be saved. What a travesty it is to repeat the words, "Suffer the little children to come unto me," while we allow such conditions to be placed around the children that they can have no conception of the kingdom of heaven! The little children must keep their childlike hearts through all the days of their childhood, if we would have them grow to full stature and become heirs of God and joint heirs with Christ.

According to a report in the press, Bishop Charles D. Williams, of the Episcopal Diocese of Michigan, in a recent address to the Young Men's Christian Association, at Detroit, declared that the Bible is not the Word of God, and that the teachings to the contrary are one of the most prolific sources of unbelief that the Church has had to contend with. He said that the young men just out of college reads Genesis and finds impossible geology, astronomy and ethnology. If he is too honest to manipulate its meaning to make it fit the teachings of science he gives up the Bible, and added: "To those who accept the entire book as the literal word of God, I would point

FRIENDS' GENERAL CONFERENCE.

(Continued from last week, page 48 of the Supplement)

Every teacher should do all in his power, by both example and precept, to cultivate in pupils good manners, propriety of language, gentleness of behavior, pleasing address, an agreeable tone of voice in recitation and conversation, due consideration for the wishes and feelings of all with whom they come in contact, and to show due deference to teachers and elders wherever they may be found. Students, as well as teachers, should always conform to such observances as are expected of gentlemen and ladies of cultivated and refined society. We esteem this feature of the work and the good morals with the establishment of correct habits of as much importance as the cultivation of the intellect. Unless this part of the training, this feature of a teacher's work, be continued after it shall have been well done at home the good that may come from school life will be a very much adulterated article.

We believe that school life, be it long or short, spent under the conditions herein suggested will exert an influence that will be uplifting, will be contributive to happiness and well being during after years, and be looked back to with pleasure. Students from such an atmosphere will rejoice, and in after years be apt to say, "Mine were school days, bright, happy and homelike."

Jesse H. Holmes, Swarthmore, Pa.: It is often true that it is necessary to use dictation, with the small child at least, with our present imperfect human natures. I believe it is the experience of most of us that we want to get rid of that stage as soon as possible; and I find myself being somewhat ashamed, or feel at least that I have fallen short of the best dealing with my little folks, when I dictate very often, even with the child of ten.

When we come to the school room, the time has come for a greater and greater extension of the function of comradeship. I think the thing that helped me most in my first school was the fact that in the play of football with the boys I came in violent contact with the hard ground, and that a large patch was removed of the cuticle on my forehead; I had to wear beefsteak in the class-room during one forenoon. I think that class, and, indeed, that school, never gave me the slightest difficulty in discipline. They looked upon me as a martyr for the success of the school in that football match.

Passing beyond the school to the college, we want to get beyond the method of dictation absolutely and want to introduce the system of self-government. There is a school where the pupils can be prevented from going out late at night, from evil companions, where they can be kept from anything that is dangerous: and it is known as the penitentiary. But in the advanced schools to which young men and women are sent the time has come for them to be treated as young men and women; and it is better for them to make a good many mistakes and to let that continue for a long time, than to resort to the method of dealing that belongs to childhood. There is no method of learning strength except by using strength; there is no method of acquiring self-control except by using self-control; the friend who stands close to the heart of the young man and woman at that stage of his career should not command; he should advise, and give the reason for his advice, until the pressure of that advice be assisted and strengthened by the kind of personality that appeals to the young man and young woman. It should be the help of the comrade and not the help of the dictator.

William Greist, Portland, Indiana: The remarks of the last speaker are correct, except sometimes we have to use dictation; but the whole object of education is to get the young man and the young woman to the point at which that need not to be used.

I want to say a little something foreign to the subject. The great mass of our people are close-fisted, and what education they get is in the public schools, and we need thorough and hearty co-operation of every lover of his country and every educator of the land to build up those schools to that condition and the pupils of such to that condition of citizenship which they ought to attain.

William M. Jackson, New York: I think that when we arrive at the knowledge of the true method of disciplining children we shall find that the principal element therein is self-control, and that compulsion has no place whatsoever in discipline, even for the smallest child. Not to say that we should permit (if we can help it) a child to run riot and do whatsoever he pleases; but we should govern a child through kindness, through our love to him; we should lead him to do the right, rather than attempt to compel him to do it. Whatsoever we compel a child to do, no matter whether he be a small child or a large child, arouses in him the sense of resistance, and unless we convince him of his wrongdoing we strengthen in him the very principle which we desire should not form a part of his future character in life. There is the divine implanting even in the soul of the smallest child, the spirit which we can cultivate if we assist in its cultivation. There is a sense of right, even in the smallest child, which we can assist in developing. I appeal to all parents who have the dealing with little children that in times when they have compelled their children to do that which they think to be right, either by chastisement or by sheer force of their own will, they have felt a sense of regret in their own minds that they were not able to find out the better way; and I appeal to them that in the instances where they have, after the exercise of long patience, induced the child to do that which was right in order to please them, returning love for love, they have felt the satisfaction of having learned the way in which to develop human character. And when you have the larger child in the school room you have made a mistake when you have compelled the child to do that which is right. It may be you had no other way to do it; but it was because of your own inefficiency. Along this line is the law of the true development of human character. God does not compel us to do the right; we suffer the penalty of the wrongdoing, it is true, but we can do the wrong, if we will. So the wise parents will not compel the child to do the right, but will let him suffer the penalty of the wrongdoing. Let him perceive his sins, through his sense of having hurt you; let the punishment come in that way, if possible; and you will have accomplished that in the development of human character which no compulsion ever will accomplish.

Edward Clarkson Wilson, Baltimore, Md.: It is particularly pleasant to note that the speakers who have followed the reading of the paper have paid conscious or unconscious tribute to the life of the writer

of the paper. We especially wish to hear from those who speak as having authority; and many of you here know better far than I do that the writer speaks with authority; but I do not think you can know this better than I do, that the precepts laid down in the paper are those practiced by the writer. I cannot help saying this, because I think we all appreciate having words from those who speak with authority.

THE CHAIRMAN: The next paper will be presented by Charles Burleigh Galbreath, State Librarian of Ohio, on "Discipline Applied in the State."

SHALL THE STATE KILL?

BY CHARLES BURLEIGH GALBREATH.

Sixty years ago the distinguished reformer, whose name I am unworthy to bear, in his "Thoughts on the Death Penalty," declared:

"Among the most important subjects now claiming public attention, is the duty of society towards its offending members. The world has enjoyed, not altogether in vain, for eighteen centuries the precepts and example of the great Reformer, and is learning, slowly indeed, but it is to be hoped surely, the heaven-taught lesson that it is better to save life than to destroy, that it is more worthy a civilized and Christian community to reform than to exterminate transgressors."

Such was the language of Burleigh in the early days of opposition to capital punishment. Such is the thought of sober-minded men in these later years that have ushered in the renaissance of humanitarian effort and rational reform. It is the old problem revived again on the vantage ground of a new century. The theories of those early days are to be tested in a measure by the experience of intervening years.

An eminent divine has averred that the basis of argument for the death penalty is found in the familiar Scriptural declaration, "Whoso sheddeth man's blood, by man shall his blood be shed." In extended reference to divine authority, he adds: "This is the secret of some of the most terrible tragedies of retribution by the Divine Vengance, otherwise so unaccountable, but as startling and warning for nations as for individuals."

Under this ancient code, invoked as the source of authority, the death penalty was prescribed not only for murder and manslaughter, but also for idolatry, blasphemy, licentiousness, disobedience of the magistrate, Sabbath breaking, and about thirty other offenses. Under the rectifying hand of time this code of blood is fading away. From the statutes of some of our progressive States it has been obliterated forever. Others retain it only for premeditated murder. Still others hold to the form, but veto the penalty. Against this dread decree, in the morning light of the twentieth century, flash the inspired words of our Whittier, "All revenge is crime." Retribution yields to rational justice. Hatred foregoes its hideous rite, for the reformation of the individual and the safety of society.

Before entering upon the formal consideration of this theme, it is interesting and a little disappointing to note to what extent those who have written on the subject have been moved by prejudice. In the consideration of few other questions, perhaps, has there been a more palpable invention of premises to warrant preconceived conclusions. A case in point is found in the argument of Dr. J. M. Buckley, editor of The New York Christian Advocate. He quotes a letter from Dr. James T. Edwards, a former member of the Senate of Rhode Island, a State that has abolished capital punishment.

"Murder," writes Edwards, "has disproportionately increased since abolition, and in fact it reduces itself to this: We neither hang nor imprison for life for murder in the first degree. The criminals are pardoned, and I think no man 'imprisoned for life' has ever died in our prison."

This statement, if true, would not necessarily justify the restoration of the death penalty; but the fact is that Senator Edwards was mistaken. Had he taken the trouble to examine the records of his State, he would have found that the very first man sentenced "for life" to the State prison died there. His commitment bears date of November 16th, 1838, and his demise occurred April 3rd, 1849. Nor is that all. Had he examined the records further, he would have found that others committed since capital punishment was abolished have died in prison. The Senator did not examine the records. He learned, probably, that life prisoners had been pardoned. He waxed indignant and eloquent. He longed for a return to the halycon days of the gallows. He simply did what others have been tempted to do. Regardless of facts, he reached the conclusion "dear to his heart." He communicated his guess to the Rev. J. M. Buckley, who innocently published to the world this bit of misinformation which has been bandied about in debating halls and legislative assemblies for the past fifteen years.

Other instances of similar character appear in the literature on this subject. To these we may have occasion to allude as we proceed.

The consideration of a question so grave should not be approached in the spirit of special pleading. The evidence should be weighed and the arguments marshaled with the judicial poise and the logical acumen of Charles C. Burleigh. Inherited predilections toward the lex talionis, the decree of vengeance, the fang and talon of animal instinct, should be set aside. Equally unworthy a place in this discussion are the morbid sympathy and maudlin sentimentality that would exalt guilt and bend an aureole about the brow of crime. Our concern for the inmates of dungeons and the victims of the gallows should not blind us to the claims of thousands who, against an adverse star and beset with temptation, walk erect to the end. When society and the State attain more nearly to the ideals of Christ, proclaimed on the Mount, the occasions for punishment shall pass away, the instruments of torture and death shall crumble to dust and prison cells shall be tenantless. Until that millennium is reached, however, if the two be incompatible, the safety of the many must outweigh our sympathy for the few.

Under the milder sway of an era that magnifies the humanitarian spirit of the new dispensation, it is a little singular that eminent theologians should appeal to the Old Testament in support of the death penalty. They would not enforce it for the thirty odd other offences specified in Holy Writ. They would retain it for premeditated murder only. Dr. Buckley has profound reverence for this mode of

punishment. Life imprisonment in Rhode Island, at the time of the publication of his famous argument, was too mild and uncertain; in Michigan, it was too severe and cruel, but death by the gallows, or any other route, was just the thing. The Doctor would now probably register a different opinion in regard to the treatment accorded to convicts in the State prison of Michigan, but he would still proclaim the death penalty divine, and write, as of old, the stamp of his approval in italics. There are eminent ministers of the gospel, however, who take the opposite view and maintain that the death penalty is without Scriptural sanction. Certain it is that the first murderer and others named in the Bible were not put to death for their crimes. We may leave this controversy, however, to the theologians, who are best qualified to cope with it. There was, as we know, an ancient code that demanded "an eye for an eye, and a tooth for a tooth," but when Christ paid the penalty and cried aloud on the cross, "It is finished," he ushered in the era of love and mercy and hope, and struck forever from the ancient statutes the code of blood and retribution.

It is gradually dawning upon the public that the welfare of the person convicted is entitled to consideration. The reformation of the offending member of society is now recognized as one of the legitimate ends of punishment. It is therefore worth while to consider the death penalty with reference to the interests of the unwilling candidate for a premature exit to eternity. Is he worth saving from the gallows? Is reformation possible for such as he?

It is the opinion of Dr. McGilvary, an eminent professor of Cornell University, that in some instances it is best to reform a man by killing him. "In the extreme case of capital punishment," says he, "it seems to be too much of a heartless paradox to say that the execution is for the criminal's own good, or in order to make him good. But I think without the flippancy which expresses itself in the proverb, 'only dead Indians are good Indians,' we can truly and seriously maintain that we kill some persons to make them good."

This method of reformation has its advocates among those who regard the question from the religious point of view. Their argument is briefly summed up by Eben Bumstead, of Boston, in a recent statement: "Life sentence seals criminals in sin, while imminence of death hastens repentance and the acceptance of the sacrifice of Christ."

Briefly put, Dr. McGilvary would kill some persons to make them good, and Eben Bumstead, the agent of Bostonian civic righteousness, would make some persons good to kill them.

The theory of Bumstead and others of his way of thinking seems to be that the victim is to be so thoroughly frightened by the swift and certain approach of the king of terrors that he will become a saint. While he is in this happy condition and before he has time to "back-slide," he is to be suddenly choked or electrocuted into heaven, there to enjoy bliss ages without end. Fortunate consummation. How the man found guilty only of murder in the second degree and sentenced to imprisonment for life must envy such an one. How sad the lot of all other prisoners and many not prisoners on this mundane sphere, compared with the fortune of the man frightened into sanctity and transported by the divine death penalty into an eternity of joy and song! What an incentive to the destroying angel or some of his agents to swoop down upon a community after a successful religious revival and send the redeemed post-haste to Paradise! Such an argument is too silly to be ludicrous.

There was a time when the lash and the rack and the fagot were the instruments used to drive unwilling souls to the arms of the Prince of Peace. That era has fled the earth forever. Bigotry and intolerance are not wholly dead, but never again shall they seize the reigns of state and wield temporal power to celebrate their bloody rites. And yet the fanatics of old, who used the instruments of torture to turn souls to God, had at least a rational formula for their unrighteous work. When the fagots were about to be lighted they called upon their victim to repent. If he did this, he was usually restored to liberty. The theory was that if he was prepared to die, he was fit to live. The proposition of those who point to the death penalty as a reformatory agency is in substance this: Lead the prisoner to repentance by the imminence of the gallows, and when he has repented kill him, kill him quick and send him to heaven! If he does not repent, kill him anyway and send him to the other place!

There are others who contend that the life of a man who has committed murder is not worth saving. He has blasted his future and it is a merciful service to remove him from this world as promptly and painlessly as possible. While this view may not be pleasing to us, it is at least entitled to respectful consideration.

But the prisoner may not be guilty. It is possible in these times that justice may miscarry and the innocent be convicted. There can be no doubt that this was true long years ago when the popular prejudice against the accused was so strong that it virtually shifted to his shoulders the burden of proof. That such cases are comparatively rare at present is equally true. But instances are not wanting to show that juries and judges are still fallible.

Maud Ballington Booth, writing under date of September, 1903, gives details of two interesting cases. "A man was sentenced to life imprisonment for murder and served sixteen and a half years. Most of the evidence had been purely circumstantial and he was convicted mainly on the testimony of one witness. He was saved from the gallows only by the earnest efforts of those who had known of his previous good character. Last winter the woman who had borne witness against him came to what she believed was her death-bed, and, sending for the priest, confessed that she had committed perjury." The matter was brought to the attention of the Governor, and the man was at once liberated. He still lives. The State took sixteen and one-half years of his liberty, but did not shed his innocent blood!

"At the present time," continues Mrs. Booth, "I know a man who has served nine years and is still in prison, where he has been visited by the boy whom he was supposed to have murdered. His 'victim,' a mere child, disappeared, and this man, a tramp, who was overtaken in the forest by a search party, was held responsible. Some years after his conviction to State prison, the boy returned from what proved to

be a runaway adventure, alive and well. It is sometimes very hard work to make the wheels of justice turn backward for those once confined within prison walls, so the man, who was poor and friendless, is in prison still."

The fact that in our day justice may thus miscarry must give men of conscience pause before they seek remedial vengeance in the death penalty.

But is the life of the man who has actually committed this crime of murder worth saving? Has he, by violating the great law of God and man, placed himself beyond the reach of reform? Has he by this dread act renounced for all time the ties of brotherhood and become worse than the wild beast?

Rev. Cotten, for twelve years chaplain of Newgate, England, is said to have declared that he did not remember one instance of conversion and reformation "except in prisoners who were executed." A glowing testimonial, surely, to the divine efficacy of capital punishment.

The Governor of the Portland convict prison in England bears this testimony: "I have only known two cases of real reformation in thirty-five years." It would seem here that not even the death penalty had proven efficacious, except possibly in the two exceptional cases, in regard to which we are left in the dark. The two prisoners may have been executed before they had time to get bad.

Fortunately, the testimony is not all to similar effect. Indifferently equipped and managed as are many of our American prisons today, it is safe to say that such discouragement would not be found in the reports of any one of them. In spite of all that has been said by the critics, and much of it justly, the fact remains that great improvements in recent years have been made in prison administration, and some of our large penitentiaries are becoming veritable reformatories. While some prisoners repeat offenses against the law, violate the terms of their pardon, and are returned a second or third time, these cases are the exception and not the rule. I have recently been in correspondence with officials in all the States in which capital punishment has been abolished, and all report specific instances of life prisoners pardoned who are living upright, useful lives.

The warden of the Wisconsin State Prison, in a letter dated August 16, 1906, says:

"There have been received in this institution 263 prisoners under life sentence. Of these sixty-five have been discharged by pardon. Our records show but one case where the prisoner pardoned returned to crime."

The prisoner in this one instance, as the warden proceeds to explain, afterward committed forgery, for which he was sentenced to prison. Continuing, the warden makes this statement, which should be published widely and pondered well:

"My experience has been that the life prisoners are of a better class than those that are committed for burglary, larceny, etc., their crime, as a rule, being one committed in a moment of passion that does not reckon with the consequences of their deed."

Similar testimony could doubtless be collected from States that still impose the death penalty. Ohio, which claims to be law-abiding and fairly progressive in dealing with crime and criminals, could point to a number of interesting cases of redemption. A sturdy young German was sentenced to be hanged. The bearing of the man and his behavior pending the execution made such a favorable impression that his sentence was commuted to imprisonment for life. Later he was pardoned, and to-day he is a sober, industrious, useful citizen. Some years ago a young man, a painter by trade, committed murder in my native county, and was sentenced to death. In this county there are many descendants of pioneer Quaker settlers, and convictions for murder in the first degree are few. The fact that this man was found guilty of a capital crime is proof that the evidence against him was of the most direct and positive character. The time of execution was postponed. The prisoner was converted and became a religious enthusiast. This was not a signal to the State to rush him to execution. The sentence was changed to life imprisonment. His continued firmness in the faith inspired confidence in his sincerity. He was finally pardoned and to-day, by his blameless life and the zeal with which he holds to the path of rectitude, he is demonstrating not only that he is prepared to die, but more—that he is fit to live and show to the world that not in vain,

"Hope's sunshine lingers on the prison wall."

So much for the reformation of the individual. But the welfare of the convicted criminal, important though it be, is not the paramount consideration in dealing with this great problem. Sympathy for the prisoner and interest in his future must not jeopardize the safety of society. Remorse may wring the soul of the criminal. Repentance for his rash act may make him spotless in the sight of God. His plea for an opportunity to atone for the past with a righteous future may move hearts of stone. And yet, he must be slain ignominiously and without mercy—if the safety of society demands it.

It is claimed that the death penalty will deter others from committing crime; that the example of a legal execution imposes a salutary restraint. If this be true, why was it abolished for minor offenses? Why are all its advocates and apologists agreed that it should apply to only one or two of the one hundred and sixty so-called capital crimes enumerated in the days of Sir William Blackstone, including premeditated murder, and descending through the scale by fine graduations to "breaking down the head of a fish-pond, whereby fish may be lost." All hail the good old times when life was cheap and fish were fully appreciated. Why was the restraining death penalty abandoned for these minor offenses?

Its advocates tell us that the punishment was not proportionate to the offense; that it offended the sense of public justice; that it became inoperative because of its severity. The principle for which they contend is "an eye for an eye, and a tooth for a tooth," not an eye for a tooth or a tooth for an eye.

But how extensively do we apply this principle in our punitive system? If two men are involved in a brawl and one lacerates the arm of the other, does the State settle the account by lacerating the arm of the offender? If one man bruises the face of another with his fist, are the ends of justice satisfied by placing the culprit in a machine and beating his face to a like degree of blueness and bloodiness? It would be impossible to apply this principle for all misdemeanors, and if it were applied where possible the "sense

of public justice" would be so outraged that our tribunals would be broken down and the instruments of blood and torture would be committed to the flames.

But has this "God-made" death penalty, as a devout author seriously calls it, neither too mild nor too severe, but just right, as Dr. Buckley declares—has this penalty a special virtue for the crime of murder? Does it deter?

The average man, in normal condition, perhaps, inclines to the opinion that it does, for such a man instinctively values life above all things else. But when a man commits murder his condition is abnormal, and rarely, if ever, do penalties deter. Sometimes, he promptly turns upon himself the instrument of destruction. Often he surrenders himself to the officer of the law, expecting to pay the extreme penalty. A venerable ex-warden of the Ohio penitentiary, under whose administration of eight years a number of prisoners were executed, recently wrote a letter favoring the abolition of capital punishment, and expressing his firm conviction, in almost the words of Warden Town, of Wisconsin, that, as a rule, murder is committed "in a moment of passion that does not reckon with the consequences of the deed."

These opinions, the results of careful observation and long experience, have a logical basis and are entitled to respectful consideration. But such testimony is not the strongest that can be offered in support of their view. The experience of States, as recorded in statistics, may be a dry theme, but it points unerringly to one conclusion. Four States, Rhode Island, Michigan, Wisconsin, and Maine, have abolished capital punishment. The first three have each been without it for over half a century. In none of the four is there any disposition to return to the death penalty.

Michigan was the pioneer State to abolish the penalty. The act was passed in 1846. For the last twenty-five years she has had fewer homicides proportionately than Wisconsin and Iowa, and, for my State, I regret to say, less than one-third as many as Ohio.

Rhode Island, which followed the example of Michigan in 1852, in spite of her dense population, occasionally pardons a life prisoner, and still has a rate of crime, in proportion to population, about the same as that of Michigan.

Wisconsin comes next on the roll in point of time and excellence of record. She abolished the death penalty in 1853 and has a lower rate of crime than Iowa or Ohio.

Maine has had an interesting experience. Prior to 1876 the death penalty was partially abolished. In that year it was abolished altogether. In 1883 it was re-established. Did the dread penalty stay the uplifted homicidal hand? No. The very next year the number of homicides rose from four to thirteen. The two years following showed eight and five cases respectively. The Governor declared in his message that the re-enactment of the death penalty had failed utterly as a restraining influence. In 1887 it was again abolished, in the language of an official of that State, "never to be enacted again." The number of homicides for the three years preceding the enactment of the death penalty was eighteen. The number for three years under the death penalty was twenty-six. For 1887 and 1888 there are no reports. For the three years following after the abolition of the death penalty the number dropped again to eighteen. Nor is this all. Statistics are available from that State covering a period from 1860 to 1904, with the exception of the years 1887 and 1888, making in all forty-three years. In twenty years, covering the earlier portion of the period while under capital punishment, the State had, according to judicial records, 253 homicides. For the remaining twenty-three years, without capital punishment and with a larger population, the State had only 162 homicides. With capital punishment the homicide trials averaged annually a little less than thirteen. Without capital punishment the average was seven. If population is taken into account, there were in Maine just about twice as many murders with the death penalty as there have been without it. And yet the gentleman from Boston who would frighten men to repentance and send them by the lightning express to Paradise, exclaims, "Is Maine, where murder is so frequent, humane?" If he would examine the judicial statistics of his own State for the past fifteen years, he would find that the grand old Commonwealth of Massachusetts has had twelve legal executions in that period and more homicides in proportion to population than Maine. The gentleman should be ashamed to talk thus on ground once hallowed by the footsteps of Wendell Phillips, who thundered against the death penalty.

But there are other States, we are told, that have abolished the death penalty, and after a brief experience have restored it. This is true of Colorado and Iowa. The statistics of both States, which I have before me, show that in neither was there an increase of crime during the period that the penalty was suspended, nor was there diminution when it was re-established. The warden of the Iowa State prison ought to be a competent witness, and this is his testimony. "I think the abolition of the death penalty had a fair trial and should have convinced the people that it was a good law. We certainly have not had fewer murders committed since capital punishment was reinstated."

But we are told that if the State will not execute, the people will; that lynchings, which have discredited us in the eyes of the civilized world, are the direct result of our failure to apply the death penalty with promptitude and celerity. Even so distinguished a publicist as Dr. Andrew D. White, if the newspapers quote him aright, is inclined to this opinion, and under certain conditions is disposed to regard lynching with favor, as an abridgment of the law's delay. If this opinion be correct, as numerous writers aver, we shall, of course, find the majority of lynchings in the States that have abolished the death penalty. What are the facts? In the last fifteen years two of these States have not had a single lynching. Of the others, one has had two lynchings and the other four, while Georgia ,the State that leads all others, with 172 executions, also stands second, with 237 lynchings. Texas follows with 140 executions and 183 lynchings. Alabama almost duplicates the record, with 119 executions and 206 lynchings; while Mississippi, which falls a little behind, with ninety-seven executions, leads all the States with 249 lynchings. Of 1900 executions and 2240 lynchings in the United States in the last fifteen years, twelve States, with less than one-third of the total population, performed 1090 executions and 1747 of the lynchings. Almost without exception

executions and lynchings go hand in hand. This fact that "he who runs may read" should dispose forever of the excuse that the State must execute to prevent the people from taking the law into their own hands.

Of the other States, Iowa, Kansas and New Hampshire have had no executions in the last ten years. They retain the law, but veto the penalty. Two of these have had no lynchings in the same period, and in all of them the proportion of homicides is comparatively low. Public policy, reason and experience alike demonstrate that the safety of society does not demand the death penalty.

But we are told that crime is rapidly increasing in the United States. Dr. White, whom we all respect and honor for his courageous espousal of the cause of freedom before the civil war and for distinguished services to our country in later years, has sounded a note of alarm that has attracted the attention of thoughtful men from ocean to ocean.

"Deaths by violence," says he, "are increasing rapidly. Our record is now larger than that of any other country in the world. The number of homicides that are punished by lynching exceeds the number punished by law. There is nothing more nonsensical and ridiculous than this goody-good talk about lynching. Much may be said in favor of Goldwin Smith's quotation 'that there are communities in which lynch law is better than any other.' "

"It is said," continues Dr. White, "that society has no right to put murderers to death. In my opinion society must fall back on the law of self-preservation. It should cut through, in my opinion, for its life. Life imprisonment is not possible because there is no life imprisonment." Such is a portion of this remarkable address, published broadcast over the country. Many will hope that this reference to lynching is not correctly reported. It seems like presumption to question an authority so high, but really that sentiment seems hardly worthy of Dr. White or the venerable author whom he quotes. It excuses the mob, the mob that wields aloft the bludgeon and the torch, and laughs in the intoxication of vengeance at the justice that it tramples under foot. I prefer rather the sentiment of a Southern Governor, uttered so recently that it seems still to vibrate in this very air. To a frenzied mob about to take the life of a man who had committed a heinous crime, he said:

"I am a South Carolinian, and as Governor of this State, let me beg you, let me implore, that the law be allowed to take its course. The State of South Carolina is on trial before the civilized world. The question is, shall the people in passion rule or shall the majesty of the law be upheld." When I read that, I felt like making a trip to South Carolina to take off my hat to Governor Heyward. While the appeal failed in this particular instance, the spirit that it breathed is taking hold of the South and slowly but certainly closing a dark chapter in the history of the Republic.

Lynchings have gradually diminished from 236 in 1892 to sixty-two in 1905. The South is grappling heroically with its grave problem and the solution seems in sight. The words of our sages should inspire the Governor Heywards, not the mobs.

We are attempting to demonstrate that the safety and preservation of society does not require the death penalty. Dr. White says there is no such thing as life imprisonment. Of the 263 life prisoners sentenced in Wisconsin only sixty-five have been pardoned. Of fifty-six committed in Rhode Island, twenty have been pardoned. The records of every penitentiary in the States that have abolished capital punishment show that Dr. White is mistaken and that there is such a thing as life imprisonment.

This leads to another important question which must be considered all too briefly here. What is to be done with the life prisoner? That should depend upon the prisoner himself. When his progress makes it certain that he can, with absolute safety, be restored to society, reason demands that he should be liberated. If his character is such that this can never be done, he should be rigidly confined and humanely treated to the end of his natural life. Who is to determine his fitness for parole? Not a pack of politicians responsive to "pull," but an administrative officer and an advisory board, all trained criminologists, with a tenure of office dependent upon efficient service.

Society is advised to be stern, relentless, or, quoting literally, "to cut through." Occasionally some one arises and, looking deliberately into the past, proclaims that the virtue of punishment is measured by its severity. They catch the ears of callow statesmen, who introduce bills for the re-establishment of the whipping post and other agencies of antique ferocity.

It is becoming somewhat the vogue to out-Winkle Rip Van Winkle ten times over, and after a rub of the eyes to declare that this shall be New England, in the days of the pillory, the stocks, and the lash. Quite recently, when some of us were on our way to the conference, John Temple Graves, in his characteristically fervid eloquence, called for the revival of the branding iron as an instrument of punishment. Only a short time ago, not far from this place, Secretary Bonaparte proposed to cure anarchy by a more general application of the death penalty and the rehabilitation of the whipping post. Murder at the hands of the anarchist is a most deplorable crime, and in this country without the shadow of excuse. In every civilized nation the penalty is death, swift and sure. But the fact remains that the penalty does not prevent the recurrence of the crime. Of the supplemental punishment suggested by the distinguished Secretary, it has been well said: "Neither would it benefit the anarchist nor the country to have the anarchist publicly whipped. That sort of punishment would be a martyrdom and a delight to the anarchist and would do anything but tend to make him a peaceful citizen. * * * Excessive punishments are wrong in principle. The honest indignation of Secretary Bonaparte is commendable. His proposed remedies are not." Pleas for the re-establishment of the whipping post and the branding iron are not to be taken seriously. They went with the wreckage that humanitarian progress has swept away forever.

Dr. White says that our record of homicide is now greater than that of any other country in the world. We do not know where he gets his authority for this statement. While the number of homicides is proportionately high in the United States, Dr. White's statement may be seriously questioned. It is doubtful whether statistics exist that would serve as a fair basis of comparison. The most valuable figures on

homicide in the United States, although not official, are those collected under the editorial management of George P. Upton, of the Chicago Tribune. In a recent letter he explains that the term homicide is made to include deaths by violence, and he specifies among the causes those occasioned by liquor, insanity, jealousy, quarrels, self-defense, strikes, riots, and cases where no cause is given. It does not include suicides, lynchings and executions. The term is used broadly, and it seems that Dr. White has made Upton's statistics as the basis of his claim. But if the statement is true, if the United States has more homicides than any other nation of the world, what does it prove?

In the States that have abolished capital punishment the proportionate number of homicides is low. If the United States leads all other nations in the crime of murder, that disgraceful eminence is due to the States that throughout their entire history have prescribed and executed the penalty of death.

In this letter to which I have referred, Upton states that he has not kept statistics of homicides for separate States, but that they are proportionately most numerous in New York and Pennsylvania in the North, and in Texas, Tennessee, Virginia and Mississippi in the South.

It is a fact of prime significance that the two Northern States named lead also, absolutely and relatively, in the number of legal executions in that section. Murder and the death penalty go hand in hand. They flourish together.

The States named in the South are likewise high in the list of executions and lynchings. One of them leads in the latter. "The State kills its enemies. The citizen follows the example and kills his." "Vengeance grows by what it feeds upon." Murder and lynching and the death penalty go hand in hand. They flourish together.

If Dr. White's statement is true, in the light of these facts it proves that after more than a century of trial in the United States the death penalty has failed, and failed utterly.

But Upton bears further testimony. He says that homicides are relatively lowest in the New England States. Two of these, be it remembered, have abolished capital punishment. The moral is obvious. An official of Maine a few years ago said: "The Society of Friends within our State were ever urging in their petitions to the Legislature for the abolition of the death penalty. The sentiment of our people is now so strongly against capital punishment that it may be safely assumed that the law will never again be enacted in Maine." In view of the results, what an incentive to consecrated effort. What a stimulus and inspiration to the interests that center here.

Capital punishment is growing unpopular in America. A well known authority has said that it is the most ancient of all penalties and the most common in antiquity, as it still is among savages. The legal execution, with its sensational details, is a sickening, disgraceful, degrading exhibition. It demoralizes the community, from newsmonger down to executioner. Public opinion has driven it from the light of day to the darkness of midnight and the solitude and gloom of the dungeon. There is none left to proclaim the beneficent influence of this horrid spectacle.

The death penalty does not reform, does not deter, does not protect, does not accomplish a single legitimate end of punishment. It has been tried; it has failed; and it is doomed. It may not wholly pass away in your day or mine. But an enlightened public conscience will veto this decree of blood and write for the State, as the State has written for its citizens, the injunction at once rational, Scriptural, salutary and humanitarian, "Thou shalt not kill."

Henry W. Wilbur, Swarthmore, Pa.: It is not necessary to add anything to the force, vigor and helpfulness of the words we have already heard. They are convincing and conclusive. I will say this, however, that I believe that there is no subject which is contained in the testimonies of the Society of Friends regarding which we could so easily corral public opinion as this, if we were doing our duty and performing the service which we ought to perform. The country is full of sentiment lying around loose against the death penalty. That sentiment needs focalizing and concentrating and organizing in order that it may be directed toward the men who make the laws in the various States. All that we need to do now is to line up sentiment. If anybody feels a call to do that they will do exceedingly well. Capital punishment is not a matter of sentiment; it is not a matter of maudlin sympathy: it can be demonstrated economically; it can be demonstrated from the standpoint of criminology; it can be demonstrated from the standpoint of humanity. In addition it can be demonstrated from the standpoint of the Gospel which we profess, to be contrary to the temper and teaching of the Gospel of Christ. For these reasons it ought to go, and it will go whenever those of us who are thoroughly in earnest about the matter shall unite and say it must go.

Mary B. Thomas, Sandy Spring, Md.: We wrote letters to a number of Governors and asked them what means had brought about the result, and in many instances they seemed to think that the petitions to the Legislature and the moulding of public opinion had been the most important.

Now there is a little individual effort that I think each one of us can make. I would like to tell you the comfort of doing away entirely, for one's self, with reading anything about murder or executions. Now we can refuse to have those papers containing such reports come into our homes, or to read them ourselves. We may do that. I think there is not a more important subject to be taken home by our Friends to the different meetings than the abolition of capital punishment.

Ellwood Roberts, Norristown, Pa.: Remember, in making our contest against individual punishment, that our whole system of vindictive punishment is wrong: that reformatories, not prisons and penitentiaries, are the remedies, and that nothing ever can reform the world but the principle of love infused into its laws.

J. Russell Smith, Philadelphia, Pa.: I think this whole thing is a branch of the study of criminology. The Young Friends' Associations, and First-day Schools have, within the past two years, had before them, or within their reach, a syllabus made for such study, dealing with social questions—questions of practical philanthropy. I believe that Friends who want to get their members to work on capital punishment and allied subjects cannot do better than to teach their own young people some of the fundamental

things. We have in our First-day Schools and our Young Friends' Associations great responsibility to widen out, rationalize, to make more effective our work for these very ends by giving the necessary fundamental intelligence.

Anna M. Jackson, New York: It has long been a desire with me that where there is one sentenced to be executed, Friends should send a petition asking that the sentence should be commuted: not on the ground of any special reason why that particular individual should not receive the punishment, but on the broad principle that Friends do not believe in capital punishment. I think, if that were done in all cases throughout the extent of our country, it would have a material influence. The Governors would learn to expect the petitions to come from Friends, and though at first they might be received with ridicule, after this had been done time and time again I think it would have a very great effect in the community.

The Chairman: If any argument were needed to urge Friends to more activity in this matter, I think we have had it presented tonight. There are but four of our Yearly Meetings who have this department in their Philanthropic Committees. I hope there will be hereafter more energy and activity on this subject. After a few minutes' silence the meeting will adjourn.

SEVENTH SESSION, 10 A. M.

Third Day, Ninth Month 4th.

Joseph J. Janney, Chairman.

APPLIED RELIGION.

The Chairman: Once upon a time in old Asia when Jesus walked up and down upon the earth, a man was going from Jerusalem to Jericho and he fell among thieves; they took away his beast and otherwise robbed him, beat him and left him for dead by the roadside. A priest came along that way; but he was so busily engaged in making up his sermon, perhaps, that he did not even see the wounded man; so he passed along the other side. After a while a Levite came along; he saw this poor fellow and he went up and looked at him; but he hadn't time, he was in a hurry; so he passed on to the other side. Presently a man of Samaria came along. He went up, and looked at the poor fellow; and when the poor fellow saw him he didn't expect much from the man of Samaria; but this happened to be a good Samaritan, so he lifted the poor fellow up, bound up his wounds, poured oil upon them, lifted him upon his beast, took him on to the hotel, and there he saw that he was properly cared for, and left money with the landlord of the hotel and told him to see that the poor fellow was properly ministered unto; and he left other money there and told the landlord that if more was needed he would go back that way and see that he did not lose anything by it.

Jesus, in narrating this incident to the people, asked them, Who was the neighbor to this poor fellow. One said: "Why the man that was merciful to him." "You are right," said the Master; "go thou and do likewise." This was applied religion.

At another time the Master, at the conclusion of a wonderful sermon called the Sermon on the Mount, used these words: "Him that heareth these sayings of mine and doeth them I will liken unto a wise man who built his house upon the rock, and the winds blew and the rains descended and the floods came and beat upon that house, and it fell not; for it was founded upon the rock. And him that heareth these sayings of mine and doeth them not I will liken unto the foolish man who built his house upon the sand, and the winds blew, and the rains descended and the floods came and beat upon that house and it fell, and great was the fall of it."

Thus did the Master endeavor to show the importance of the application of religion. Surely, no more important, more vital topic can claim our consideration than that of the application of religion. Surely, no more unimportant, no more useless, no more puerile ornamental experience can we have than unapplied religion.

So this morning we welcome the discussion that may lead us in the paths wherein we may learn how to make practical application of the religion that we have. The discussion will be opened with a paper by Edna Hopkins, of Cincinnati.

Edna Hopkins:

Religion has not only taken on many aspects in the history of mankind, it has varied in the life history of the individual. Would it be fair to say that what each man means by religion is the religion that belongs to his peculiar temperament and environment? The difficulty of definition is, therefore, apparent at the outset, nevertheless there are general characteristics that are universally common.

Religion is a life, a deep-rooted instinct. We may be conscious of it objectively or we may not, but just as with our intellectual life it goes on developing as we develop whether consciously or unconsciously. Religion means the life of God or truth or love in the soul, and the degree of development is registered by the degree of appreciation of spiritual things on the theoretical side and by the standard of life on the practical. It is upon the latter that this paper is to touch.

The future development of applied religion is of the greatest importance, not only to the necessarily limited number of people calling themselves the Society of Friends, but to the world at large. Indeed it may be asserted that the development which religion, applied and theoretic, will undergo in the near future will have a most far-reaching, if not a decisive influence upon the future of America and of the world.

Realizing the truth of the above it is with hesitation that I venture the following opinion. We of the younger generation do not understand or grasp the importance or necessity of our share in this future. We must be brought to this realization. It is not a case of indifference but of ignorance. We feel that we are common-place. We know that there are many behind us and below but we have also a realizing sense of the vanguard. We are more or less successful, ordinary, every-day men and women, willing to bear the burdens and pleasures of life, understanding

the tangible things, but pulling ourselves up laboriously to the next spiritual and intellectual plane. And it is hard and slow work because we are so constructed. We have definite limitations to our understanding beyond which we cannot go. There are so many of us that we cannot be leaders.

What is true of us intellectually is true of us spiritually. To understand and meet the daily duties of life, to have no special enthusiasms, nor aptitude for visible religious manifestations, to work hard, all this is what makes up our round of every-day experiences. We can no more bring ourselves to feel revelation than we can paint a masterpiece or sing divinely. It is right here that we lose the message of Quakerism. We feel that something is expected of us the nature of which we do not understand, that we are weighed in the balance and found wanting. We feel uncomfortable, lose interest, drift away and are mourned over by the older members of the Society. We haven't understood.

This is an age of the freedom of the individual. The religious liberty claimed by George Fox and Robert Barclay is the unquestioned right of the men of to-day. Each man must work out his own salvation, must form his own philosophy, construct his own standard of values. This setting up of an inner authority over the external direction of the Church has resulted in the questions of the new century. Is religious organization the concrete body to represent righteousness, or will this concrete organization grow out of what is now the Church or grow up entirely outside of it? These questions were met and considered by the Society years and years ago. Differences of opinion were dealt with with gentle toleration for the most part. At no time was personal initiative in the realm of thought checked or harried.

However alongside of this spiritual and intellectual growth there developed a standard of life which represented the composite of all the early Friends considered best. Away back in the early history of the Society was the earnest insistence on the force of example. The important thing was well-living. Holiness was not the supreme aim, but efficient loving-kindness. Conduct of life was the outward and visible sign. One's life was to be the mirror of one's faith. Having established a standard Friends struggled for a right understanding of the law of service.

While those around us have been speculating and grappling with a new set of conditions, we as Friends, equipped with our inheritance, should have been in the vanguard of those "doing," working as Friends along the lines so clearly indicated in the past. Friends' principles were so far ahead of their times that we, after a lapse of over a hundred years have not yet caught up. There is a freshness of youth, the elasticity of eternal truth breathing through these principles that will lead us to a better understanding of our own position in effective service, in carrying on the world's work.

And what is this service to be? We all know the great general principles for which we stand. As a Society we bear our testimony for peace, education, intelligent care of the delinquent and defective classes. But what are we doing as individuals? In the advertising department of the Outlook there is a call for help from the National Child Labor Committee. Two million children in this country are at work while other children play or go to school. Charles P. Neill, Commissioner of Labor says, "The truth is, these child victims are working for us. They are working for me. They are working for you." Brought to a realization of this state of affairs we earnestly try to help. We send our money and use our influence to bring about the enforcement of laws that will put a stop to such outrage. We do so wish we could do more. And yet, we who live in big cities will take advantage of the next advertised bargain sale to buy garments the price of which could not cover the legitimate manufacture of the material. What have we done? We have been served by the little stunted children in the Georgia Cotton mills, by the half-starved women and girls of the sweat shops of the North, and in return we have made their condition a little more permanent, a little more unbearable. I have cited only this one instance of thoughtless selfishness in our everyday life.

We stand for simplicity and sober living and yet unconsciously our luxuries become our necessities. This is a good world and the good things in it are for us. Our perspective has broadened since the early days of protest. Nevertheless the responsibility is laid upon us to do our little best to divide equally the necessities. It is wrong for labor to be deprived of that which will justly maintain it. We realize the right of the individual and we applaud the Administration in its efforts to put an end to unjust discrimination. Yet do we realize that we are directly responsible for the conditions of the Jungle and Packingtown, and all the legislation in the world cannot help unless we do our part? "We must strive continuously in our every-day life against that spirit of selfishness which encourages a man to take whatever the law allows and most approves the man who has taken the most." The value of life for us is not what we get but what we give. The eternal law of service is after all the law of justice reinforced by love.

President Hadley in an article on the Public Conscience says "Amid the daily contact of man and man, habits of thought, standards of value, subtle influences in the estimate of right and wrong, pass from man to man just as quietly and unconsciously as the blood passes from one part of the body to another, bearing seeds of life or death to the whole body, as the case may be. By this subtle contact a sort of public conscience is created—a habit of valuing things not for their effect upon the individual but for their relation to certain standards of the community, commercial or political, moral or religious." This is what applied religion must mean for us, the forming of industrious, sober habits of thought, the raising of the standard of value of the community by raising our own. We must guide and strengthen the public conscience by holding right ideals, by living right lives, by helping those standing on either side of us.

And while we are striving each in our own sphere of influence let us keep our eyes open to the good. Some time ago I heard the story of a young man who had gone to the Southwest in the search of health. The first morning after his arrival he went out on the plains with a friendly cow-puncher to look for cattle. After ascending a slight elevation the whole vivid view burst upon his dazzled sight. Never had he seen a sky so blue. The sea of green stretched for miles and miles around. But not a sign of cattle did he see until the cow-puncher pointed out the herds here and there dotting the plains. After a few days the splendid grandeur became an accustomed sight and his eyes trained to the distances easily distinguished the cattle. Finally as he rode day after day in the exhilaration of returning health, he became utterly oblivious of the view, all he could see was cattle. We have become so accustomed to the good things that we take them for granted, while our eyes trained to see the disease of wrong-doing are blind to the preponderance of nobility, unselfishness, industry and faith of the world at large. Let us thank God for the privilege of life, for the opportunity of sharing in the great organization, Society.

The thought that I wish to leave with you is this. As Friends we have been blessed with an inheritance of inestimable value, as individuals it is our duty to apply the principles of the Society in the ordinary, every-day duties and cares of this life: for by living as we know we ought to live we prove our right to membership. Quakerism is not merely an organization, nor an outward form of worship. It stands for a broad spirituality that we cannot leave if we would. It claims us no matter where we are if we follow the Inner Light. Therefore let us feel our living membership in the Society. Let us be glad we are Friends.

The Chairman: We will now have a paper by J. Russell Smith, of the University of Pennsylvania.

J. Russell Smith:

Christianity is sometimes defined as belief in Christ, but among the Friends and other denominations alike there is a very rapid movement toward insistence that Christianity shall include qualities, soul qualities—the Christ life, goodness, kindness love and the square deal. But after all, Christianity of this benevolent and kindly sort is ofttimes insufficient or certainly inefficient. It comes too near dropping down to the level of mere good intentions. The uselessness of inert good intention has passed into a biting proverb, which declares that "Hell is paved with good intentions."

An idea expressed by John Morley in his Life of Gladstone completes the definition of Christianity, and prevents any possibility of its being confused with the stagnant pool of inertia which seeks a contemplative rather than an active goodness. Morley declares that one of the chief characteristics of a good man is an active opposition to the forces of evil around him.

John Morley breaks with the mere believers and with the Christianity of the mediæval ascetics. These men sought goodness and their souls' salvation by torturing and denying themselves and by living in caves or in the wilderness apart from men. There is a record of one rather famous ascetic who eclipsed his brethren by living on the top of a high stone column 3 feet in diameter, artificially aggravating horrible sores on his body and eating such food as chance passersby might pitch up to him. That was, in its day, the most lauded type of Christianity. It was far different from that of John the Baptist and Jesus, who went to the wilderness to prepare themselves for service to humanity. The Christianity of St. Simeon on the top of the column was not applied at all. Strife merely to save your own soul is to be classed with any other form of selfish or miserly action. Effort that results only in your own spiritual gain has no essential difference from effort that nets you alone any other kind of gain satisfactory to yourself.

To the soul conditions must be added activity, and to activity, intelligent guidance to achieve the desired result.

Applied Christianity produces results for yourself and for others. By its fruits shall ye know it. It shares with other men the fruits of the Christian character—goodness, kindness, love. These things line the path of and result from every act of the man who applies his Christianity.

It is not the simplest of operations to live so that all our acts produce the Christian result. Life is complex. The Society of Friends has tried carefully to have its members achieve a high ideal. With our queries and advices the meeting has exercised some care over each of the three great divisions of human activity—namely domestic relations, social relations, and business. But control by the meeting corresponds somewhat to the business honesty that merely avoids the prison. Anyone who is familiar with our Society's methods of doing business and conducting meetings knows that meeting action represents an overwhelming majority, approaching unanimity. Such consensus of opinion on any point must, because human nature is what it is, come very slowly, with the result that meeting action even more than the laws of the land lags behind the progress of events awaiting the growth of its mother, public opinion. We can therefore expect the action of our meetings to be always safely in the rear of progress and doing the absolutely accepted things. The newer things must be left to other forms of organized activity (of which we have many) and to the individual conscience.

The new problems for the conscience and for the intellect come on apace.

The growing complexity of modern life is making, faster than ever before, new problems, demanding new phases of applied Christianity. There never was a time when, through changing conditions, virtues were so rapidly becoming vices and vices so rapidly becoming virtues. This is because the physical basis of our life is being changed by mechanisms. Every new machine and device gives to the race a gift of new wealth, and the curse of a new evil to be solved. Wealth comes immediately, and the evil comes trail-

ing along in later years, and after yet other years have passed enough of us see the wrong to correct it. In the meantime a score of new problems have arisen, so paralyzing is the rate of our mechanical progress. Every Christian should know that with our progress new evils and new avenues for doing good are constantly opening around him.

The best example of this mechanical creation of social problems for Christianity to solve is to be found in the child-labor problem, which arose primarily in the textile industries after the use of mechanical power for spinning thread and weaving cloth; 150 years ago there was no child-labor problem because the children worked at home with their parents. The coming of the factory took the child from the home to the mill and made unspeakable evils. In about a half century, sometimes less, the people of the affected region put a stop to some of these evils by protective legislation. England has done so, Massachusetts has done so, and the new manufacturing states of the south are now wrestling with the problem. The people who are making the profit from the injurious labor of the children almost invariably oppose these reforms by every means in their power. The reform is carried on by citizens and patriots who are willing to make some effort and sacrifice of material interests and physical comfort for the benefit of the race and the state, and in the applying of their Christianity.

Incidents of that kind help to produce human progress and could be cited in great number. The good or evil results of the various steps in human progress are seen by some persons much sooner than by others, but reformers await the convincement of the many. With the increasing complexity of modern life it is becoming more and more necessary to examine the actual social or moral result of a given act. This is as true in philanthropy as in business.

The coin that your sympathetic nature prompts you to give the plausible beggar on the street goes for drink. Even the simplest of charity needs to be given with careful knowledge and wisdom if its result is to be in accord with the desired good. The church, the state, the city, the nation and private associations are working variously for concrete phases of the general good.

All of this vast work needs the guidance of consecrated intelligence, and I am glad to see that Young Friends Associations and First-day Schools are in places taking up this study.

In the remaining part of this paper I want to emphasize one aspect of the subject arising in the business relation of life—namely, the evil resulting to others from the use we make of our money. One of the finest examples of resistance to an evil of this sort was the antebellum boycott of slave goods. Persons who can remember that period know that Quaker opposition to slavery took even the form of abstaining from the use of products that slave hands had made. Inasmuch as this included the staples of cotton, sugar and coffee, it caused real sacrifice for a principle—Thou shalt not hold human beings in slavery, or profit by it in any way. In that direction they applied their Christianity. The people and their goods were clear of the taint of slavery.

I should like to see the same high ground taken on some other fundamental propositions such as: Thou shalt not steal or take the profits of theft; Thou shalt not bribe, or take the profits of bribery. Many Quakers and near and dear personal friends of mine are taking the profits of bribery and theft. I am not here to condemn but to inform. New conditions are arising and consequently new concepts must follow. We need a new concept of right to meet a new evil in which good people are now indulging. These good friends of mine are not stealing or bribing directly, they would be horrified at the thought. They would not own a share in a saloon, or a recognized brothel. They are honest men, but they will own shares in and take dividends from corporations that steal, and bribe and are corrupt. The whole is composed of its parts. The ordinary American Christian of to-day has not advanced to the point where he sees all his investments are his, morally as well as financially. He sees that the dividends are his, but he asks few moral questions about how they are achieved. The meeting asks if its members are engaged in the sale of tobacco or alcoholic liquors, but the individual needs to go much beyond that in the social relations of his business. I hold that there is like moral responsibility for $100 invested in a saloon that sells whiskey and for $100 invested in a transportation or other company that bribes and steals.

We have a strange double system of political and business morality. We condemn the corrupt legislator, but who corrupts him? The corrupted is condemned by our righteous talk. The head corrupter is usually a leader in finance, high in society and public esteem, and who makes profits from the corruption and from the profits pays us dividends, which we pocket with praise. I myself have recently had the humiliation to know that I received some such profit by a devious route previously unsuspected.

The corruption of our city governments is a byword and a hissing in all lands. One of the common incidents in this corruption is the granting of street railway and other franchises. These privileges, worth millions, are given away for little or nothing by the city council to their friends. These friends in turn make the members of the councils rich. The financiers in this case bribe the city councils and practically steal the people's property. The public, including my own good friends who have the money, now come forward and take a share in the proceeding by buying the shares of the public service company that bribed the council and stole the franchise. The investors seem to be able to take these shares with a clear conscience. They are a good investment. Stolen property has always been a profitable investment, and it will continue to be for those who will take it. The way this kind of business dulls the conscience and blocks the application of Christianity is well illustrated by some recent history in Philadelphia.

In the early 90's a gas company leased the Philadelphia gas works for 25 years. The terms of the lease raised a great stir and scandal in the Quaker

City which has for many years been noted as one of the most corrupt in its government—(the fact of its corruption is not complimentary to the followers of Penn.) This gas lease of 1893 was commonly called the gas steal and was so recognized throughtout most of the city, but the political machine with bribe money in its pockets, with the ballot box stuffing and repeaters at its back put it through. The shares of gas stock were widely distributed among citizens and institutions.

Last year we had a most unexpected political revolution in Philadelphia. The above-mentioned gas company prosposed (but not of its own volition) to take a 75 year lease on the city's works on terms that were very arduous to the people who used gas. The city councils secretly agreed, in advance, to ratify the lease. The amount of bribe money involved was fabulous. The people of the city were furious. The issue was a plain question of honesty, but there was to be no election for months and the councils were pledged and in power. The friends of honest government got together to make City Councils a better offer for the gas works.

This offer was for the purpose of either giving the people cheaper gas or raising such sentiment as to cause the rejection of the other offer. The investment was considered excellent, but most unexpected opposition arose when the reformers tried to raise the money to back their gas lease proposal. Among others a great Quaker Insurance Company held heavily of the stock of the gas company that was trying to get the works. The directors of the insurance company and their friends were directors or otherwise interested in other banks and other financial institutions, all of which institutions also held back. This complex of financial interests included leading clients of nearly all the chief lawyers of the city, so that the gas company had the most skilled of lawyers and all the money it wanted. The reform committee with its gas proposition couldn't raise money in Philadelphia. It couldn't even get a good lawyer. The reformers were appalled at the lack of support and actual opposition they received from a great number of prominent and wealthy men, among them many Friends of all varieties. They were at heart what the community calls them, good men. They were leaders in church and philanthropy. Upon them a community must usually depend for its leadership. But in this case they did not lead. Their Christianity was locked up with their money, and could not become applied Christianity. That is the reason Philadelphia has been so corrupt so long. The city council is commonly considered to be the tool of three great corporations in which the good and well-to-do citizens have invested freely and without compunction. They are responsible.

The particular gas lease in question was killed by a few business men, and by the clerks and artisans of the city who live in two-story houses and whose vision was not clouded by gas stock. One of the most inspiring spectacles of my whole life was to see the rage of the common people produce a moral force which beat into absolute submission the whole gas lease party, including plenty of millionares, and an infamous city government which was absolutely intrenched in power for months to come.

For a generation certain railroad companies have been commonly known as being among the greatest corruptionists in the land. They bribe city councils, they control legislatures, congressmen and senators, they influence judges, and participate actively in elections. I believe it is the concensus of opinion that these actions, or at least some of them, are wrong. They are destructive of the most fundamental things in our government, and have long been classed in our statutes as crimes. If it is wrong for the company, it is wrong for the owners of the company, namely, the stock holders, who profit by the crimes of their employees,—the company's officers. I claim that a man should not do things through a share of stock or any other investment or any other agent that he cannot do himself.

It may seem that I have spent much time in this phase of the subject, but this is a part of one of the greatest evils of the age, and the Quakers are a rich people and large holders of the stocks of many iniquitous and profitable corporations. The Quakers are also a good people, and I know that this question being comparatively new, we have not realized what we are doing. When we do the application of Christianity will have another great force behind it.

The Chairman: The discussion of this subject will be continued now by Mary S. Haviland, of Brooklyn.

Mary S. Haviland:

So much food for thought has been given us that I fear you may suffer from mental dyspepsia, and to avert that calamity will endeavor to speak of but one topic, and of that as briefly as may be.

I wish to call our attention this morning for a moment to the duty of our meetings and membership in regard to the problem of poverty. That duty, as I see it, is the same duty that we have toward the problem of health and the problem of education. We are told to teach the ignorant, to heal the sick and feed the hungry; but we do not interpret this injunction as meaning that we are to do the work of the physician or of the teacher for him. Our aim is, rather, to be the ally of the teacher and the physician; to give them that force of intelligent public opinion without which no work can be properly done. It is intelligent public opinion which is carrying on the pure milk crusade in Maryland at this time; which backed the bill for the proper labeling of patent medicines in New York State; and which is behind every intelligent forward movement in the realm of public hygiene. In the same way our duty toward the teacher is to be his ally; to see that adequate school accommodations exist; that efficient men and women serve upon our school boards, and that every movement looking toward a higher and better education shall receive our support.

So it is that our duty toward the charity worker is not to do his work for him. Charity, equally with medicine and education, is a profession; and it requires, equally at least with them, a large measure of skill and training. The duty of our meeting is, I

believe, not to form Young Friends' aid associations, friendly hands and relief societies of other sorts. There are already too many relief societies. Our duty is to give the professional charity worker a substantial backing, in money and in intelligent thought. It may sound somewhat harsh, but I believe it is true that the church, which should be the charity worker's strongest ally, has been and still is one of his greatest obstacles and hindrances. That this is true is due to the fact that the church has endeavored to do the charity worker's task for him—a task for which the church has neither the natural skill nor the training.

How, then, shall we fit ourselves for forming a part of an intelligent public opinion? First of all, it seems to me that each one of us, whether he be a carpenter, shoemaker, editor, lawyer or whatever his task, should see to it that he is a philanthropist. By philanthropy I mean the service of mankind actuated by love and based upon knowledge. Any work which will meet the test of that definition is in my mind philanthropy; and any work which will not meet that test, whether it be called philanthropy or not, is not worth doing.

In approaching any form of social service our attitude of mind should be both humble and bold: humble because these social problems are as deep, as serious and as complex as any that we shall ever be called upon to solve; bold, because although to man many things are impossible, to God all things are possible. Though we may feel that our effort can accomplish but little, we must be strong in the belief that some day our children's children shall see the solution of the difficulties with which we now contend.

Now in conclusion, let me offer a few suggestions as to what each one of us can do. If we live in a large city we may go to the head of our local charity organization society saying: "Here I am, with a few hours a week at your service. What is there that I can do?" And you need not fear but that he will put you to useful work. Those of us who live in the country must find out for ourselves what needs to be done. But whether we live in the city or country there are a thousand tasks waiting for our hands.

Go to your county almshouse and see whether little children and aged unfortunates are huddled there with broken-down prostitutes and drunkards, with epileptics and the insane; whether in a word it is a dumping ground for the offscourings and the failures of society. I know of no more God-forsaken, utterly forgotten place than the average country almshouse.

Go to your station; see whether matrons are provided for the women housed there; whether tramps are allowed to remain over night, and whether proper sanitary measures exist; and think whether intelligent public opinion has not a work there. Go (as I recently did) to your county jail over here at Oakland. I am not denouncing the Oakland jail; it is probably above the average of such jails in our land; but go and see whether it is true that in your jail a boy of 14 may be kept for six months awaiting trial in the company of men accused of murder, of larceny and of numberless other crimes; whether little boys of 10 and 11 may be kept for several days in the company of women of the streets, in the midst of every sort of debasing influence, and think whether you as a part of the public have not some duty in the matter.

Do any one of these things and you will find it an open door into doing much beside; for the beautiful part of philanthropic work is that every field therein opens into numberless other fields—realms of new action and of new thought, realms in which we learn to see things in a new light and to ask new questions. We learn to question even some things which we have always regarded as the very bases of our modern civilization; and we learn, above all, the real meaning of the professional charity worker's motto. That motto is: "The charity of to-day shall be the justice of to-morrow."

The Chairman: It is unfortunate that the paper of Morris L. Spencer is not here; so that will, of course, have to be omitted. The subject is now open for general discussion. Our friend John Ashworth is upon the platform; and we will be glad to hear from him at this time.

John Ashworth, Manchester, England: Friends, when I came here this morning I had no intention to speak at all, but to listen and to learn. And as I have listened to the papers that have been read this morning my heart has rejoiced that there are young people that have got minds of their own and are willing to declare them without fear. The second paper is a very deep one, and it is well that young men, who are here to-day, have had the pleasure of hearing a young man speak out so faithfully upon this great topic of honesty as applied to Christianity, and that business life must be based upon our faith in the teachings of our Master.

The last paper read brought home to me (I have no doubt many of you, who are here to-day, are interested in mothers' meetings) a mothers' meeting in one of the lowest parts of Manchester in connection with our Society; and on Second-day afternoon there are no less than 90 women attend that meeting; and with that 90 women there are often no less than 45 or 50 little children with them, and the teaching at the mothers' meetings is most important. They are taught not only the importance of religious truth, but how to apply it; how to bring up their children and to train them in a right direction.

I believe that class of work with mothers—when mother is speaking to mother—is one of the means in God's hands of lifting up the poor and the helpless out of the gutter.

William W. Cocks, Westbury, N. Y.: I feel that we have had rather an unusual session. In all these papers presented this morning there has been a new idea presented to many minds. In the first paper there has been presented to me a thought that I have endeavored to get from our young Friends, as to why they were not interested more in the meetings; as to why they did not appreciate (and I know many of them do only superficially) the fact that they were members, or their right to membership, or the value of communion with Friends, or a feeling of pride in their Society, or at least in the study of their ancestors. It is because they have not appreciated, they

have not understood, something which they would have very highly prized had they known of its value.

With regard to the second paper, there is a duty laid upon every individual citizen that has been there expressed; and I know many here will think that that is going further than we well can, to scrutinize the class of securities in which we shall invest. It is nothing more than our ancestors did when they scrutinized from whence came the goods that they used. In my well-known position to-day the law prevents me from being interested, directly or indirectly, in anything that I might sell to the Government. If we have thought necessary to throw about the members of the Government such protection as that, what must the individual feel—that is, a concerned Friend—with regard to these things?

We have had in the past years waves of enthusiasm go over the country of all sorts of reform. And I am glad at last that attention has been drawn particularly to a reform along simple lines—along the simple line of common honesty: not that it is such a complex proposition, Oh no! but Friends, I want you to realize that you have a duty not only to scrutinize your security but to scrutinize your representative. You have a duty that you owe in every community to see that the proper men are representing you; because there are men sent to the legislatures, and to the boards of aldermen, and to other bodies that have the giving of franchises, and have the making of laws that affect these great corporations: they go there for the purpose of making more money than their salaries and to justify the corporation, which they have in many instances been bribed to do. Why? Because you and I and all the rest of us have sent a lot of stragglers there that went there with the avowed purpose of making the corporations "give up."

Now, then, to bring it right down to practical business, how will you be able to influence the different representatives who represent us in all these various bodies—boards of school directors, supervisors, legislatures, congress? Not by passing resolutions in our meetings, but by coming into personal touch with these men. If they are the right kind of men, be friendly and helpful to them; so that when they receive a letter from you they receive a letter from a personal friend. We all are human; we know just how these things work. If this man that I received a letter from—this old Quaker back in the woods—if he is a man of influence in his community; if he knows a whole lot of people and can influence a whole lot of votes, of course I will pay some attention. If he just gathers together in some kind of convention, resolutes this and that—they, the legislators, crowd these things into waste paper baskets; but the personal letter from the individual, with whom your legislator is a neighbor, will have some influence in the legislation in whatever body this member may represent.

This may be commonplace; it may be out of place; it may be descending to a lower plane than we are perhaps to consider in a convention of this kind; but inasmuch as we are applying Christianity—why, applied Christianity is but applied common sense—I have felt like laying these things before you. It is due to your own self that you do something in this line and make yourselves felt, and do not think because there are only a few Friends in a community that you cannot do much. I could name particular counties where the Friends are not numerous at all, but where they have had a hand in almost everything that was done, and have made a very material impression upon the legislation either of the county or of the State or of whatever place it was. Another thought, with regard to the first paper. It struck me particularly that we have so many individuals who think "Why, it doesn't make any difference whether I do this or whether some other does it." One Friend said to me, when I had criticised him about coming and not bringing anything to lay upon the altar—he said he had nothing. O, dear young Friend, if you only knew the value of your presence to those that felt a concern to maintain the meeting, you would come more frequently.

Ellwood Roberts, Norristown, Pa.; I think no one can listen to these papers without feeling that we have a great responsibility resting upon us as Friends to carry forward these reforms, which were never more to the Society of Friends than they are to-day—to attempt what we can, as the last speaker has said, even if it be only a little mite that we can contribute.

Mary Dunham, Philadelphia: I believe in my weak way I must supplement, from the paper of Mary Haviland, when she says: "Go, now, I say unto you; go into your public schools, for there is the next work of the revolution of the present day." Go not as an educational commissioner, not as an elected director, but as a plain simple citizen. There learn of the conditions that come before the teachers, such as they might report to their principals, and be told by their principals up to a very late time that such a report going to their directors might mean their dismissal. My friends, the public school is the place for your charity work, for your love for God and humanity.

John H. Shotwell, Asbury Park, N. J.; William Cocks belongs to New York Yearly Meeting. He is a member of Congress from New York State. And while I am on my feet I wish to call attention to a Friend here by the name of Phoebe C. Wright. I have ridden miles and miles with Phoebe C. Wright to visit the poorhouses in the State of New Jersey; and she has been very faithful on that line.

Mary Travilla, West Chester, Pa: Last First-day afternoon the religion of John G. Whittier was considered; and we know how practical was his Christianity and how it was applied so fearlessly to the great questions of his day; and during the reading of these practical and suggestive papers it seemed to me that I remembered the incident in Whittier's life where a young man went to him and asked his advice concerning some of his problems; and Whittier, laying his hand upon his head, said: "Above all else, ally thyself to some great cause." And so it has seemed to me that out from the suggestions in these valuable papers the intuition has gone forth to every

one here present—if any are not already identified with the great causes of the day, that we indeed shall feel with Whittier, that on the return from this great conference—with our spirits quickened and our intellects enlightened, and the social fellowship over us like a benediction—that we shall ally ourselves with some great cause.

Anna M. Jackson, New York: I was particularly pleased with the advice given by Mary Haviland, that in every place we shall visit our local institutions. There are many among us who feel that because they do not live in a great city they have no work to do. It seems to me it is the almshouse or the county jail in the country that most needs oversight. At any rate, there are very few of them so good that it will not be of advantage for them to be visited by those people who live in the neighborhood.

Those of you who were at Toronto will remember that in a meeting something like this is, we had some discussion of the Consumers' League—an organization of women who make it their plan to have clothing made under good conditions—what they call in a fair shop; and the reporter of the General Conference put into my mouth a very silly and untrue statement. I never said that the Consumers' League label did not cover responsible goods. What I did say was, that the Consumers' League label does not necessarily belong to high-priced goods. As a usual thing you will more often find the label of the Consumers' League on low-priced and medium-priced underwear; and if every woman here in this Conference would make a point, when buying, to ask for goods having on them the Consumers' League label, although in most cases you would not be able to get the goods at that time, you would create a demand for that kind of goods, and in that way you would help along. The label is given largely to goods that are manufactured in the country, where the conditions are pretty good and in very few cases are these the manufactories that make the high-priced goods.

Mary B. Thomas, Sandy Spring, Md.: My concern is, that good literature shall not be wasted and that poor literature be destroyed. I have learned by many years' experience how much papers and magazines of good character are appreciated by poor and ignorant women, and also by people who have not, perhaps, much access to the best. I know of one case where the Friends Intelligencer was mailed for twenty years to a Friend, who had moved from her meeting entirely; and I believe that one thing kept her a Friend in belief. There are so many good agricultural papers nowadays that have more than agriculture in them; and the most ignorant farm hands, I find, are delighted to have those papers: if they cannot read themselves, some member of their families read them to them; and the people of the almshouse highly appreciate things of that character. The Government requests that magazines be forwarded to the life-saving stations. But I pray you, destroy those papers that are unfit, not only for the poor and ignorant, but for the best people in the land. I think some of the so-called Sunday papers, with those colored sheets that accompany them, are about as bad a class of literature as we can bring to our homes.

William Bancroft, Wilmington, Del.: I have been very much interested in what we have heard this morning. I passed two years of my life, before I was thirteen years old, in a cotton factory—doing the same kind of work that other children did. I purchased directly or indirectly in the open market my food and my clothing, and other things. I am a stockholder in incorporated companies. I have not been unmindful regarding the problems that have been brought before us, though perhaps not as careful in regard to them as I should have been; but I appreciate that there are very great difficulties in the matter.

None of us here can choose between cotton goods spun in South Carolina and cotton goods spun in Massachusetts. And in regard to the matter of our holding stock in incorporated companies: the difficulties in regard to that are very great; but I think we can all try to follow the advice that our Philadelphia Yearly Meeting has given to its members: not to presume or assume that things may be proper to them as stockholders or officers of incorporated companies that would be improper to us as individuals.

R. Barclay Spicer, Philadelphia, Pa.: I am glad to hear those last remarks; they put us on a track that it seems to me will lead to something important if we follow it out. One of the speakers was afraid that we would get dyspepsia if we had too much of this sort of thing. There is no danger whatever of our getting dyspepsia on any of the food that has been served up to us this morning, especially if we have a nice mountain drive this afternoon; but some of the things that we would hear on the street corners of the crowded cities, on this subject of applied religion, would give us dyspepsia and it would give us a bad case of it if they were to be heard here from our platform. We must not be satisfied with allowing our religion to be a little circle within a circle. We cannot get at this matter by withdrawing our little bit of capital from the great mass of capital that is doing the work of the world. The thing that we must do is to let our capital have a part in the work of the world; but to see that not only are we ourselves, our little Society, or the little corner in which we move, permeated with religion; but to find out how to make the great corporations that manage and carry the great industries of the world become permeated with religion, and how they may apply religion. If we simply scrutinize our investments and withdraw our money from those things that do not seem to us to be managed rightly, we are no further along than Simeon on the monument: we are simply allowing our religion to be a circle within a great circle of wickedness. As long as we allow our government to be no more than a bit of co-operation in making and keeping solid the existing basis of organized industry, we are not doing any better than Simeon. Our co-operation must extend to the housing of all of us, to the feeding of all of us; and until we can get that conception of applied religion, and until we can apply it in a wider circle than has been suggested

here to-day, we are not any better off than Simeon on his monument.

Sarah M. Carver, Philadelphia: The almshouse has been suggested as an unfailing field of work. Now in the brief experience that I have had I can most heartily emphasize that suggestion; for of all the helpless, dependent, suffering people—and of all the people that are governed by what we might term irresponsible people—the inmates of the almshouse are the most distressed, and have the largest claim, I think, upon the sympathy and the help and the attention of a community. We do not give them a thought because we so rarely are ever brought in contact with them; so I would like to say to every woman, every girl, every one who has endowment for that line of work—she can find it in that direction.

Elizabeth Stover, New York: We are all stockholders in the great community life, and all investors—all investing our talents in the community life, to some end and some purpose. The first paper reminded us that the majority of us are commonplace people, living commonplace lives, making our applied Christianity represent us through commonplace avenues; and the practical nature of the papers and discussion will, I am sure, inspire us all to go from here remembering that in the vision of Sir Launfal, the young man starting forth in the vigor of the morning, fired with ambition, seeking for the quest that should bring renown and honor, found in the commonplace avenues of life, in the experiences they brought to him, that closeness of touch with humanity, that

> "He who gives himself feeds three:
> Himself, his hungering neighbor and me."

Somebody has said that emotion not translated into action is pernicious. Here in our own general conferences we are moved again and again with impulses toward the betterment and the uplift of the community. Let it not be true of us that the emotion inspired here, falling back upon itself, leaves us worse than before; but let it be translated into action in the commonplace avenues of commonplace life, in that helpfulness which is open to us all. There are public schools everywhere; there are prisons everywhere; there are almshouses everywhere; there are mothers everywhere who would be grateful for the sympathy, the encouragement, the inspiration, that comes of recognition of their part in the uplift of humanity; and there are everywhere individuals to whom the pointing to the star before us of the divinity of humanity, may leave there a response that will uplift the whole of our community life.

Henry W. Wilbur, Philadelphia, Pa.: It is not right to utter a word of discouragement regarding the purity of the charitable processes of the community; and yet the conclusion seems to be inevitable, if we are to be practical, that applied Christianity must in the long run do such works as will make it more and more impossible for men and women to go to almshouses and the jail as victims rather than visitors. That means the creation of more helpful human social conditions. It is a large problem; but we ought to keep our eyes toward that so that all of our efforts may be preventive, rather than curative. Right here I want to point out about one practical avenue by which the Society of Friends in its membership and in its meetings in a number of places, could really apply some Christianity in a small way and in a preventive way.

In the many of our communities we possess large meeting houses. In very many of them these meeting houses are partitioned: one end of them has not been used by anybody human for years. They have become the congregating places for bats and owls and moths. The practical thing to do is to make these unused ends of our meeting houses centers of social and intellectual and spiritual uplift in the communities where these meeting houses are situated. In other words, that we shall start in them libraries, reading rooms, centers of help and amusement, if you please, whatever thing shall bring into the avenue of human life a more hopeful impulse and a more direct practical inspiration. Most of us forget the fact that people have always sought recreation and amusement. It ought to be the business of moral people, of Christian people, to take hold of the processes by which the community is not only being educated but by which it is being amused; and these nuused ends of our meeting houses, by the consecration of a little time and a little money on the part of the people, may become inspiring centers of thought and applied Christianity, which shall create new motives and new ideals and make it more possible for men to do right and less possible for them to do wrong.

Joel Borton, Woodstown, N. J.: The first paper set forth how we may apply our religion to our home life and the meeting to which we belong. The second touches upon how we may apply our religion to our business life and carry it out in that practical and sustained way. The third shows how we may apply our religion in such a way as to help the great work of reform. Just one little branch of good work I feel willing to mention, which young people, and others may engage in, and that is the raising and gathering of flowers that may be sent to the neighborhood guilds and the mothers' associations in our cities, where they are so much appreciated.

Then in each of our neighborhoods, in all our municipalities, I believe that Friends need to apply their religion a little more to our governmental affairs. They should see to it in our primary meetings that the right men are nominated; and then see that they are elected to their positions in our legislature, or wherever it may be, and that they are there for a purpose to do their duty in making such laws as would better our conditions in our neighborhoods and in the state at large. Pennsylvania and New Jersey have a broad field for this and are behind our neighbors in Ohio and Maryland. So, Friends, let us not fear to apply our Christianity along this line; and while we are doing it, work to the end that we may in the near future have the help of our sisters in the casting of their ballot along the line of reform and in the applying of our religion in our Government.

(Continued next week on page 65 of the Supplement.)

out that it is nowhere so stated. Christ tore asunder Old Testament precepts, the law of Moses, and furnished new ones. Where the Old Testament directed men to hate their enemies, the teachings of Christ are to love your enemies."

This declaration of Bishop Williams is in line with what the Society of Friends has always taught—that the Word of God is the Word referred to in John, which was in the beginning. God speaks his word directly to every soul, and only as the soul receives this teaching is it in condition to interpret the words that God has spoken to others. The Bible is a record of the sayings and doings of men who listened to the word spoken to them individually and strove to obey it. It is invaluable because it contains many of the words of God, but as they were revealed to men who drew near to him, the Word of God was spoken to men before the Bible was written, and is spoken to-day to millions of human beings who have no knowledge of the Bible.

The women teachers of New York City have organized for the purpose of securing "equal pay for equal work" in the schools. Thirty-one hundred of these women have paid their yearly dues in advance, and have expressed their intention of giving personal as well as financial aid to this movement. There are 12,000 women engaged in the public schools of Greater New York, and all have been invited to attend a mass meeting to be held in the old City College Building at Lexington Avenue and Twenty-third Street, on the morning of Tenth month 6th, to consider the most effective method of working for their claim for equal pay for equal work. Another great mass meeting is planned for the latter part of the month to be held probably in Madison Square Garden. The initial salary of a woman teacher in New York is $600, followed by an annual increase of $40. The annual increase for men teachers is $100.

The records of any City Fire Department show the unflinching courage that men are capable of. The tales of the battlefield can not out-match the endurance, the unselfish risk of life, and the complete abandonment to the perilous duty of the hour, of the men of the Fire Department. It is good to see a recent recognition of this splendid courage and devotion, in the will of Margaret Rea Agnew Runker, which provides that the income of $1000 shall be applied annually to the purchase of a gold medal to be presented to such member of Engine Company No. 14 of the New York City Fire Department as shall most distinguish himself by acts of courage.

Be not deceived. Such as thou sowest thou shalt reap. He is none of thy Saviour, whilst thou rejectest his grace in thy heart, by which he should save thee. What has he saved thee from? Has he saved thee from thy sinful lusts, thy worldly affections and vain conversations? If not, then he is none of thy Saviour.—*William Penn, from "No Cross, No Crown."*

THE CONFERENCE DISCUSSION ON APPLIED RELIGION.

The discussion of this paper [on "Applied Christiaity" which, with the discussion, appears in the Supplement of this issue of THE INTELLIGENCER] seemed to indicate that I had not made clear my main point. The case of the Antebellum Friends who abstained from the use of slave goods was mentioned merely as an example of financial sacrifice for conscience' sake. It was not meant to be a denunciation of ordinary buying of cloth or any other legitimate commodity in the open market.

I claim that there is a distinct economic and moral difference between being served by a corrupt corporation and sharing in its ownership and profits as a stock holder. The first relationship is well nigh compulsory if we are citizens and real parts of the modern state, the second is purely optional, we may or may not invest. I do not believe that the temperance reformer should abstain from riding on trains because the railroads sell alcoholic beverages in their dining cars, nor do I consider him a party to or responsible for the dining car drinking when he does ride on the trains of such railroads. Nor should the political reformer refuse to patronize the trains of a railroad company that is infamous as a briber of legislators, a corruptor of courts and debaucher of citizenship. In its service the road is public, it is by law termed a "common carrier." In its ownership it is private, it is a money making concern, it does its nefarious acts for profit, for the profit of its owners—the stock holders.

If it is wrong for a man to bribe or perform other acts with hand, tongue or pen is it not also wrong for him to participate in the same acts when done by his agents, the officers of corporations of which he is a part through his investments?

J. RUSSELL SMITH.

Wharton School, U. of P., Phila., Tenth month 1st, 1906.

DAVID MASTERS.

David Masters, whose death was noticed in a recent issue of FRIENDS' INTELLIGENCER was born in Millville, Columbia County, Pa., nearly 71 years ago, and died in Minneapolis, Ninth month 9th, 1906, on his return from California, whence he was hastening to attend the Conference at Mountain Lake Park.

His boyhood and early manhood were passed among the beautiful hills which surround Millville, where he learned to "toil, and be strong," and to build his character upon that higher feeling which enables men to realize their fondest hopes and expectations.

His industrious habits and close application to business were rewarded with success. But success did not dim his moral and spiritual vision, nor make him selfish, nor lead him away from the simple life; it gave him a larger opportunity to be helpful to others, and leisure to give himself, his personal service, and his heart-felt devotion to his fellow men. He was a man of strict integrity, a kind neighbor, a sympathetic friend, and his loss will be keenly felt

by all with whom he was associated in the manifold relations he bore to the various charities, educational and philanthropic enterprises in which he was engaged.

He has been for many years a faithful member of the Educational Committee and of the Representative Committee of Philadelphia Yearly Meeting, but his greatest service to his fellow-men lay in the fact that he supplemented his meeting activities by a life of brotherly kindness. In the home of his childhood and early manhood his old neighbors always welcomed him eagerly, and the neighbors of his later life in Philadelphia held him in equal esteem. In both places his familiar presence will be missed, and his genial greeting and kindly smile will be long remembered.

VISIT OF JOHANN MARCUSSEN TO AMERICA.

[From a report in the *Friend* (London), of the recent session of the meeting for sufferings of London Yearly Meeting.]

This Danish Friend told very simply how it had lain on his heart for over two years to go and pay a visit in Gospel love to some of the Friends in America, especially to those of Scandinavian race, of whom there are a considerable number in Iowa. His own Friends at their annual meeting in 1905 did not see how they could spare him from his work in Denmark, but at the meeting this year felt that it would be right to liberate him. He hopes to sail from Liverpool on 11th inst. [Ninth month] and to return, all being well, in about six months.

William Robinson mentioned meeting with a number of these Norwegian Friends in the United States, many of whom he had first got to know in Norway itself. There are more Norwegian Friends now in the States than in Norway itself. He was very glad, indeed, that J. Marcussen was going to visit them. J. G. Alexander also said how welcome the visit would be, and how much the Danish Friends would miss J. Marcussen, who exercises such a loving ministry amongst them. He goes in simple faith that not only he himself, but his wife and children at home will be cared for. In reply to questions, it was stated that the Danish Friends do not form any part of our Yearly Meeting; there is, therefore, no official connection of English Friends with the visit. J. Marcussen said he had learned that when God called to service it was right to go forward, trusting that all that is needed will be forthcoming. Friends had provided enough to pay his passage to America, and leave a small balance in his hands. He had a further promise which would secure his return passage when necessary, for the rest he trusted it would come as needed.

BOOKS AND READING.

"James Parnell." By Charlotte Fell Smith. (Headley Brothers, 1s. and 1s. 6d.)

We have all of us read with indignant pity the story of Parnell, the "quaking boy," as he was termed, who shook the East of England, as George Fox did the North, and who was cruelly done to death in Colchester Gaol in 1656, at the age of twenty. But it was right and fitting that a fresh sketch of his life should be written on the two hundred and fiftieth anniversary of his death. This, which occurred in the present year, has been suitably commemorated at Colchester by a gathering of Friends [an account of which, taken from the *British Friend,* is given in another column]. The author has carefully collected the facts of the short career and tragic death of this young preacher, and has done her work well.

—*British Friend.*

CAIN GOLDEN WEDDING.

A rare and delightful occasion was the fiftieth wedding anniversary of Thornton P. and Caroline W. Cain, which took place on Ninth month 24th, 1906, in Richmond, Ind.

Their children, Harry Cain and wife of Brooklyn, N. Y., and Walter and wife of Indianapolis, Ind., took the matter in hand, and with the ever ready assistance of friends made it a real pleasure to all. A plenteous dinner was served to the family at their home on North Eleventh Street; many beautiful and useful presents were forthcoming from children and friends, and the afternoon was ripe in pleasant surprises, sweet reminiscences and happy good-wishes for the future. In the evening from 7.30 to 10 o'clock a reception was held at "North A Street Friends Meeting House," where over two hundred guests assembled to meet this couple who have learned the art of growing old beautifully. The rooms were prettily arranged with golden flowers, ferns and asparagus, the reception room below, which was converted into a dining-room, was decorated with the seasonable flowers, a number of antique brass candelabra and candle-sticks bearing yellow tapers were used, and the golden color scheme was carried out in the menu-cards. The favors were bows of golden ribbon. At 9 o'clock George R. Thorp read the "time-touched, yet doubly precious" marriage certificate, also a letter from this worthy couple expressive of their deep appreciation of this assurance of interest and good fellowship. An original poem by Esther S. Wallace was read, from which the following lines are taken:

"Scarce a silver thread is mingled
In your hair so brown and soft;
Scarce a wrinkle mars your faces;
Love has smoothed them out so oft."

A memory book in which all present were requested to write their names so that it may serve as a reference at the diamond wedding, which we hope to attend, for we cannot think of Thornton and Caroline as old, indeed they are not old in feeling; "hearts don't change much after all" when kept fresh by the duties, pleasures and responsibilities of life.

Eliza W. Morris, in a few well chosen words presented on behalf of the Meeting 70 dollars in gold—thus giving substantial evidence of esteem in which they are held. A bridal occasion, be it for the bride of 20 or the bride of 50 years, is full of interest to us all. The great heart of humanity throbs in sweet accord with lovers, be they old or young. The remainder of the evening was spent socially, and we went home with warm cheer in our hearts.

THE GOLDEN WEDDING.

Fifty years of earnest effort,
Fifty years of joyous life;
Half a hundred years of knowing,
What of peace and what of strife!

Half a hundred years of growing,
Upward, onward, who can tell?
Step by step you've trod together,
Walking bravely, working well.

You have known the joy of having,
You have felt the pangs of loss,
Loving, gaining, having, losing,
First the star and then the cross.

God has given, God has taken—
Blessed forever be His name.
Even in your hours of anguish
You have trusted just the same.

They whom the dear Father loveth,
Oft His chastening hand doth feel,
He has tested, He has tried you.
Bound you as by bands of steel,

Closer—nearer—braver—stronger
Are the ties that link you now.
Life has softened and perfected
Cast a halo o'er your brow,

Scarce a silver thread is mingled
In your hair so brown and soft.
Scarce a wrinkle mars your faces,
Love has smoothed them out so oft—

Oh, how blessed—how thrice blessed
All who heed the Master's call.
Know His voice and do His bidding
With a love that conquers all.

Earth and heaven bound together
By an everlasting joy.
Children here and there to bless you,
Bringing peace without alloy,

You are sure of a sweet welcome,
When the Father calls away
To the land of spirit mansions,
You are building day by day.

We have loved you in your childhood,
Trusted you in early youth,
And to-day we come to crown you
With this everlasting truth:

That each life that reaches outward
To God's children everywhere,
Plants a harvest full of promise,
Reaps a kingdom wondrous fair.

The same power in which you've trusted,
The same God whom you adore,
Has His loving arms about you.
And upholds you evermore.

May dear Carrie's cheerful spirit,
Willing hands and tender heart,
Long remain to help and cheer us,
Making life a very part

Of a patient, sweet, out-living
Of the sorrow, grief and pain,
That the Master sometimes sends us,
Like the blighting and the rain.

A firm arm has stood beside her,
A true heart has helped her bear,
Giving hope and faith and courage
Till the sky again was fair.

And we hail thee, blessed of women,
Cherished wife and mother true;
Drink anew the heavenly nectar,
Laden fresh with memory's dew.

We, your friends, still cling about you,
With your children from afar,
Giving all that hearts can give you,
Golden memories naught can mar.

And in this, your peaceful twilight,
Beautiful in faith and love,
We may hear the heavenly voices
Whispering softly from above.

Life is full of sweet contentment
When our earthly loves are strong,
And our days are full of effort,
And our hearts are full of song.

God still sends his manna daily,
Meets our needs with tender care,
And each day is full of promise,
As each heart is full of prayer.

ESTHER S. WALLACE.

Richmond, Ind., Ninth month 19th, 1906.

BIRTHS.

BARTRAM.—Ninth month 29th, 1906, to Wilmer I. and Anna Smedley Bartram, of Newtown Square, Pa., a son, whose name is Mordecai Thomas Bartram.

HEALD.—At Medford, Mass., Ninth month 14th, 1906, to Howard Taylor and Annie Y. Heald, a son, who is named John Wilson Heald.

MARRIAGES.

BUZBY—CHADWICK.—On Fourth-day, Ninth month 26th, 1906, in Philadelphia, Aaron Austin Buzby, son of the late Nathan Wright and Ida Peirce Buzby, and Jeannette Chadwick, daughter of Charles and Hannah Chadwick, of Clifton Heights, Pa.

ROBINSON—ROBERTS.—In Norristown, Pa., at the home of the bride's parents, Ninth month 25th, 1906, under the care of Gwynedd Monthly Meeting of Friends, William Attwood Robinson and Alice Rachel, daughter of Ellwood and Mary L. Roberts, all of Norristown.

DEATHS.

STRATTON.—Ninth month 20th, 1906, in Philadelphia, Mary L. Stratton, having been for some time a great sufferer. She was glad to go.

WARNER.—Mary Newlin Warner suddenly passed to rest at the Gynecean Hospital, Philadelphia, Pa., on the 14th of Tenth month. She was the wife of George Warner, an elder of Buckingham Monthly Meeting, and a daughter of the late John and Beulah Newlin, of Brandywine Summit. Her father was an elder of Concord Monthly Meeting for many years. Her funeral was held at her husband's home at Lahaska, Pa., and in a large concourse of friends and relatives, several Friends testified to her worth as one who silently ministered and did her work for the Master in the little things of life, that made all who came in contact with her take from her storehouse of faithfulness that which inspired them to go forth in their weakness to be made stronger and better from this living disciple of Jesus.

JANE FINLAY NICHOLSON.

Jane Finlay Nicholson, whose death was published in last week's INTELLIGENCER, was born in Iredell County, N. C., in Second month, 1806, of Quaker parentage. When she was eight years old her parents moved to Warren County, O., where she lived until she came to Indianapolis in 1866. Her mother was from Campbell County, Va., and her father, Isaac Wales, was of Scotch-Irish parentage. She is survived by three daughters, Elizabeth and Mary Nicholson and Martha Nicholson McKay; two granddaughters, Mary L. McKay and Helen McKay Steele; and two great-grandsons, Horace McKay and Theodore Steele.

Jane Nicholson's interest in life and thought was active until within a few weeks of her death. As she sat knitting by her fireside she welcomed with the ardor of the scholar news of the latest scientific developments, and fresh thoughts from the best books always on her table. Her household was a center where questions of human progress and intellectual and spiritual enlightenment found ample discussion. Three great causes—peace, freedom of slaves and rights of woman—found in her a warm supporter.

She had for her intimate friends those who were foremost in the great philanthropic movements in this country in the last century. Her life presented a rare combination of activity

and contemplation. Her serenity always caused her friends to pause and listen to the promptings of the spirit. One friend said of her, "Her life was all of the beatitudes in one."

"She has come back; the clouds and pain are o'er;
The dear freed feet but touched that other shore
To turn to us once more.
Our young, strong angel mother—from the years,
Triumphant life its shining garment clears,
And all its stain of tears and memories forever disappears."

NOTES AND ANNOUNCEMENTS.

The whole of the Ninth month issue of *The British Friend*, when nearly ready to send out, was destroyed by the fire at the printing works, Ashford, on the 14th of the month. Messrs. Headley Brothers have been as prompt as possible in getting the issue reprinted elsewhere, and the readers will sympathize with them in the trouble which has so suddenly come upon them.

There is wide sympathy among Friends with Headley Brothers, of 14 Bishopsgate Street, E. C., and Ashford, in the serious loss they have sustained through the complete demolition of their printing works at Ashford by fire last week. As publishers of *The Friend*, printers and publishers of *One and All*, printers of *The British Friend, Friendly Messenger*, etc., and agents of the Friends' Tract Association, they are brought in touch with Friends in all parts of the country, and the serious inconvenience which such a fire must cause will be generally appreciated. We are glad to know that on all sides they have received marks of the goodwill of Friends in this trying emergency.—*The Friend* (London) of Ninth month 21st.

Our friend William M. Maule, a former Swarthmorean, and now forester to the Philippine forest service, has recently returned from an extended journey in Europe and other parts of the world, during which he has taken opportunity to study forest conditions in India and in Europe.

The return of our friend Joseph Elkinton with his family from their sojourn in Europe (his and his wife's for nearly a year), was welcomed last First-day [the 16th] in Philadelphia.—*The Friend* (Philadelphia).

In Edinburgh J. Lindley Spicer [superintendent of evangelistic work of New York Yearly Meeting (held at Twentieth Street, New York, and at Glens Falls)], attended the evening meeting, of which he says: "A grave Friend welcomed me to a seat by a little table, upon which there was a Bible. We were upon the lower facing seat, about thirty, including some children, passed noiselessly in. The birds sang the opening hymn, while we waited for Him to speak. The spirit of prayer rested upon the stranger. At the close a sobbing amen, from a strong man thrilled our hearts. A message of encouragement was given, then a long silence, living, vital, inspiring. Then another prayed, and voiced the aspirations of our hearts. Four testimonies: An aged woman, and a feeble man, white and wan, but glowing in the warmth of his zeal for God. Silence, then the clasp of hands, and all quickly passed out under the trees; here the Friends lingered and conversed in low tones. The sweet reverence of it all was most impressive. One handsome young man said: "No; I'm not a Friend. I can be nothing else, but I must have a vitalized worship, not a bid for cheap popularity and following, but a message to the souls of men. Such a meeting as we have just closed is my ideal." A Friend from Wales, who lives away from a Friends' meeting, rejoiced in being present. And the regular attendants seemed encouraged. In the evening I went to Devonshire House to Friends' meeting. It was very small; in fact, may be laid down; but the presence of the Spirit was evident as at St. Paul's (visited in the morning)."—*The Friend* (Philadelphia).

Johan Marcussen, a Danish Friend, who lives in Copenhagen, landed in New York city on the 19th instant. He is coming to America on a religious concern endorsed by minute of the Annual Meeting of Friends in Denmark, to visit the Norwegian and Danish Friends scattered throughout the United States. The greater number of these Friends live within the limits of Iowa Yearly Meeting. Our Friend proposes to attend Indiana Yearly Meeting, and then to go on to Iowa to enter upon the work for which he has come. He speaks English with ease, and he has shown to those who know him the spirit of the Master whom he serves.—*The American Friend.*

A proposition is being considered by a judicious committe [of Western Yearly Meeting] to ask the Five Years' Meetin to eliminate associate membership and restore birthright mem bership.

The following is from a local paper, the *Miami Gazette*: "Those in attendance last First-day, Ninth month 9th, at th White Brick Meeting House [Waynesville, O.], were greatl edified as well as much pleased with the fine, logical, scholarl address there delivered by Dr. J. H. Holmes, professor of th History of Religion and Philosophy, at Swarthmore College The large audience listened with profound attention for nearl an hour to the sermon and concluding prayer. It was indee a privilege to have with us a man of trained mind, with broa views, pleasing delivery and love of his fellowmen."

The athletic eligibility rules of Swarthmore College as mad Twelfth month, 1904, and revised in Twelfth month, 1905, b the Faculty Athletic Committee and the Alumni Athleti Advisory Committee and the Undergraduate Athleti Council, have just been issued. Two important change have been made in the rules. One provides that no studen coming from another college or university shall be eligible t play on a Swarthmore team until he has resided one academi year at the college and has attained in the examinations upo an academic year's work the satisfactory standard of scholar ship. This rule is to be applied to a student, though he ha not represented his former college on any athletic team. Th other regulation provides that no student shall represent th college in any athletic contest unless at the time of said con test he shall be in good standing in the class of which he is member. Such a rule makes it necessary for old students t meet the faculty requirements in scholarship and also pro hibits a "special" student from engaging in any inter-colleg iate athletic contest.—*Swarthmorean.*

A glance at American politics from the English Friends point of view is taken in the following from *The British Frien* for Ninth month: "The oration by which William J. Brya opened his electoral campaign in New York on the 30th ult wa not well received in America, and it would seem doubtfu whether he has a chance of election two years hence, if there i a strong candidate on the other side; but to us in Europe th speech is noteworthy and acceptable for its deeply pacific tone He began by saying that the message he had brought from th Old World was a message of peace, and by pointing to th growth of peaceful methods of settling international disputes He suggested that America should take the lead in proposin a treaty with all nations for the submission of disputes to Th Hague or some other impartial tribunal, and that a beginnin should be made with England. England has already show her earnest desire for such a treaty with America."

"Joseph Bevan Braithwaite, Lawyer and Minister of th Gospel," is the title of a booklet issued by the Friends' Trac Association of London. The matter is, for the most part, th testimony of Westminster and Longford Monthly Meetings which was adopted by the late London Yearly Meeting. There are several illustrations.—*The Friend* (Philadelphia).

We are informed that Thomas Davidson, of Fritchley, Eng land, has obtained a certificate for religious service in America —*The Friend* (Philadelphia).

Xavier Koenig, who was the companion of Charles Wagne in his American journey, in writing for his copy of *The Friend* to be addressed to his new residence (90 Avenue de Paris Niort, Deux Sevres, France) writes: "I have been so much interested about all I have seen and heard since I met in America the Friends, and I have studied their religious litera ture, that it seems to me that in my new field, where the cal of the Lord has brought me, I shall work in the spirit of the Friends. The more I know them the more I feel their method is the most appropriate for the present circumstances. If the Friends would understand that and go forward in the faith ful spirit of the Inner Light, I am sure they would be the greatest help to work in the fulfillment of the kingdom."—*The Friend* (Philadelphia).

The following editorial comment in the *Nebraska Friend* on the recent sessions of Iowa Yearly Meeting is interesting: "The yearly meeting just closed marked an epoch in the Friends' Church. The attendance was good. A number of vis-

iting ministers were in attendance, and the messages from them to the people were love. Possibly not so great preaching as is heard some years, but all thoughtful. Churches as well as political parties are liable to go to extremes, but are just as liable to swing back the other way. The tendency this year was quite a decided conservative move. Not the conservativism of death, but the one of ballast. The question of a new yearly meeting in Nebraska was agreed to with no opposition at all. The meeting will be established by the Five Years Meeting, if approved by that body after their meeting in Tenth month, 1907, probably Sixth month, 1907. God is blessing Iowa Yearly Meeting. Let us who are to constitute the proposed new meeting get in living touch with Him so that all may be started with God as the real author."—*American Friend.*

In a private letter to one of the editors, a Western Friend writes the following: "We have just visited the Friends' Boarding Home at Waynesville, O. It is beautiful and so delightfully situated. It is on one corner of the old meeting house grounds, and has a roomy front porch overlooking the town and the beautiful Miami hills across the river to the east."

I was much interested in reading THE INTELLIGENCER'S report of the proceedings of the Ohio Yearly Meeting. It appears that some at the meeting holding more orthodox views than others were disposed to raise the ever-disturbing question of beliefs. Orthodoxy has always been mandatory, which George Fox and his followers did not require. To mind the "Inward Light," obey the dictates of conscience, do justly and live a correct life, were the requirements at that period. The creeds and beliefs enforced by the Church were the contention which George Fox and his followers condemned. And now, it seems to me that we should have no contentions in regard to beliefs. As one Friend is reputed to have said at the Ohio meeting: "We all believe in the divinity of Christ, but in different ways. Some believe as the Friend who has just spoken (Orthodox view); others believe that Jesus was spiritually the Son of God, but, as a man, the son of Joseph and Mary. Every member of the Society of Friends is at liberty to believe Jesus the Son of God by the miraculous conception, or the son of Joseph, filled with the divine spirit." If the Church had been established on this liberal foundation, millions of lives would not have been sacrificed, and, instead of wars and fighting, peace and good will amongst the human race would have prevailed. As evolution is the order of nature, it is but natural that we human beings should progress in knowledge and our minds become more enlightened, and that those in advanced thought should differ from others of the rear guard (if I may so express it) is what may be expected, and diversity of belief should not disturb us, so long as correct conduct through life is observed. E. L.

Baltimore, Md.

Friends of Chester, Pa., will open their First-day School for the winter next First-day, the 7th. Rachel P. Leys is the superintendent.

The regular meeting of the Girard Avenue Friends' Association, the first of the season of 1906-7, will be held Seventh-day, Tenth month 6th, at 8 p.m., in the meeting house at Seventeenth Street and Girard Avenue. All interested are invited to attend.

The Committee on Religious Exercises of Friends' Home for Children, 4011 Aspen Street, will hold their first meeting of the season on First-day, the 7th, at 3 p.m. All interested are invited to be present. ALBEN T. EAVENSON.

Concord First-day School Union will meet at Willistown, Chester County, Pa., 10.30 a.m. Topics for discussion are, "Would conference work on practical subjects be better for our country schools than individual class work?" "Have you trouble in securing suitable teachers?" "Do inexperienced teachers develop satisfactorily?" "From your experience have you any helpful suggestions in this line?" The cars leaving Sixty-third and Market Streets at 9 a.m. and West Chester at 8.45 and 9.15 a.m. will be met by carriages at Penn Hotel.

Haddonfield First-day School Union at Medford, N. J., Tenth month 20th, at 10 a.m. Mary Whitson will speak at afternoon session.

GIRARD AVENUE JUNIOR CONFERENCE.

The Junior Conference Class of Girard Avenue First-day School has sent out to all young people living within the radius of influence of the meeting an invitation to the class and a copy of the following program of its proposed work:

Tenth month 7th, 1906.—Introduction to the Study of the Life of Jesus. Reasons for such a study. Methods of study.

Tenth month 14th.—The Messianic Prophecies.

Tenth month 21st.—The Birth of Jesus. The theologic conceptions that have grown out of it. Dr. George A. Barton, of Bryn Mawr College.

Tenth month 28th.—Reference to the birth and youth of Jesus: Birth, Matt. 1: 18-25; Luke 2: 1-20. Childhood and youth, Matt. 2: 13-23; Luke 2: 21-52; Matt. 13: 45-58; Mark 6: 1-5.

PREPARATION FOR SERVICE.

This year's work on the study of the life of Jesus will be based mainly on Burton and Stevenson's "Harmony of the Gospels," which will be found valuable as a reference book by all who desire to follow the work of the class regularly.

Each month's program will contain a list of the Bible references to the subject of the day, and it is hoped that the members of the Conference will make a point of reading the passages referred to, and thus be prepared to take an active part in the discussion in class, and at the same time get the best results from the winter's work.

TRENTON WEEK-END CONFERENCE.

[To be held at Trenton, N. J., Tenth month 6th and 7th.]

Morning session at 10 o'clock. Introductory remarks by chairman and responses. Paper, "What Does Each Member of the Society of Friends Owe the Meeting?" Cora H. Carver. Discussion under five-minute rule. Answers to questions.

Afternoon session, at 2 o'clock. Paper or address, "The Missionary Spirit; How Developed and Applied," Dr. Jesse H. Holmes. Discussion under five-minute rule.

Evening session, at 7.30 o'clock. Paper, "The Society of Friends Necessary to the Promotion of Friends' Principles," Frank M. Bartram. Address, "Twentieth Century Quakerism," Henry W. Wilbur.

The meeting at Trenton and the neighboring meetings of Fallsington, Crosswicks and Bristol will be attended by visiting Friends on First-day.

THE NEW TERM OF SCHOOL AT ABINGTON.

Abington Friends' School reopened after the summer vacation with a most encouraging outlook. Compared with the same time in the preceding year, the attendance shows an increase of about 35 per cent., the number present during the opening week being more than the greatest number in attendance at any time during the preceding year.

During the vacation, besides making the necessary repairs to the furniture and building, the managers installed a new hotel range in the kitchen and increased the heating plant by putting in twenty-one new radiators, with the necessary connections, so as to insure comfort even in the coldest weather in every part of the building.

The outdoor sports—foot-ball, tennis, basket-ball and croquet—are fully under way, and every afternoon sees much life and pleasure on the fine athletic fields of the school.

The school takes especial pride in its fine course in music, this department, as well as all other departments of the school, having been brought up to a high standard of excellence.

The present senior class numbers eight members, most of whom expect to pursue courses of study after graduation at Abington either at college or at some other higher institution of learning.

The faculty, numbering nine teachers, is a strong one, and the boarding department is conducted with much care as to the physical and moral well-being of the pupils. The faculty for the present year are: Louis B. Ambler, B.S., A.M. (University of Pennsylvania), principal; Rachel S. Martin, M.E. (West Chester State Normal School), principal of Primary Department; Fred. B. Limerick, A.B. (Princeton), Latin, Greek, History; John M. Fry (graduate West Chester Normal School), science, manual training, mathematics; Elizabeth W. Jackson, B.L. (Swarthmore), assistant in Primary and English; May E. Stevenson (graduate School of Industrial Art), drawing, painting, modelling; Urania Matz (Leffson-Hille Conservatory), music; Rachel Robinson, A.B. (Swarthmore), French, German, mathematics; Gertrude Holt (graduate Bard-Avon School of Expression), English, reading, Girls' Gymnasium.

SWARTHMORE COLLEGE NOTES.

The following statement concerning this year's enrollment was recently issued by the Registrar:

"At noon to-day (Ninth month 26th) the enrollment at Swarthmore College had exceeded three hundred—the largest in the history of the college. There has been a decided increase in attendance for the past four years, that of this year showing a gain of about fifty per cent. over the number enrolled in 1901-02. The dormitories are crowded, and there is a waiting list of several students who have taken rooms in the vicinity of the college. The number of new students has reached the record-breaking total of one hundred and twenty-eight, of which sixty-four are girls, and the same number are boys. The first year class, itself, represents as many States as the four classes did two or three years ago. The States represented by the student body are as follows: Pennsylvania, New Jersey, New York, Kentucky, Tennessee, Kansas, Nebraska, Michigan, Delaware, Virginia, Maryland, Ohio, West Virginia, Indiana, Rhode Island, Illinois, North Carolina, Alabama, Florida, Wisconsin, Minnesota, Massachusetts, Connecticut, and the District of Columbia."

For the first time in a number of years Paul M. Pearson, Professor of Public Speaking at Swarthmore, editor of *Talent*, and one of the most popular of speakers among Chautauqua circles, has consented to give a home lecture-recital. Mr. Pearson was sought after this year by the College Lecture Committee for one of the regular numbers of the lecture course. He refused this offer, however, on grounds of general policy, but has since consented to appear in an independent recital for the benefit of the College Debate Board. The evening selected is that of Sixth-day, the 12th of this month, and the subject, "Old Plantation Days." The recital will be given in Parrish Hall, and a large audience is anticipated.

In response to a petition from the student body, a new regulation regarding the college library has been adopted. The library, which was formerly closed in the evenings, will now be open until ten p.m.

Sarah M. Nowell, at her retirement from the college librarianship in Sixth month, rendered the following report:

"At the time of my report in Sixth month, 1905, the library numbered 17,742 volumes. This year 965 volumes have been added, making the total at this date 18,707. I cannot submit this my last report as librarian of the college without a word of grateful remembrance of the years spent in your service, of congratulation upon the prospect of widening usefulness now opening before the library, and of cordial hope for its constant growth and prosperity."

We all look upon the entrance of educators into the field of politics as a most hopeful sign. The two Quaker colleges—Haverford and Swarthmore—are certainly doing their part in the movement. On Sixth-day evening, the 5th, President Sharpless, of Haverford, candidate for the office of State Representative from Delaware County, on the Lincoln Party ticket, will address a political meeting in Swarthmore's Town Hall, at which President Swain, of Swarthmore, will preside.

A. J. P.

FRIENDS' ASSOCIATIONS.

QUAKERTOWN, PA.—After an adjournment of three months the Friends' Association met at the residence of Harry and Mellie Johnson, Ninth month 27th, 1906. The meeting was called to order by the president, Isaac Reeder, and after a moment of silence he read the 2d chapter of Hebrews.

Instead of taking up the usual order of program, a progressive conversation upon Friendly topics was conducted, which proved to be quite successful in bringing out opinions upon such subjects as the following: Do we believe that Quakerism still has a message for the world, and how can the Association show it? Is the study of the New Testament of any practical value to us? Why do we not have music and formal prayer in our meetings for worship? What would make an ideal meeting for worship? etc., etc. One of the members expressed the thought that to him the silence was a prayer. Another thought that prayer was not as much an attitude of body as an attitude of mind. Some one expressed the thought that Quakerism never before had so strong a message for the world, and by being faithful to simplicity we can prove it.

The meeting was not as largely attended as would have been desirable, but we were glad that so much interest was manifested in the new order of exercises. Then adjourned, to meet at the home of Edward Shaw, the third Fifth-day in the Tenth month.

E. F., Cor. Sec.

MANSFIELD, N. J.—The regular meeting of the Mansfield Young Friends' Association was held at the home of I. Biddle Black, Ninth month 22d, 1906. The president being absent, Thomas A. Bunting was chosen to serve for the evening. At roll-call twenty members responded, some with sentiments. On account of the inclemency of the weather, the meeting was small, but very interesting.

The Executive Committee submitted the following report: Poet for evening study, James Russell Lowell; Discipline, Thomas S. Gibbs; biography, Hannah W. Black; current topics Thomas S. Deacon; recitations, Mabelle Taylor and Charlotte B. Deacon; readings, Howard Rogers and Thomas A. Bunting.

Anna S. Bunting opened the literary exercises by giving interesting biography of Milton. Thomas A. Bunting read from Discipline, "Plainness." Anna C. Scott favored us with excellent current topics. "Hymn of Praise by Our First Parents," was the title of a selection read by Mabelle E. Harvey. Abbie Taylor read a poem entitled "Translation." The meeting adjourned to meet Tenth month 27th, at the home of G. Franklin Harvey.

S. A. B., Secretary.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School at 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School at 2.30 p.m.

Frankford, 10.30 a.m.; First-day School at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School at 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—

1811 I Street, Northwest, at 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

10th mo. 6th (7th-day).—Farmington Half-Yearly Meeting, at Farmington, N. Y., at 11 a.m.; ministers and elders, day before, at 2 p.m.

10th mo. 6th (7th-day).—Solebury Monthly Meeting, Bucks County, Pa., centennial anniversary of the building of the meeting house and establishment of the meeting. Further notice later.

10th mo. 6th (7th-day).—Week-end conference at Trenton. See program in another column.

(Continued on page iii.)

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BAKING POWDER
Absolutely Pure
A Cream of Tartar Powder, free from alum or phosphatic acid
HAS NO SUBSTITUTE

CALENDAR OF MEETINGS, ETC.

(Continued from page 628.)

10th mo. 6th (7th-day).—Girard Avenue Friends' Association, regular meeting at 8 p.m., in meeting house at Seventeenth Street and Girard Avenue.

10th mo. 7th (1st-day).—West Philadelphia First-day School, at 9.45 a.m.; meeting, at 11 a.m.

10th mo. 7th (1st-day).—Appointed meeting at Radnor, Montgomery County, Pa., under care of Philadelphia Quarterly Meeting's Visiting Committee, at 3 p.m.

10th mo. 7th (1st-day).—Pendleton, Ind., Young Friends' Association, at the home of Findley and Mary Tomlinson.

10th mo. 7th (1st-day).—At Birmingham Meeting House, Chester County, Pa., at 3 p.m., a circular meeting, under care of a committee of Concord Quarterly Meeting.

10th mo. 7th (1st-day).—Opening meeting of West Nottingham Young Friends' Association for the fall and winter season will be held in Rising Sun, Cecil County, Md., in the afternoon; subject for discussion, "Wealth and Religion."

10th mo. 7th (1st-day).—Meeting of Friends at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m.

10th mo. 7th (1st-day).—Meeting of Friends at White Plain, N. Y., at home of Wm. Moore, 78 Fisher Avenue, at 11 a.m.

10th mo. 7th (1st-day).—New Garden, Pa., Young Friends' Association, at home of Lawrence and Marion C. Thompson.

10th mo. 13th (7th-day).—New York Monthly Meeting, at Schermerhorn Street, Brooklyn, at 2.30 p.m.

10th mo. 14th (1st-day).—Exeter Meeting (Reading, Pa.), attended by the Quarterly Meeting's Visiting Committee, at 11 a.m. The following expect to attend: Sarah Griscom, Mary M. Kaler, John L. Carver, Cora H. Carver, Arthur C. Jackson.

10th mo. 17th (4th-day).—Southern Half-Yearly Meeting, at Camden, Del., at 10 a.m.; ministers and elders, same day, at 9.15 a.m.; public meeting, Fifth-day, at 10 a.m.

Sir Thomas Lipton is too keen a business man to waste money or health on cigars; yet he likes to have his little joke about smoking. Calling one day on a consul on business matters, he was offered a cigar by the official. "No, thank you," said Sir Thomas (then Mr.) Lipton. "Although I am the biggest smoker in England, I never smoke cigars." "What do you smoke?" was the surprised query. "Bacon," was the prompt reply.—*C. E. World.*

If your legislative nominee is not willing to trust the people to act rightly on the liquor question, don't trust him to have a share in making the laws.—*Keystone Citizen.*

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Butterfly-haunted, the great purple asters
Throng, golden-hearted, the edge of the road;
Low to the grass the green boughs of the orchard
Heavily droop with their ruddy-hued load.

Scarlet and orange the bitter-sweet berries
Light the soft gray of the weather-worn rails;
Rose-pink and crimson Virginia creeper
Over the bronze of the blackberry trails.

Sapphire the sky; and the branches, wind lifted,
Show the great clouds that drift snowily by;
Sad and reluctant—thou first of the falling!—
Drops the brown leaf that was quickest to die.

—*Marion Warner Wildman, in Metropolitan.*

It doesn't pay to cry over spilled milk, neither does it pay to spill the milk.—*Dr. S. A. Steele, in Work.*

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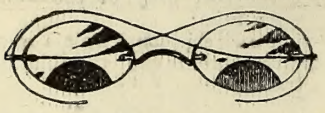
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 13, 1906.

BALTIMORE YEARLY MEETING.

1906

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In compliance with the arrangements made in 1901, Friends who desire accommodations at Park Avenue Meeting-house, are requested to make known their wish to the committee appointed in each monthly meeting, who will forward the names to the proper persons in Baltimore. The committee on entertainment at Park Avenue can receive applications only through the monthly meeting's committee.

This arrangement, securing as it does, an equitable apportionment to each monthly meeting, has been found to give general satisfaction, and it is hoped that Friends will conform as fully as possible to the instructions which have been forwarded.

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One hundred and forty-three guests, including eighteen of the Philanthropic Committee, shared the closing dinner of the year on First-day. This closes Buck Hill's sixth, and most successful season.

The Inn will informally entertain guests for some time. Eight or ten of the cottages were occupied and several families will stay until the first of Eleventh month, unless a hard freeze should come, compelling the Water Company to turn off the supply.

The foliage has just begun to turn, nearly two weeks later than usual.

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CONTENTS OF THIS ISSUE.

Good Words.—XLI. 629
An Intercession (Verse) 629
Illinois Yearly Meeting 629
An Emancipation Proclamation in 1906 632
Educational Courses at Swarthmore.—II. 632
The Small Farm Movement 633
Editorial:
The Next Religious Education Convention 634
Note and Comment 634
Work of the American Purity Alliance 635
Census of Philadelphia Yearly Meeting (Arch Street) 635
The Trenton Conference 636
The Blind Gentian (Verse) 637
Births, Marriages, Deaths 637
Notes and Announcements 637
To Reading Circles and Others 638
Pennsylvania Mothers' Congress ... 638
Opening of Friends' School, Baltimore 639
Swarthmore College Notes 639
George School Notes 639
Friends' Associations 639
Meteorological Summary for Ninth month 640
Calendar of Meetings 640

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Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, TENTH MONTH 13, 1906.

Volume LXIII. Number 41.

GOOD WORDS.—XLI.

The religion of a young man is not a religion of authority nor of tradition, but it still may turn for strength and counsel to Him who is prophet and saviour for millions, who offered the fullest incarnation of the divine nature that the world has seen, and thereby opened the way for you and me.

EDWARD A. PENNOCK.

At Mountain Lake Park.

AN INTERCESSION.

Why they have never known the way before—
Why hundreds stand outside Thy mercy's door—
I know not; but I ask, dear Lord, that Thou
Wouldst lead them now!

Why in the hard and thorny way they press
Unloved, uncomforted, with none to bless,
In living death, I know not; but spare Thou,
And lead them now!

Saviour, be pitiful; their hell is here;
Dull parched sorrow that can shed no tear
Is theirs. Thy need indeed no further loss,—
They bear their cross;

Eternal death to live away from Thee;
Eternal loss apart from Thee to be;
Eternal gain to have in Thee some part—
To know Thou art!

Dawn for us here, thou bright undying day;
So in no dark and sudden-ending way
Life's timorous steps shall falter, but straight on
Where Christ has gone:—

To wake, and know the new life throbbing, find
Doubt and disquietude are left behind,
Eyes opened, ears attuned to heavenly sound,
Is Heaven found.

—*C. C. Fraser Tytler.*

ILLINOIS YEARLY MEETING.

Illinois Yearly Meeting consists of two quarterly and a half-yearly meeting. Blue River Quarterly Meeting is held at Chicago, Ill; at Blue River, Washington County, Ind.; at Benjaminville, Ill., and at Clear Creek, Ill. Monthly meetings are held at the three latter places and an executive meeting at Chicago, and a meeting for worship at Hoopeston, Ill., where the executive meeting has recently been laid down and the members joined at Chicago and Benjaminville respectively. Prairie Grove, Ia., Quarterly Meeting is held at West Liberty twice and at Marietta and Prairie Grove once each year. There are three subordinate meetings, viz., Prairie Grove and Marietta Executive Meetings and Wapsinonoc Monthly Meeting. Nebraska Half-Yearly Meeting consists of Lincoln Executive and Genoa Monthly Meetings. It is held alternately at these two places, at Lincoln in the Fourth month and near Genoa in the Tenth month. Illinois Yearly Meeting is held each year in the large meeting house about two miles from the town of McNabb. The graveyard and old meeting house are situated a short distance west of the new house.

MINISTERS AND ELDERS.

The meeting of ministers and elders met on Seventh-day, Ninth month 15th, at 10 a.m., and again on Fifth-day, at 9 a.m. There were about thirty-five in attendance from the different constituent meetings.

The solemn silence was broken by Edward Coale, who quoted the passage, "If thine eye be single thy whole body will be full of light." He said it is pleasant to meet together from a social standpoint, and to transact our business, but of vastly more importance is the co-operation spiritually, the uplift which we gain for our work as we return to our homes. The life of a meeting depends upon the spirituality of those assembled. A minister may speak, yet not in the life. Those not ministers hardly realize the influence of each one on the ministry. If there is a hungering and thirsting in the meeting, food and drink will be furnished.

Jesse H. Holmes stated that in his recent visits he had noticed a lack of courage, of confidence in the different meetings on the part of their members. Some attend from force of habit and do not carry life with them. This condition means death to the ministry. God teaches His people through others. One person may worship God, but in an assembly of people they can come into the quiet much more easily as the Spirit flows from one to another. As a body we have too long felt that we did not need to teach our ideas to others. How hungry the world is for ideals! It is hungering and thirsting for manhood, for honesty. There is a great series of duties for us as citizens. Having a power over ourselves, as most Friends have, as most Christians have, we owe the world more and should do more work. We have a civilization in which some who work in factories, mills, and in other occupations cannot attain to high ideals. We should work in the unpopular causes and make it easy for men to be good. He urged us to each try to meet the needs for the spoken word in our meetings.

Abel Mills's concern was that all present draw near to the Father, to draw on His treasury and grow rich, for, as we pass these riches on we increase our own wealth. We need a feeling of responsibility. We cannot afford to miss the uplifting that is offered us in our meetings, so we may enjoy every hour of our lives. Each member of our meetings must be

reached by revelation for the meetings to be the most effective. As we go home let us pass on the inspiration here gathered.

Isaac Wierman said: "Let us enter into the closet and pray. Let us bear in mind that we have a duty as Christians, as citizens. In our homes, everywhere, let us keep our hearts pure."

From this period of devotion the meeting turned to the business of the session. All the representatives were present except five. Expressions of appreciation for the presence of Caroline Washburn, of Chappaqua, N. Y., and of Jesse H. Holmes, of Swarthmore, Pa., were responded to by both visitors stating their pleasure in being present. They were invited to take part in the various proceedings of the yearly meeting.

All were thankful that our friends, Elizabeth and Edward Coale, of Benjaminville, were permitted to be with us again. Last year both were detained at their homes by illness, and their absence was keenly felt. We missed their counsel, and their cheering presence and warm hand-clasp.

The reading and answering of the queries called forth discussion from several. The actions of ministers and elders are largely considered by the younger members. We make excuses of weather and of other duties. These excuses are weighed by our children and others. We make our circumstances and can modify them or change them when we have an important duty. Our meetings are uplifting and are very near and dear to us. Elizabeth Coale gave advice to ministers, believing that they can only be obedient to the heavenly Father, and leave the results to His care. Griffith Coale expressed the thought that in philanthropic and spiritual works we do not expect to see immediate results as we see them in other vocations.

FIRST-DAY SCHOOL CONFERENCE.

Seventh-day afternoon the First-day School Conference convened at 3 p.m. in the thirty-second annual session, with Josephine T. Hollingsworth, of West Liberty, Ia., as clerk. She read the twelfth chapter of Romans. Henrietta Hadley, of Chicago, was appointed assistant clerk. Committees to gather the exercises and to answer the epistles were appointed. Encouraging reports were received and read from Blue River and Prairie Grove Conferences, delegates having been appointed from these.

Six little girls sang a hymn, after which Jesse H. Holmes spoke on First-day School work. He said there are three important things to be considered: First, aim, which is character building; second, whom shall we get for teachers? Many can prepare themselves for this work by study. Third, subject or material. What is best and where can it be obtained? Past experience has proved that the Bible furnishes the best material for placing before the child an ideal of life. The Jews had the peculiar genius of feeling God, of seeing Him in everything. A prophet is one who speaks for God. The Bible contains innumerable examples of bravery, patience, meekness, etc.

Griffith E. Coale advised that in our conferences we discuss questions and prepare papers upon subjects relating alone to the First-day School work, and not drift into other topics, good in themselves, but not connected with this subject.

Clarence C. Mills, of Decatur, Ill., said we should use measures to hold our own and gain new recruits. An interested class will be the means of bringing in new members.

On Third-day evening a second session was held. The representatives reported the names of Griffith E. Coale and Cordelia Wilson as clerks for the ensuing year. The Executive Committee reported and a new committee was appointed for three years. The Epistolary Committee produced two epistles, one directed to Ohio Yearly Meeting Conference and the other a general epistle for the remaining Conferences. It was directed that an epistle be sent to the First-day School Associations of all the yearly meetings.

A short program was rendered mainly by the children of the neighborhood. Elizabeth Mills read a very able paper on "How to Raise Boys." A few closing remarks were made by Mary G. Smith and others, after which the Exercise Committee gave a very full report.

FIRST-DAY MEETINGS.

First-day was clear, but very warm. A large number of people gathered from miles around at both the morning and afternoon meetings for worship. The silence was broken by Edward Coale with the thought that there is no mystery in the religion of Jesus Christ. Many with pure hearts, searchers after truth, are to be found around us. He spoke of the strong faith of the disciples, and said that Jesus' promise of the Comforter and of increased power was meant for us of to-day as well as for the disciples.

Jesse H. Holmes said Christianity met with a backset in the fourth century when it became popular, when it had spread enough to become the national religion of the Roman Empire. It changed from the simple religion as taught by Jesus. They substituted doctrines and creeds for principles. Thus Christianity in turn bowed down to the powers of evil, and it has never regained its original simplicity. All we have to do to prove Christianity as Jesus taught it is to try brotherly kindness and love. A person having these qualities is valued higher in a community than are others. Our national life has not attained very high, nor will it, as long as the tendency is as strong as it is to get the most for the least, so long as the cotton mills and coal mines grind up little children and we encourage such things. If our going to meeting has not helped us to help others it has not accomplished its aim. Out of the little things by many grow great things. Dear Friends, let us re-make the times of the past by works which will count. Let us set about making of this great nation of ours an ideal Christian continent.

At the 3 o'clock meeting Edward Coale, Jesse H. Holmes and Abel Mills each spoke at some length. Mary N. Overman, of Blue River, also spoke.

In the evening there was a short meeting for the children. Jesse H. Holmes talked on bravery. He

said the most valuable things, which we possess, are our bodies. We cannot damage these without their always remaining damaged. He emphasized the fact that we cannot use tobacco or drink intoxicants nor swear or do a lot of other things without permanent injury. This is especially true of us while children. It is stupid to damage our bodies when each of us can only have the one and must live in it always no matter what its condition. We are stupid to form bad habits and risk having to always carry them. After a few remarks by Jane Washburn and others the session closed.

THE BUSINESS SESSIONS.

The representative committee met on Second and Fourth-day mornings.

The first business session of the Yearly Meeting opened on Second-day, at 10 A. M., with the clerks, Dr. Clarence C. Mills, of Decatur, Ill. and Florence A. Given, of McNabb, Ill., both present. For the first fifteen minutes a memorial meeting was held in memory of those deceased during the past year. Testimonies of their worth were given by Edward Coale, Martha Wilson, Griffith E. Coale, Hamtonetta Burgess and others.

Of the representatives, 13 were present. For the absence of three verbal excuses were given, and written excuses were read for three others. The presence of the visiting Friends, Caroline Washburn and her daughter Jane, and Jesse H. Holmes, was recognized.

The nominating committee for the purpose of choosing all of the standing committees and any others which might be referred to them was appointed by the meeting. The committee appointed last year handed in names for the exercise and epistolary committees.

Words of appreciation were expressed on the reading of the epistle from Indiana Yearly Meeting, because it contained so much concerning the business proceedings instead of just sermonizing as the epistles are too apt to do. Ohio Yearly Meeting's epistle mentioned the absence of Joseph S. Hartley, also the inspiration gathered from the presence of visiting Friends. Mary G. Smith said that she felt a nearness and an especial interest in these two meetings and thought that a feeling of fellowship flowed through both epistles.

Jesse H. Holmes said that the matter of unity as related to our business is of vital inportance, emphasizing his remarks by an example in his home meeting. Relating to the subject of smoking at Swarthmore College—he said that the method of prohibition had been tried for half a century and had failed. Most of those students interested are of a mature age or approaching it. The average age of the freshman class is 18 or 19 years. The authorities do not believe in or approve of smoking any more than they ever have, and much thought was given to the subject before any change was made. There has not been sufficient time yet for the trial of the new plan to tell whether it is any improvement over the old one or not. But "we ask for charity in the matter. Ask your friends for charity, for confidence, for patience until a reasonable time has been allowed."

The reading of the epistle from Philadelphia Yearly Meeting called forth the remarks that it contained much more than it said. Jesse H. Holmes spoke of the adaptability of Friends as schoolteachers, and urged the younger members to choose this vocation.

As other duties prevented our Swarthmore Friend from remaining longer than a portion of Second-day afternoon, at the opening of this session he addressed the meeting, giving a synopsis of the rise and workings of the Committee for the Advancement of Friends' Principles.

Other epistles were read. Genesee advised a closer reliance upon God. New York spoke of united work with another branch of Friends. Expressions of approval of this action were given, and Mary Coale thought that it is the workings of the Father's spirit in our midst. Other matters of business were disposed of during the day.

After the devotional meeting on Third-day morning the reading and answering of the queries was taken up. These called forth considerable discussion.

It was asked why there is a deficiency in the attendance at our meetings. Our attitude should be rather "come up" than "go up." How many say as we enter the meeting house? "I will give what I can?" At Benjaminville on one First-day they held a meeting to discuss the needs of that particular meeting instead of the usual meeting for worship. This was a lively meeting and more were in attendance than usual. We do what ever we are paid for doing. We come to Yearly Meeting with the thought that we will receive pay for coming. Demoralizing tendences was discussed at some length. To test whether amusements are elevating or not we must consider the after effect. Anything which causes a man to neglect his family or family interests is demoralizing, said Henry Atherton. Elizabeth Coale quoted—

> "To thine own self be true;
> And it must needs follow,
> As the night the day,
> Thou canst not then be false to any man."

Clarence C. Mills advised the young to get together and discuss weighty matters, as the good in each is thus brought out. We sometimes fail to recognize how much we can do.

Dr. Overman, of Blue River, referred to the incident of the people gathering at the holy sepulchre as spoken of on First-day. He asked if we are holding forth our candle to the flame, and when it is lighted passing our lights on to others.

Mary Coale spoke of the wonderful love of our Heavenly Father. We can come to him at any time, at all times, and we gain strength, and are helped indeed.

The statistical report showed but little change from last year in the number of our members. We were urged to try to gain new members.

The Friends' Papers committee reported $39.85 expended. An appropriation of $50 was made for their use next year. This committee, members of

whom reside in each locality, is for the purpose of seeing that the members who for various reasons do not subscribe for the FRIENDS' INTELLIGENCER receive it.

A warm and cordial response had been received in reply to Illinois Yearly Meeting's greeting to London Yearly Meeting at the time of our Yearly Meeting last year. Heartfelt remarks were made upon the subject.

At the meeting for worship on Fourth-day morning, Isaac Wierman offered prayer, and Edward Coale, Joshua Pusey, Caroline Washburn, Mary G. Smith, Mary N. Overman and Abel Mills spoke. Edward Coale voiced the thought in prayer that the Father had been present with us and desired that we might continue to dwell in his presence and ascribe unto him all honor and praise.

At 1 P. M. the annual Social Purity Meeting was held with Mary G. Smith and Martha Wilson at the desk. After the reading of last year's minutes questions were asked which called forth a lively discussion for an hour.

Fourth-day afternoon the report of the Philanthropic committee was read. It showed active work done in all of the varied lines. It was mainly individually done, but extended over a wide area in many states, as in this way many of our isolated members can work to advantage.

A committee to act in conjunction with the General Committee on the Advancement of Friends' Principles was appointed. It consisted of two members from each Monthly and Executive Meeting.

Fifth-day morning after the devotional meeting the report of the isolated visiting and literature committee was read. They reported considerable correspondence and some visiting. It was thought that this is an important committee.

At a previous session the subject of providing a rest-room and making other changes in the unused end of the meeting house was discussed. At this time a committee was appointed to take charge of the proposition.

At last Yearly Meeting a committee was appointed to consider the advisability of any change in the present form of reading and answering the queries. After careful consideration of the reports from the members in the different meetings the committee advised that the following change be made: Recommend that the queries be read and commented on in the Quarterly and Half Yearly Meetings, and their subordinate meetings where directed by the Discipline, but in the meetings preceding the Yearly Meeting the queries be read and answered as usual.

The committee was continued and the report adopted by the Yearly Meeting. Each member of the committee is to report to the chairman next year.

It was decided to invite the Central Committee of the General Conference to meet at Clear Creek, at the time of Illinois Yearly Meeting in 1907.

The afternoon session was devoted mainly to the reports of the epistolary and exercise committees, and the closing remarks.

Bethany, Neb. HAMTONETTA BURGESS.

AN EMANCIPATION PROCLAMATION IN 1906.

The act of King Lewanika of Barotseland in liberating the slaves in his kingdom, is a noble deed, in view of its voluntary character. Major Coryndon, the Administrator of Barotseland, who is now in England, describes the scene when the liberation took place as a most imposing function, the King being surrounded by the chief Government officials, the white men of the neighborhood, and about 3,000 natives. In that assemblage the liberating decree was read out, the result being the freeing of between 25,000 and 30,000 slaves. Lewanika raises a determined barrier against guns, ammunition, and liquor, this attitude making for the further progress of his country.—*The Friend* (London).

EDUCATIONAL COURSES AT SWARTHMORE.—II.

In the second lecture of the course on "Educational Methods" Professor Rawson took up the subject of individual and general notions where we had dropped it last week. The value of general notions, he said, is four-fold. In the first place they suggest laws and give us a broad outlook. Suppose that I take a ride in the country and notice in a plain pasture-field a rock of peculiar stratification jutting above the surface of the ground. If this is my first experience with stratified rocks, I have a *particular* notion. However, as my experience widens, and I observe other similar phenomena, I gradually begin to classify my knowledge until I have formed laws governing all the principles of stratification, and, finally, of the theory of evolution. Thus my general notion gives me a broad outlook.

In the second place, the acquisition of general notions is essential to the first rudiments of speech and connected thought. We could not speak from individual notions. Every part of speech—every noun, adjective, verb or adverb—expresses a general notion.

The third point which Professor Rawson brought out was that general notions involve a classification of our knowledge; and finally, they are a means of acquiring new knowledge. The last point is most essential. We formulate future laws on observations from past experience. For instance, when Congress issued the Continental money during the Revolution, they had no general notion of the effect of such a policy. It was an experiment—a poor one, as it turned out—and the currency became worthless. Similar conditions resulted from such a policy during the Civil war, and from these particular experiences we generalize into our present theories regarding the danger of floating a large unsecured currency. Again, general laws often lead us to the discovery of specific instances. The planet Neptune was found, mathematically, by a study of the movements of other bodies and of the laws of gravitation, before it was really observed by the telescope.

The study of individual and general notions may

seem rather elemental to us of adult mind, yet it is a study of just the conditions and changes through which the juvenile mind, which the teacher deals with, is passing. We ourselves are tied up in general notions. If, however, someone were to commence to talk to us about an ampibolous diplojaba, we would be entirely at sea. We would have to commence on the formation of a new general notion and would find ourselves in the position of the child, to whom everything is new and unclassified. The passing from the field of particular to that of general notions is one of the first steps in the child's education.

Professor Rawson began the second hour lecture on "School Management," with a general outline of the scope of the course, consisting of a number of heads and sub-heads, under which the subject will be considered. For the benefit of those interested in following the course, it may be well to print here that outline as it was given to us:

I. The aim of the teacher.
II. Limitations, including
  (a) Health.
  (b) Character.
  (c) Economy and effectiveness of work.
III. Conditions—
  (a) Order.
  (b) Respect.
  (c) Interest.
  (d) Physical conditions.
IV. Material—that is, the child himself, from the physical, sociological, and psychological points of view.
V. Means, including
  (a) Equipments.
  (b) Apparatus.
  (c) Organization.
VI. The operator—that is, the teacher, in his relation to the pupils, other teachers, and pupils' parents.
VII. Method—which is taken up as a separate course of study in the first hour period.

This outline serves as a logical division of the work, but the subjects are not to be taken up necessarily in the order here presented.

We consider first number IV. The material, or the child himself. Under this head there is no more important subject to be considered than the general one of fatigue. When is a child fatigued? How tired should he be allowed to get? What effect does fatigue have upon his conduct? Is it better for a student to "keep going" at examination times, or to take frequent intervals of rest? All these are questions of vital importance to the child's welfare.

It is often said that a tired body, physically, should be rested by resorting to some mental occupation. This is a rather questionable theory, for physical fatigue undoubtedly affects the brain, as the nervous center, to as great a degree as it does the muscles, indeed, recent experiments tend to show that the muscles, themselves, do not really "get tired" as we are accustomed to use the term.

Thus, a child's state of fatigue must be carefully studied. Many acts of disorder and inattention arise from causes of this nature, and the matter must be dealt with rather as a scientific problem, than as a case of willful misconduct on the part of the child. In this connection, the teacher must take especial pains in arranging the day's programme so as to produce the best results. Most students prefer to have their more difficult lessons taken up early in the day, although there are some who cannot do their best work until they have gotten "warmed up" to it, as it were. It is a problem for the teacher to decide after careful study of each child's nature.

From what has been said so far it may be thought that Professor Rawson thinks fatigue is something to be entirely avoided. This is not the case. He believes that it is most healthy for us sometimes to work ourselves entirely out, just as the athlete runs until his strength is completely exhausted. Fatigue of this sort will not be permanently injurious if there is a succeeding period of rest in which we are entirely refreshed and restored to our former state. It is all right to be thoroughly tired in the evening if we are fully refreshed in the morning, but if the fatigue lasts over the period of rest, then the danger arises, and the problem becomes a serious one. "We may become fatigued, but not over fatigued."

A. J. P.

THE SMALL FARM MOVEMENT.

[From the *Friend* (London).]

The use of Crown Lands for the purpose of an experiment in Small Holdings is an enterprise which deserves success. At Burwell in Cambridgeshire, the Crown farm of 1000 acres has been leased to C. D. Rose, M. P., under whose supervision it will be divided up into a number of small holdings. It is said to be the first occasion on which a big block of land, including good and bad, has been put into the hands of small holders to be made the best of as a whole. The size of the individual holdings does not yet appear, and opinions differ as to whether it will be possible to succeed with a smaller holding than one of thirty or forty acres. But the important point is that an opportunity is hereby afforded for attracting a larger number to the land, for the sense of possession is a powerful stimulus. Not that the land will belong to the small farmer, but the crops thereon will be his, and the work he puts into the ground will bring its own return to him. It is reported that a number of agricultural laborers who have saved a little money have applied for holdings, and these are just the sort of men, with the needful experience, who will succeed if success is possible. It is not unlikely that co-operation among the small holders for the sale of their produce would prove more profitable and tend to the better success of the experiment than if they acted separately. For the time there seems to be the danger of hardship to the men who have been employed on the farm, and steps should certainly be taken to ensure that these families do not permanently suffer as the outcome of an effort intended for the benefit of their class.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, ELIZABETH POWELL BOND,
R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 13, 1906.

THE NEXT RELIGIOUS EDUCATION CONVENTION.

Though the Religious Education Association has held no general convention since the one in Boston, in 1905, yet the movement inaugurated in 1903 has been all the while making steady progress. Last winter, instead of holding a great convention, as had been done in 1903 in Chicago, in 1904 in Philadelphia, and in 1905 in Boston, a conference of the Council and officers was held in Cleveland. At this conference the field was gone over, and progress that had been made was noted, and plans were laid for keeping up and extending the work in the different departments the ensuing year. No volume of proceedings, of course, was published; but instead a bi-monthly journal, *Religious Education*, was started, and has been issued regularly since. In this the papers presented at Cleveland have been published, other articles and studies have been printed, and the co-workers in the movement have been kept informed of the work of the central office and of one another. The fourth number, that for Tenth month, 1906, has just appeared. Besides editorials on "The Service of the Association" and on the next general convention, it has articles on "Quiet-Hour Studies," "The Model Sunday School at Columbia University," "Religious and Moral Education in Japan, and in Turkey," "Moral Instruction in the Public Schools," "The Psychological Basis of Religious Nurture."

Of the Department of Universities and Colleges our friend, Joseph Swain, of Swarthmore College, is chairman, the recording secretary being Caroline M. Hazzard, president of Wellesley, and the executive secretary, William Oxley Thompson, president of the Ohio State University. This department is sending out a series of questions to ascertain the general conditions and the progress being made in religious and moral education in the universities and colleges of the United States. The results of this investigation will be presented in a paper at the coming convention.

The results of the movement thus far are to be looked for not so much in things the Association has done as in the things that have been done by the host of workers in all the fields of moral and religious education, who have been inspired and helped by association with each other in their common interest. The Association is not a bureau of experts, who are to do the work while we look on; it is "an association of interested persons for the purposes of promotion, education and inspiration." "The most valuable results are probably the indirect ones, such, for example, as the phenomenal extension of teacher training classes; the growth of Bible study by women's clubs and kindred organizations; . . . the increase in number and improvement in quality of courses of study offered by the Sunday Schools; the widespread and deepening public interest and appreciation of the importance of religious education, as seen in pulpit and platform utterances, in the daily newspapers, in religious and secular journals, in many books on the different phases of religious education, books bearing such names as Harper, Coe, Hall, King, Pease, Haslitt, and many other members of the Association." The Association has, besides, done much definite work. It has published and circulated about 8,000 copies of the three great volumes, which are recognized as containing the most important contributions to the literature of the subject of the past five years. It has also continued the issuance of similarly valuable literature in the Association's journal, *Religious Education* (issued from 153 Lasalle Street, Chicago, for $1.50 per annum.)

Preparations are now being made for the next general convention, which is to be held in Rochester, N. Y., the first week in Second month. The general theme for the convention will be "The Materials of Religious Education." One session will be devoted to the Biblical materials. Another will take up the "non-religious" aids, such as physical training, "Ethical Results of Scientific Study," "Religious Element in English Literature," "Education of the Street," "Amusements and Recreations." Another session will be devoted to "Education through Church Activity"; another to "Materials of Religious Education in the Life of the Nation."

The coming election in Pennsylvania is important, not so much because of the contest for the governorship, as because members of the Legislature are to be elected who will have to decide many important issues. The administration of the affairs of a State have very little connection with national issues, and legislators ought not to be elected merely for partisan reasons. The voter should take into consideration whether the candidate for whom he proposes to vote is a man of good common sense and strict personal integrity; whether he will be guided by the best interests of the country, and not by the interests of the corporations, in voting for United States Senator; whether he will support a local option bill giving the people of any neighborhood the right to deal with the saloon question in that neighborhood. It is not to be expected nor desired that all honest voters will come to the same conclusions concerning canridates; the essential thing is that every voter shall try to find out what will be for the best interests of the State, and then cast his vote in accordance with his honest convictions.

FRIENDS' GENERAL CONFERENCE.

(Continued from last week, page 64 of the Supplement.)

Jesse H. Holmes, Swarthmore, Pa.: We are members one of another and we cannot escape the questions of relationship. When I turn on the gas I help bribe the councilman that sells the gas; when I ride on street-cars I pay into the pockets of the corporation that with which they may corrupt the legislature. We are members of the inquity of our people, as we share in the virtues of our people. We cannot escape our measure of the stain that has been shown us. These young people have set a new note into our consciences, which is more uplifting than we have yet heard. We can refuse to rest in the ignorance that clouds most of us, perhaps all of us, as to the situation. We can be brave enough to recognize that these iniquities grow out of organized society as we have allowed it to be organized. We must recognize that some very fundamental change in the social organism is necessary when the social organism rests, as it does, on the souls and bodies of living men and women and children.

I do not feel that I have a panacea to offer; but I believe that it is our place to study the panaceas that are offered, no matter how unpopular they may be; no matter how they may seem to strike our personal interests. I say I have no panacea to offer. The feeling that rests with me after hearing the discussion this morning, is the feeling voiced by the melancholy Dane when he said: "In the midst of the difficulties that beset me, I will go pray."

John L. Thomas, Pendleton, Ind.: After we have elected these men and placed them in position, let us endeavor to hold up their hands, not criticise them too severely; but when they do acts that are worthy of our appreciation let us show that we do appreciate, not only our primary officers but all.

I wish I had with me a letter from our governor of Indiana with regard to what our monthly meeting saw proper to say, commending him in his late efforts to suppress gambling at French Lick, Hammond and other places. In that he showed that he highly appreciated what Friends are doing. If there is any body of Christians that have a right to watch our officials and hold up their hands, it is the Society of Friends. They appreciate our efforts; and it is our duty to show that we are public-spirited enough to take an interest in the events of life and commend noble actions.

Isaac Wilson, Bloomfield, Ontario: I congratulate ourselves in that we are so free from the fear that has heretofore fettered us and chained our convictions. We can all remember when the people have shrunk from the idea of any reference to political affairs, in anything like this assembly. I believe we have not been good Samaritans; we have been passing by on the other side; we have laid our clerical cloaks around us for fear of being polluted and stooping and mingling with the needs and the necessity and the suffering of the age in which we have lived. We have been afraid of associating with political affairs. The religions of to-day are too often locked up in some professional and denominational peculiarity; but when that religion comes to be crystallized into human action, when it fits into the present-day belongings of the world's needs—it will become Christianity then, and will not be locked up. There is as much difference between religion and Christianity as there is between the church and Christianity. I think it is among the impossibilities to lock up Christianity; because Christianity unfolds itself and overflows and manifests itself when it is the real genuine thing.

Mary R. Livezey, Norristown, Pa.: I also feel to express my great appreciation of the words of our friend Joel Borton in regard to giving women the right to help do away with these great evils that we have heard so much of this morning, and I feel, while I am on my feet, just to say that if any feel that they have no field in which to labor, I would ask them to go to the House of Detention in their city or borough, and see if they cannot find something to do there. It has been a great concern upon my mind for some time back that the boys and girls who are sent to the House of Detention are kept comparatively in idleness. We furnish them with a great deal of good solid literature, but we know that they would not be there if their minds were such that they could read the literature which we give them. I have felt very gravely the necessity of giving them something else to do. You know what is said of the idle brain; and the boys and girls sit there hour after hour in many localities and just have nothing to do but think of something that is probably not very good.

Elizabeth Lloyd, Lansdowne, Pa.: Two opinions have been expressed here this morning in regard to owning stock, and the duties of stockholders. One of these is, that good Christians should not own any stock in immoral corporations. The other thought was that the corporations will continue to be immoral if no good people own stock in them. This is a question that individuals will have to settle with their own consciences; but every one who feels it right to be a stockholder of a corporation has a duty similar to that which rests upon every citizen of the Government. When the Government does wrong, the citizen should in some way, let this disapproval be known. When a corporation does wrong, every stockholder of that corporation ought to let its managers know that he disapproves of the wrong doing; and then the corporations will begin to have consciences.

EIGHTH SESSION, 3 P. M.

Third-day, Ninth Month 4th.

O. Edward Janney, Chairman.

THE BUSINESS SESSION OF THE GENERAL CONFERENCE

The Chairman: It is understood that at the meeting this afternoon the Report of the Central Committee will be presented to the General Conference. The Report of the Central Committee will consist in the reports of the sub-committees: First-day School, Educational, Philanthropic, and the Committee for

the Advancement of Friends' Principles. Before we take up those reports which have been prepared in a condensed form especially for this meeting, we will hear the report of the Nominating Committee of the Central Committee appointing the officers and the different sub-committees. The Secretary will read this.

The Central Committee of Friends' General Conference, as appointed from the yearly meetings and the General Conference of Friends' Associations to serve for the ensuing two years, is as follows:

Philadelphia Yearly Meeting.—Louis B. Ambler, Emily Atkinson, James H. Atkinson, J. Eugene Baker, Joel Borton, Arthur M. Dewees, Sarah B. Flitcraft, Matilda Garrigues, Susanna M. Gaskill, Jesse H. Holmes, Caroline S. Jackson, Dr. Joshua D. Janney, Susan W. Janney, Charles F. Jenkins, Mary H. Kirby, Lucy Biddle Lewis, Mary R. Livezey, Elizabeth Lloyd, Mary McAllister, Rebecca B. Nicholson, Charles Palmer, Ellen Pyle, Mary W. Pyle, Ellwood Roberts, Laura Barber Shinn, J. Russell Smith, Elizabeth B. Spencer, R. Barclay Spicer, Mary Travilla, J. Bernard Walton, Edmund Webster, Mary H. Whitson, Samuel Wickersham, Edmund R. Willits, Rebecca Wistar, Willis G. Worstall, Herbert P. Worth.

Baltimore Yearly Meeting.—Pauline W. Holme, Annie W. Janney, Dr. O. Edward Janney, Reuben P. Kester, Elizabeth M. Koser, Eli M. Lamb, Sarah T. Miller, Elizabeth B. Passmore, Eliza F. Rawson, Thomas W. Sidwell, Alban G. Thomas, Catherine D. Thomas, Alberta Wilson, Edward C. Wilson.

New York Yearly Meeting.—Mary W. Albertson, Luella M. Burdsall, William W. Cocks, Louise E. Haviland, Harry A. Hawkins, John William Hutchinson, Anna M. Jackson, Amy J. Miller, Edward B. Rawson, Percy Russell, Elizabeth Stover, Charles F. Underhill, Henry W. Wilbur, Amy Willets.

Indiana Yearly Meeting.—Allen Boram, Laura Boram, Warren C. Gregg, William Griest, Eliza W. Morris, Margaret K. Shoemaker, John L. Thomas, Martha J. Warner, Albert C. Wood.

Illinois Yearly Meeting.—Charles Brooks, Katherine Burgess Carr, Edward Coale, Griffith Coale, Henrietta Hadley, Theodore P. Marsh, L. Emma Wilson.

Genesee Yearly Meeting.—William G. Brown, Isaac Wilson, Edgar M. Zavitz, Samuel P. Zavitz.

Ohio Yearly Meeting.—Lorin H. Bailey, Horace Clark, Esther J. Fox, Leona M. Whinery.

Young Friends' Associations.—Bertha L. Broomell, Samuel P. Brown, Arabella Carter, William C. Coles, Henry M. Haviland, Frances M. Robinson, Anna B. Sheppard, Anna B. Walker, Emma Waln, Robert K. Wood.

The officers of the Central Committee appointed to serve for the ensuing two years are:

Chairman, Dr. O. Edward Janney; secretary, Bertha L. Broomell; treasurer, Harry A. Hawkins. These are also officers of the General Conference.

(For list of members of the Central Committee as assigned to sub-committees see appendix.)

The Chairman: We will now have the report of the Committee on First-day Schools, Herbert P. Worth, Chairman.

REPORT OF THE FIRST-DAY SCHOOL COMMITTEE.

To the Central Committee:

The Committee on First-day School Interests, appointed by the Central Committee at Toronto, Canada, in 1904, organized in the usual form and has held five meetings, two at Toronto, two at Fall Creek Meeting House, Indiana, and one at Mountain Lake Park, Md. Finding its field of active service, as heretofore, chiefly in supplying lesson helps for use in school work it has sought to inform itself as to the needs and conditions existing in the various schools and to provide, as fully as possible for these requirements.

In accordance with the proposition approved by the Central Committee and by the General Conference, the adoption of a general plan of graded or progressive study in the arrangement of school work has been recommended and efforts made, as opportunity presented, to explain the character and advantage of such a course, while the lesson helps issued have been prepared with a special care to their being serviceable in graded work.

The publication of two new series of lessons was commenced with the first of the year 1905, one a set of Ethical Lessons, based on the teachings of the Prophets and of Jesus, and designed especially for classes at the age of 16 and 17 years; and one a set of Bible History Studies, including both Old and New Testament and prepared for use in classes at the age of 12 and 13 years. These two series of lessons will be completed with the present year, each having been planned to require two years in publication. During 1906 the average issue each quarter of the Ethical Lessons has been 5,233, and of the History Lessons 2,750. The series of Adult Lessons, whose publication had continued during several years, was completed at the end of 1905, and no lessons have since been issued directly in their stead. The Ethical Lessons have been recommended to and found satisfactory by a large number of adult classes not otherwise provided with material. Primary lessons continue to be issued in the "Scattered Seeds," and during the present year are being prepared with a view to adapting them especially to use with very young children. At the suggestion of the committee, The Friends' Intelligencer is preparing and publishing regularly a series of lessons intended for advanced classes desiring to pursue a study of the Bible as literature. In addition to these, the Graded Course Outline, with which all schools have been supplied, contains a working outline for class use in the study of the organization, testimonies and history of Friends, and also a full syllabus of a course of study in Local Philanthropy. Thus a diversified supply of material suitable for use by various ages has been and is being provided. Schools have been advised that it is the purpose of the committee to furnish, not lesson leaves of transient value only, but rather to provide material which should be preserved as text-books for service in successive classes to whose needs they may be adapted.

Reports have been received from the First-day School Associations of the several yearly meetings, and a brief summary thereof is herewith submitted. While they record practically stationary numbers of schools and pupils, and therefore suggest the need of increasingly energetic and faithful effort, they indicate that organization is being well maintained and give evidence of earnest and conscientious endeavor that cannot be without fruits.

By direction of the First-day School Committee.

Herbert P. Worth,
Chairman.
Anna B. Walker,
Secretary for the Day.

SUMMARY OF REPORTS FROM FIRST-DAY SCHOOL ASSOCIATIONS.

Statistical statements have been received from the First-day School organizations of the several yearly meetings, which, in some cases have been accompanied by brief general reports but these are too meager to admit of any comprehensive summary of existing conditions. The complete list of schools remains almost unchanged from that of two years ago and the increases and decreases in enrollment and attendance are in most cases small. The largest of the several associations states that the reports from its subordinate unions and isolated schools indicate much life and a feeling of encouragement while another says: "Nearly all our meetings are supporting First-day Schools, the attendance has been satisfactory and the result in work is gratifying," and a third reports that the average attendance in most of the schools shows an encouraging amount of interest. In none of the reports received is there an expression of discouragement, although one comments especially on the great need of earnest workers who will give a portion of their time to conducting classes, declaring that at most of their schools there is no difficulty in securing the attendance of children, but that teachers and leaders are scarce.

On the subject of lesson helps it appears that, with very few exceptions, in all schools reported, the lesson leaves provided by the First-day School Committee are used by one or more classes while in many cases helps from other sources are also called into service. An increasing desire for Bible study is mentioned, and frequent comments are made upon the greater demand for books of reference to aid in class work, in which fact Baltimore quite reasonably finds evidence that teachers are putting a higher estimate upon the importance of the work. The abandoning of teachers' meetings is referred to with regret by one report, and very general expression is given to the stimulating and beneficial influences of the various unions, conferences and kindred gatherings in the interest of First-day School work, held within the limits of the several yearly meetings.

By direction of the First-day School Committee,

Herbert P. Worth,
Chairman.
Anna B. Walker,
Secretary for the Day.

The Chairman: This report is now before the conference for any remarks, or comment.

Lucy Biddle Lewis, Lansdowne, Pa.: In our First-day School we have to contend with the question of where we shall get enough competent teachers, and I was interested in noting that this seems to be the cry in all the schools.

Elizabeth Stover, New York: I hope it will be remembered that the lesson leaves are in shape to be used as text books for those classes desiring to pursue consecutive courses of study.

Charles Palmer, Chester, Pa.: These lesson leaves should be preserved by the schools. In our school one of the classes is using a lesson satisfactorily that was printed ten or twelve years ago. I think many of the leaves that are out of print might profitably be reprinted.

Cora H. Carver, Philadelphia: Everywhere as I go among First-day Schools the cry is, we have not enough teachers; and in more than one school the teachers are heard to remark: "O, if we could only have normal teachers come around and visit us; if we could only have some system by which we could be visited by teachers successful in various classes, who could give us hints and suggestions and could carry plans from school to school."

Mary McAllister, Darby Pa.: I, too, have wondered how it is that after our First-day schools running for thirty and thirty-five and even more years, we still hear the cry coming up from various schools that they lack workers. It seems to me that is a point of our work toward which we might very profitably turn our attention in our various schools.

Caroline J. Worth, West Chester Pa.: In looking forward to the work this fall we had one teacher who has been a teacher in our primary class who said if we hadn't asked her to return to her class she thought she would have been there on the morning of the opening to see if she was needed—and another young person who was a scholar in our school, and has not been connected with it for years, said that she felt this fall she must do work in the First-day School, and offered her services as a teacher.

William M. Jackson, New York: I think that probably one cause for a lack of teachers is that we are seeking in recent times too much for what we call trained teachers. It is desirable that every person who attempts to teach should have the faculty of imparting—at least the faculty of so presenting the subject for consideration that it will be interesting to those that form the class. But teaching First-day School is not paralleled entirely by the work of the teacher in the day school. The important element in the character of the teacher of the First-day School; is that trait which is in the person who loves children, whether that person be a trained teacher or not.

Teaching in the First-day School is peculiar. Whoever has a loving desire to develop the best in the children has very little herself to say, has very little herself to teach: her main duty, her main purpose, is to develop the thoughts of the children themselves. And my experience in teaching First-day Schools (and that has always been with adults) is that with adults also the important thing is to develop the real sincere thoughts of the members of the class themselves. The less the teacher has to do in the work the better prepared the teacher is for eliciting the real sincere candid thoughts of the members of his class, expressed in informal language; not in Scripture language, not in the Friendly expression. Go to a class in the First-day School, an adult class; take any topic for consideration—passage in Scripture, some subject in some particular chapter of Scripture—ask the members of the class one by one to express an opinion upon it. In nine cases out of ten they will do it in the same language that is very familiar to you. You have heard it expressed from Holy Writ, in some sermon; you have heard it expressed in some Scriptural language elsewhere. It is in words that have a familiar meaning to each individual. You cannot tell exactly what he means by his statement of his understanding of the subject under consideration. Ask him to change his wording entirely, leaving out all Scriptural forms of expression, all commonplace and put it in his own language—tell what he feels himself about it; and you will find that you may have in your class an agnostic, a spiritualist, a Christian Scientist, a Friend—members of all the various sects (and I like to have various denominations in my class:) you will find a unity of expression that is wonderful. Looking at it from the various standards, all the expression bears toward the one that I call the Quaker principle: the recognition of the divine message within his own soul. He gives expression to it in his own language and it becomes a common language: they all speak as with one tongue. And it seems to me the same would be found in a class of little children. When you get their real feelings you will find a common sentiment; and in the development of this, in the cultivation of this, will be found a delightful work, if it corresponds to the work that I have had in First-day Schools.

Now this means in the teacher one that retires himself very much, and therefore as I say it does not need the trained teacher; it means the restrained teacher.

Joel Borton, Woodstown, N. J.: I wonder if it might not be well for our Chairman to read again those lines referring to the preservation of our lesson leaves.

Herbert P. Worth reads:

"Schools have been advised that it is the purpose of the committee to furnish not lesson leaves of transient value only, but rather to provide material which should be preserved as text books for service in successive classes to whose needs they may be adapted."

Matilda Garrigues, Darby, Pa.: I have sometimes felt a fear lest the lesson leaves are a little too advanced for the class for which they are intended. In fact, a little too scholarly for unscholarly teachers. I do not wish to throw any discouragement upon the committee, that has worked so long and so arduously

in this line; but it is merely as a matter of suggestion.

Now in regard to some of the lesson leaves used in the adult classes, where the adult class consists of the whole meeting: suppose we take a country meeting consisting of many of us who are housekeepers; some are farmers; some are engaged in other occupations: and very few of us are students of history; and I sometimes have felt that these lesson leaves presuppose that we have a clearer knowledge of ancient history and other matters than we do possess.

The Chairman: We will now take up the Report of the Committee on Philanthropic Labor, which will be presented to you by the Chairman, John William Hutchinson.

REPORT OF COMMITTEE ON PHILANTHROPIC LABOR.

The Friend who nearly thirty years ago made the proposition that the seven yearly meetings appoint Committees on Philanthropic Work, and that they co-operate with each other, had no idea that at these Conferences details of work done should be reported, only so far as they might be suggestions for similar work in other localities. Therefore, in presenting this report of the Philanthropic Committee of the General Conference, the successor of the Philanthropic Union, we have endeavored to follow that plan. At the meeting held in Wilmington, Del., in Sixth month of last year the committee, recognizing that the active work must be done in the local committees, addressed a letter to each monthly meeting, advising that a Committee on Philanthropic Labor be appointed, if one did not already exist. From the responses received, it would seem that about one-half of the monthly meetings in the seven yearly meetings have such committees, some meetings feeling that there is little or no work they can do, and others that their representation on the yearly and quarterly meeting Philanthropic Committees is sufficient. The committee recommends that monthly meeting committees which feel that the field of labor is already covered might find useful work in co-operating with other philanthropic or religious bodies. They might thereby assist in doing practical work as well as adding strength to their own meetings.

In accordance with this feeling, the committee appointed delegates to attend various conferences on peace and on temperance, and also urged yearly meetings to do likewise.

The committee appointed superintendents in the different fields of labor, from nearly all of whom reports have been received.

TEMPERANCE.

While there appears in the line of temperance to be a feeling of unity in all the yearly meetings, and some phase of the question has been taken up in most of the subordinate meetings, and while from the standpoint of advanced legislation, progress has been made during the last two years, from all the yearly meetings has come a plea for more definite personal work. Our superintendent suggests that our branch of Friends issue a call to all who bear the name of Friends to meet in conference during the coming year to consider this subject.

PURITY.

Some practical work in the cause of purity has been done during the past two years. Our superintendent feels that the subject is receiving more and more thoughtful, intelligent consideration, and that there is much less prejudice than formerly against wise, open discussion. She believes parents are becoming more awakened to their sacred responsibilities and are willing to give at the right time and in the right way instruction concerning the relation of the sexes, but until this principle of purity is more generally fixed in the home, the co-operation of school and college is needed. She suggests that parents, teachers, school committees and managers should confer together in order to find out the best way to instruct students along this line.

The work of our committees has taken the form of instruction given in schools, distribution of literature, including periodicals, tracts and books, talks given by doctors and other qualified persons, etc.

Illinois Yearly Meeting has been especially active in this line, having as part of its work sent into homes twenty purity magazines, distributed 35,000 pages of literature and held fifty meetings where the subject was discussed.

Philadelphia Yearly Meeting, stirred by the revelations of immoral conditions in that city in 1904-05, adopted a minute expressing its disapproval of the failure of officers to suppress vice, and urging members, wherever located, to do their utmost to improve social and political conditions about them.

ABOLITION OF DEATH PENALTY.

During the past two years there has been no change in the laws of any State in regard to the death penalty. Maine, Wisconsin, Michigan and Rhode Island being the only States in which the death penalty for murder in the first degree is not the law.

The work of our committees along this line has been principally memorializing legislatures in regard to bills pending in favor of abolition of the death penalty, our superintendent having corresponded with the introducers of the bills and furnished desired data used in developing sentiment for the bills. He has also assisted in furnishing material for use in a number of debates on the subject.

Friends have individually, and in one case by action of a monthly meeting, petitioned the Pennsylvania Board of Pardons in behalf of the commutation of the death penalty in the case of a man under sentence of death. Only four of our yearly meetings have this department in the Philanthropic Committees.

It is necessary to report that it is growing more difficult to secure really reliable data on account of the indisposition of public officials to answer queries along this line. Apparently interesting and more or less vital facts are not possessed by the officials themselves when it comes to comparative statistics or the facts from which such statistics may be gathered. The district attorney in one populous county says that he has no means of telling what the cost of murder trials is in his jurisdiction. The Department of Justice at Washington confesses itself unable to give the number of persons indicted or convicted for murder in the first degree who may have been brought to trial under United States statutes; neither can it tell whether more murders cognizable by United States courts have been committed, in proportion to the population, since the right to determine the sentence in such cases was lodged with the trial jury. While the pressing demand for vigorous and concise literature, convincing in its material and in its logic, touching the death penalty and its abolition, is apparent, making this literature without necessary data necessarily confines such as we have to mere sentimental appeals or more or less arbitrary argumentation. The superintendent of this department still hopes in time to gather a body of facts and figures from which specimens of literature to help form a vigorous propaganda against the infliction of the death penalty may be compiled.

DEMORALIZING PUBLICATIONS.

While there seems to be little organized work in the field of demoralizing publications except in endeavoring to counteract the effect of bad literature by distributing wholesome books and magazines, our superintendent reports much individual labor in behalf of higher ideals in this line, but feels there is great need for extending the work as can be done only through co-operation and organization.

INDIAN AFFAIRS.

Small standing committees in our eastern yearly meetings and in our western meeting are exercising a watchful care in our concern for the welfare of the Indians. Friends on these committees are in close touch with active workers near to and in the field, and are in readiness to respond to any call for help in individual cases, within the limits of the means at their command. The course and tendency of legislation are closely watched, and in co-operation with the Indian Bureau at Washington or the Indian Rights Association of Philadelphia, or at times independently, the influence of the Society of Friends is quietly brought to bear to shape that legislation in such ways as shall best subserve the true interests of the Indians.

MISSION WORK AMONG WOMEN AND CHILDREN.

The superintendent of mission work among women and children reports valuable work done in her department, including the support of free kindergartens, neighborhood guild, sewing societies, and homes for children. In co-operation with other organizations a children's summer home is maintained, and an interest taken in and assistance given to settlements, homes, playgrounds, etc. Work has been done through mothers' meetings, by distributing literature in public schools, having picnics

for mothers and children, and by holding conferences in the interest of the regulation or abolishment of child labor.

EQUAL RIGHTS.

In the cause of equal rights Friends have held meetings and distributed literature and shown their interest and belief in the cause by contributing to the funds of the National Suffrage Association, and by doing some legislative work.

COLORED PEOPLE.

In the matter of the education of the colored people, although in every yearly meeting as shown by the reports, there have been collections made for the schools in the South, the superintendent reports disappointment that the interest seems individual rather than general. New York Monthly Meeting reports special efforts to make this an interest of all its members, having sent to each an appeal for funds. The response has been generous, and this method is recommended to meetings where it is not already in practice.

Ohio Yearly Meeting this year made a direct appropriation from the yearly meeting's funds for the Laing and Schofield Schools. This is very encouraging, as some of the eastern yearly meetings made no appropriations this year.

In Philadelphia the interest has been active locally as well as for the race in the South. Starr Center in Philadelphia has various activities for the uplift of the colored people residing there. There is provision for medical attendance during sickness, for saving for a hard season, and for other methods of teaching providence and self-reliance. The Philadelphia Yearly Meeting's committee has held several public meetings to arouse sentiment in favor of the colored people. Several of these have been addressed by colored men, who showed in their own development the heights that can be reached by these men when given an opportunity. The following quotation from an address given by a worker in Starr Center shows in a few words what the colored people have done for themselves:

"In the ex-slave States of the South there is but one industrial school to every 400,000 negroes; not one graduate of Tuskegee has been in jail, and 90 per cent. of those in jail are illiterate. In 1880, 70 per cent. were illiterate; in 1900, only 44½ per cent. In 1860, no homes were owned by the negroes; in 1880, 88 4-5 per cent. of their homes were free from encumbrance, while 71 1-5 per cent. of the homes of the whites were free from incumbrance."

Is not a people who has made this advancement worthy of increased assistance from the Society of Friends?

JOHN WM. HUTCHINSON, Chairman.

THE CHAIRMAN: This report of the Committee on Philanthropic Labor is now before the General Conference.

ELLWOOD ROBERTS, Norristown, Pa.: I am only sorry that the matter of equal rights for women occupied only three or four lines of the report, merely stating that meetings had been held, literature distributed and such work done with legislation as was possible. I think we underrate the value of giving the ballot to women; for I find that in my own State of Pennsylvania the saloon keepers are well satisfied that the moment the women are given the power through the ballot to choose legislators that the saloon power will be swept aside. The manner in which they rally whenever the question comes before us, proves their attitude; and so of other reforms. In the next few years I expect to see the ballot placed in the hands of women throughout the Northern States.

MARY B. THOMAS, Sandy Spring, Md.: I am afraid this will never come to pass until our best men go to the primaries. There is no doubt that is where the seed of good or evil politics is sown; and we all know that our men don't go to the primaries.

SUSAN W. JANNEY, Philadelphia: The Philadelphia Report on Equal Rights seems not to have been embodied in this report of the committee. It was sent; but not a word of it appears in this report. Philadelphia stands in a little different position from the Equal Rights Committees of other yearly meetings. We do not make any appropriation to the National Association as such; because we need our money, which is contributed by the Philanthropic Committee, to develop the work in our different monthly meetings by getting our Friends in the various country neighborhoods and towns to join with the local associations; and where none such exist, to form them; to call upon our members who are able to speak and who understand, and are enthused about the subject, to come and speak for them and to start a development in the neighborhoods. By joining the local associations that contribute to the State they are thus contributing most practically to the national organization. They are developing sentiment in our Society, which is the thing that the Friends' Equal Rights Association is designed for; and thus we have had a number of meetings—some excellent meetings; and we have distributed a good deal of literature. We are feeling ourselves quite wideawake, and an interest is being taken gradually throughout the borders of our yearly meeting.

ANNA M. JACKSON, New York: We do not wish to claim that the millennium will come when women are granted the right of suffrage; but I certainly think that it ought to be a very strong argument in favor of women suffrage that out there in the West where the women were trying to get it, the saloon keepersand the big corporations and all the influences in the community that were working toward evil, joined together to defeat the proposition. We have often heard about liking a man for the enemies he has made. I certainly think there is something in that argument in this case: When the elements of the community that work for evil join together against the movement, it seems to me that the rest of us should be pretty well convinced that that movement would work for the elevation of the community.

EMMA G. HOLLOWAY, Lincolnville, Ind.: When members of philanthropic committees are isolated Friends, hardly ever able to attend the meetings, may they count their work with other organizations in the work for the Philanthropic Committee; or is the idea of Friends that it should be something entirely separate?

CHARLES PALMER, Chester, Pa.: One of our philathropic sub-committees has heretofore been at a loss for work while work has been all around them. I hope the enthusiasm of this meeting of the conference will permeate these philanthropic committees and show them that there is work.

JOHN WM. HUTCHINSON, New York: I do not think we should claim credit for the work done by outside organizations, excepting such of it as is done by our members: if a member chooses to report what she has done to a committee of her yearly or monthly meeting, I think that would be right and proper.

EMMA G. HOLLOWAY: I want to know whether an individual may report special work that she does in an organization as a part of the work for her own society to do.

Anna M. Jackson, New York: Wherever any good has resulted from any member of our meeting working in connection with any other organization, that work should be reported. You will notice that in the report it often says "There has been no organized effort in this meeting; but individuals have worked in connection with other organizations;" and I should think that in that case that would be the proper way to report. Sometimes large movements have grown out of an initiative that was given by a Friend in some organization where most of the members did not belong to the Society of Friends.

Jesse H. Holmes, Swarthmore, Pa.: These reports are simply to show what opportunities there are for Friends—what kinds of things they may undertake either through the committee or otherwise; therefore whenever our members find opportunity to labor with others it should be reported, because it shows how things may be done. We are talking these things over not to get credit but to see what we can do.

Elizabeth Stover, New York: There have been appointed in some of the smaller meetings, philanthropic committees where nothing has been done. I heard two or three times during the summer this remark: "We have a Philanthropic Committee which was appointed at the request of the Philanthropic Committee of the General Conference; but we have not seen the way open to do anything." I hope, after the meeting of this morning, there will not be a single instance of this kind. We know there is strength in combined effort, and that in the organization already existing, if it be only a committee by a monthly meeting, we have a nucleus for organized effort.

The Chairman: We will now have the Report of the Committee on Educational Interests, which will be presented by the committee's Secretary, Susan W. Janney.

REPORT OF THE COMMITTEE ON EDUCATION.

Several meetings of the Committee on Educational Interests have been held in the interval since the Toronto Conference, and matters germane to a broader foundation for education in the Society weightily considered. A growing recognition of the belief that the Friend as qualified teacher has a peculiar reputation for conscientious work and for disciplinary power that places duty and responsibility in regard to conduct on the mind and heart of the pupil himself, which at an impressionable age is of such incalculable value, has led to an increasing demand for Friends in the teaching force, not only of our own, but of many other schools and colleges. The fact that the demand can at present be but inadequately supplied has emphasized the concern which has come up again and again for a training school for teachers within the Society. This was discussed from various points of view at a conference at Rutherfurd Place, New York, in Third month last, with the result that a committee of three was appointed to confer with the president of Swarthmore College in regard to supplementing the present academic course at the college by a normal course for young men and women who expect to make teaching a profession.

President Swain, who has had the subject much at heart, cordially welcomed the action of this committee, and the matter was referred to the Board of Managers of the College in Third month last, and the following letter received in reply:

"To the Committee on Educational Interests of Friends' General Conference.

"Dear Friends:—The Board of Managers of Swarthmore College cordially sympathizes with the concern of the Committee on Educational Interests of the General Conference representing our seven yearly meetings, and desires to co-operate with them in arranging to establish a department suitable for carrying out the suggestion of that committee.

"The Board accepts for the college year 1906-7 the sum of $1,000 pledged by the committee, to be used in accordance with the plan suggested in their letter of Third month 10th, 1906.

"The president of the college is authorized, subject to the approval of the Instruction Committee, to arrange for such instruction during the next college year so far as this can be effected with the sum named or with such other sums as may be contributed for the purpose.

"(Extracted from the Minutes.)
"Rebecca C. Longstreth, Secretary."
"Third month 13th, 1906."

It is expected that in time this will become a fully-endowed department of the college.

The work in this department will be different from any other pedagogical course, in that its emphasis will be put upon the essentially religious nature of the teacher's work.

The religion of the Society of Friends is the fundamental religion of all denominations; the only points to be insisted upon are those that all others accept. We differ from them by teaching the relative unimportance of the questions upon which the sects divide. This fundamental religion is the basis of ethics, too, and all that makes for character. It is proper, therefore, that it should determine the teacher's attitude toward the child, and dominate all his work.

Being unique in character, the pedagogical department at Swarthmore must grow rather than be created all at once.

The score or so of young people who graduate each year and begin teaching should be given courses that will be of most practical help to them in their first year's work, and a course in the application of our principles to the problems of the school room.

In selecting instructors for the department the qualifications sought will be:

1. A clear understanding of and devotion to the principles of the Society, evidenced by activity in Friendly affairs.
2. Experience as a teacher of children and in organization and administration of schools.
3. Acquaintance with the science, philosophy and history of education and the several subjects usually included in pedagogical courses.

Susan W. Janney, Secretary.

Edward B. Rawson, New York: These few remarks were meant to be embodied in the report. They will deal with the question of the need to be met in the training of teachers, and the reason for endeavoring to meet that need at Swarthmore.

Every year from Swarthmore there graduate young men and women who desire to begin teaching. As a rule they have had no experience and no special training for the work; and they find it difficult to secure positions in our own schools, or in other schools. Even a little instruction in the science of teaching would help them to get positions and help them in their work when they get them. Now at Swarthmore such a department would be unique; because there the young person gets his training in the very atmosphere that we want him to take into the school room. He gets his training in the atmosphere of that religion which can be taught in any school to the advantage of all, and without giving offense to any. He goes, saturated with that religion; and takes the religion into his school room, provided, of course, we realize our ideals in the establishment of the department. To that end, it is desired that those who give that instruction should have certain qualifications that are perhaps not exacted in other similar institutions. Those who give that instruction should themselves be Friends, thoroughly conversant with the principles and identified with the activities of the Society. They should have, of course, exper-

ience in the teaching of children and in the management and organization of schools; and they should be conversant with the history, the science, and the art of education. Those three qualifications are all necessary; although the first one is the most important in the opinion of the committee, and the second next, and the last least, and yet essential.

This coming year, only a beginning can be made; but arrangements have been made for giving, as regular college courses, open to the students who have regularly entered the college, three 2-hour courses in psychology and the history of education, in the principles of education, in general and special methods, and in school management. The last two—that is, methods and management—coming on Seventh-day morning, will be open to any teachers in the vicinity who may desire to avail themselves of them. That, I think, is all that is expected to be added to the report as read.

The Chairman: The Report of the Committee on Educational Interests is now before the Conference.

Pauline W. Holme, Baltimore: I feel that this action of the Educational Committee will be of great benefit to our Society and for the cause of righteousness. As I have been listening to what has been said this afternoon I have thought of a line of education that is being carried on to a certain extent in our public schools, and in all of our better schools; and I feel that this is a line which we should emphasize. Friends have stood as pioneers in the temperance movement and in the stand that they have taken against the cultivation and use of tobacco. When the Moseley Commission visited this country, to investigate our superior powers in the mechanical world, they reported that our success largely depended upon the temperate habits of the people; and we believe that that position is largely due to the teaching in the public schools instituted by Mary H. Hunt; and therefore my thought in speaking on it at this time is that each one of us may do all in our power to see that not only our public schools, but wherever we can use the influence,—our private schools, are educating the youth of this land to the habits of temperance, of sobriety, and of abstinence from using tobacco in every form.

Edward Clarkson Wilson, Baltimore: I approve of the report, and particularly of the establishment of the new course at Swarthmore. I hope that the start that will be made this year will be so encouraging and have so much strength in it, that we will find it possible to enlarge the plan another year.

Ellwood Roberts, Norristown, Pa.: Before approving of this report finally I would like to ask the question whether nothing has been done in the interests of peace. I have not noticed anything in the reports; have we no department of that kind? Or have I simply omitted to notice?

John Wm. Hutchinson, New York: There has been considerable work done; but the committee did not receive any report from the superintendent of the department and of course could not put in its report.

The Chairman: Friends will confine themselves now to the consideration of the Report of the Educational Committee.

Edward Clarkson Wilson, Baltimore, Md.: I was not officially notified that a report was expected from me as Superintendent of the Department of Peace until about a week ago. This fact represents one loose thing, perhaps, in our organization; a superintendent was chosen outside of the committee and (I am sure my memory is correct) I was never notified.

Jos. J. Janney, Baltimore, Md.: There is one feature of education which I sometimes think is greatly neglected, not only in Friends' schools, but in all schools. That is the study of the flag of our country. In my judgment children should be taught not only to respect the flag of our country but to comprehend what it means, and what it stand for. They should be familiarized with it; and through familiarity with the flag and through the study of what it means and stands for, ideas of loyalty should be thoroughly inculcated.

Jesse H. Holmes, Swarthmore, Pa.: It seems to me there is very great opportunity, in the public schools, and especially in our own schools, to carry on the teaching of the principle of peace. There is available literature directed especially to teachers, that is particularly apt for the purpose. The address of our friend Stevenson, at Toronto, is a very effective statement for the use of the teachers, showing the inaccuracies of many of our text books and the opportunities in the teaching of various studies for peace teaching. This has been gathered up by the American Peace Society, and can be obtained at very slight expense.

Just as an illustration of the gross inaccuracies of many of our text books: we are accustomed to seeing in our text books attacks on the iniquity of the English troops in setting fire to the capital at Washington when that city was taken; but they overlook the fact that our own army had previously invaded Canada and set fire to public buildings there.

Susan W. Janney, Philadelphia.: That address at Toronto has been printed by the Educational Committee; we have it on hand for distribution.

William W. Cocks, New York: Interesting the children in civil government would be included in the suggestion of Joseph Janney; but in order to raise a lot of intelligent citizens—men interested in the government of their own country—I should be very glad if those whose business it is to teach the subject would inculcate in them a desire to know (and not only the desire but a knowledge of) how our government is conducted, and who our officers are; I believe it would be the greatest thing in the world toward interesting them in the government when the time comes that they shall have to take hold.

John Ashworth, Manchester, England: I rejoiced to hear some time ago from friends of the cause of peace in Boston that there is instituted in some of the States what is known as a peace day, when the teachers in the public schools are to give addresses on the cause of peace. And there is a

primer issued, I think, through the American Peace Society and published by Ginn & Co, Boston, which gives teachers different subjects and outlines, so that they can give lessons to the children in the cause of peace. I rejoice that America has commenced this noble work; and I hope it will be an example for Friends across the water to inculcate that same interest. Because if we get the children to take an interest in the cause of peace and righteousness, they will labor in that cause when they get older.

THE CHAIRMAN: We will now turn our attention to the Report of the Committee for the Advancement of Friends' Principles, which will be presented by the Secretary, Henry W. Wilbur.

REPORT OF THE COMMITTEE FOR THE ADVANCEMENT OF FRIENDS' PRINCIPLES.

The Committee for the Advancement of Friends' Principles, appointed at the Toronto Conference two years ago, organized by making R. Barclay Spicer, acting secretary, and Susan W. Janney, treasurer. The work of the committee from that time until after the close of the year was directed by the acting secretary. Considerable attention was given to the matter of appointing a general secretary, who should give all of his time to the work of furthering the interests and advancing the principles of the Society. Several meetings of the committee were held, and conferences with Friends not members of the committee were invited and secured. As a result, it was decided to secure a general secretary, and the position was offered to Henry W. Wilbur, who began the work with an office in Philadelphia, the 1st of Second month, 1905. In the meantime an Executive Committee was appointed from the General Committee, to meet with and advise the secretary in regard to the work. This committee now meets once a month, and invites all members of the General Committee whose residence makes it practical or possible to attend these monthly meetings.

The work of the committee and the secretary has been varied. On its office side it has meant a round of correspondence covering the entire seven yearly meetings and involving repeated personal communication with a large number of persons. The care of and distribution of the literature prepared by and for sale by the committee has demanded some attention. Holding personal conferences with concerned Friends, and giving advice and encouragement regarding the needs and work of the Society in many localities, has absorbed not a little time. Philanthropic and other committees are increasingly using the committee's headquarters as a bureau of information, and a place where suitable speakers for various meetings may be secured. In some cases regular and to a certain extent continuous assistance has been rendered meetings and First-day Schools in the way of serviceable persons as visitors, where the need seemed to demand such attention and assistance. In other cases the secretary has sent postal card notices of local meetings and other gatherings to lists of persons in the neighborhoods, this being done without extra cost to any one above the cards themselves. Other stationery and small literature has been made at the headquarters, with no cost but the blank paper. In short, it has been the aim at the headquarters to do any serviceable thing which seemed right to assist and inspire Friends in carrying on the work.

It has been the policy of the secretary to get other workers to enter the field and perform the service when possible, and to only go himself when there was a direct demand for his presence or in the estimation of the committee a visit seemed necessary in order to study and understand the situation, as an intelligent basis for future local helpful service.

The committee has rendered assistance in the ways indicated, and at various points, in all the seven yearly meetings, and has plans for more extended labor in the future. The needs are many and pressing, and meeting them will only be limited by the resources of the committee's treasury, and the number of available workers.

Following the meeting of the Central Committee in Pendleton, Ind., last year, the committee began inaugurating the reading circle plan, which provided a definite course of reading to be followed by the members, either as individuals or in organized circles. While the plan was not as widely adopted as was desired, it has, we believe, been helpful to those who have followed the prescribed course. Circles were organized in Lansdowne, Germantown, Millville and Quakertown, Pa.; Sandy Spring and Fallston, Md.; Richmond, Ind., and Woodstown, N. J., while individual members may be found in fourteen neighborhoods, representing six States. We hope to forward this work more vigorously and systematically the coming fall and winter.

Part of the work of the committee has consisted in giving such assistance as was desired in the series of week-end conferences held at several points during the past winter and spring. In some cases no assistance at all was given; in others it was simply advisory, or confined to giving information about persons to take part in the exercises, while in two cases it seemed necessary for the committee to arrange the program and help in the detailed work of the conference. Several conferences are in contemplation for the coming season.

Since the 1st of Second month, 1905, the general secretary has visited eighty-eight Friendly neighborhoods, in six of the seven yearly meetings, divided as follows: Philadelphia, 47; New York, 11; Baltimore, 9; Indiana, 9; Illinois, 5; Genesee, 7. During the time 185 meetings have been attended, not counting separately the various sessions of yearly meetings and conferences.

In three of the seven yearly meetings the widely-separated location of our Friendly neighborhoods renders co-operative helpfulness and close fellowship difficult. Still the development of closer relationships among these meetings and neighborhoods is vital to their own best interests, and the efforts of the committee will be given to securing such a result, at the same time emphasizing the fact that interest and effort must have an internal and not an external basis. Our Society nearly everywhere needs inspiring to a recognition of its possibilities and obligations. Inspiration and encouragement, and some degree of help may come from the outside, and that is all any committee can do under our system to help the Society or advance its principles.

As this committee will conduct one of the sessions of the Conference, at which consideration will be given to some of its labors, it does not seem necessary to burden this report with a recitation of methods and details. We make no claim as to results, feeling that the value of the work, if it has been valuable, must get its acknowledgment from those who have watched the committee's moderate efforts, or have shared in the results where any have been obtained.

Nevertheless, we feel that the work thus begun should be continued and enlarged, and recommend, either the continuance of the present committee or the appointment of a new one for that purpose.

We feel that the labor of this committee had its origin in a concern divinely sent, and that it can only be helpfully and healthfully continued as the Spirit inspires the wisdom, and becomes the light and leading of those who do its work.

The committee would not do justice to its own feelings did it not return thanks for the general sympathy and co-operation which it has received from Friends in widely-separated localities during this period of its experimental effort, while it earnestly prays for a larger gift of the Spirit, and a more extended Friendly co-operation in behalf of the principles embodied in our Society.

On behalf of the committee,

HENRY W. WILBUR, General Secretary.

ELLWOOD ROBERTS, Norristown, Pa.: As one deeply interested in this subject—the advancement of Friends' principles—believing that we should do all in our power, everywhere and at all times, under the guidance of the spirit of divine truth, to accomplish this result, I heartily concur with the suggestion that the committee be continued for another two years. I believe that what has been already accomplished has been very valuable to this Society; and I believe that with the experience that our committee has had, and its Secretary, that much more can be done under divine leadership during the next two years. I heartily sympathize with the objects of this committee.

ELIZA HUTCHINSON, New York: So do I; and in a neighborhood where we cannot have the reading circle, we can at least have family readings.

Russell Lownes, Highlands, California: I am much interested in this report; and I trust that I may be able to help.

Clarence C. Mills, Decatur, Ill.: We would ask for the earnest consideration of our Western situation, from the members of the committee and from any other concerned Friends who may find their way west; and we hope that they will keep the Friendly neighborhoods in their mind and send them word, and stop off as long as possible. I think the Friendly neighborhoods of the West are always open to the visit of concerned Friends.

Griffith E. Coale, West Liberty, Iowa: This Conference has had a number of subjects before it for consideration; but I believe that there has no more important subject claimed its attention than the report of this Committtee on the Advancement of Friends' Principles. I think on the Committee depends the future existence of our Society. I don't know how the situation is in the East; but I do know something of it in the West; and it is time something is done; we need encouragement; and it seems to me encouragement, which can come from an organized effort like this, must do us some good. You in the thickly settled portion of the East do not realize the situation in the West. You may think you do; but you don't. You have not been out there and understood the magnificent distances of our meetings. The meeting where I reside is fifty miles from the nearest meeting. We cannot hold week-end conferences as you do in the East; and this Committee for the Advancement of Friends' Principles, if rightly conducted must accomplish good. I sincerely hope the effort will be continued.

Nathan Thorne, Moorestown, N. J.: I feel there has hardly been enough publicity given to the committee's methods. Can we not devise a method by which the Friends in general of all the seven yearly meetings may become cognizant of what is being done? It is a grand work, and should be continued.

Pauline W. Holme, Baltimore, Md.: I feel to say that while we consider the immense amount of work done by this committee, the broad extent of territory over which this committee reaches, we must understand that this work cannot be carried on without good financial support. The committee has been very modest and hardly said anything about the money needed to carry on their work in the broad manner in which they seek to do it; but I think that each one of us will consider this report carefully; we will know that they do need more than they have yet received; and I would say, let each one of us do what we can ourselves, and report the work and the needs to those who we know will feel an interest in it; and so we shall help and be co-workers in this excellent work of the Committee for the Advancement of Friends' Principles.

Jesse H. Holmes, Swarthmore, Pa.: This committee has felt like leaving the financial question in the modest fashion to which Pauline Holme has referred, because we have faith in the Society of Friends. We have felt that they will support it in the way that it ought to be supported, each one doing what he thinks he can, without urging. I think we all of us have a very strong feeling against bringing the methods of some other organizations into our meetings. We expect, in the quiet fashion in which Friends support the things they believe in, that they will support this committee.

Benjamin H. Miller, Sandy Spring, Md.: This committee has my sympathy in all that they have done; but sympathy, unless it is actively applied, does not help keep the wheels going around. It is said that upon one occasion Stephen Girard, in walking past a crowded street assemblage in Philadelphia, observed the horse of a poor truckman which had dropped in the street. The man was dependent on that horse for his living; and the crowd was expressing great sympathy for him. Girard said he pitied him $5.00 and asked how much the rest felt that they pitied him. That is the way for us to look at this matter, it seems to me. Let every member of the Society express his or her sympathy in a practical way to the extent of their ability, and the work will go on.

Mary Ratliff, Richmond, Ind.: I want to endorse what our brother said here in reference to receiving help from our Eastern Friends. Away back in other years they used to come out and talk to us—preach to us; and we, every time we have a quarterly meeting would ask—"Well, have you heard of any Friends from the East coming to visit us?" Our cry has been: "Come over into Macedonia and help us." We need it.

Mary F. Steer, Waterford, Va.: I wish to say to our Friends that there is not a member of our beloved Society but who could be a truthful supporter of our principles. There are times and occasions always open; and if they would be true to themselves and true to that light which they have they could give many a word of help to the Society.

The Chairman: We will now have a report in regard to publishing the reports of this conference.

The Committee on Publication has arranged to have the proceedings of Mountain Lake Park Conference printed as a supplement to nine or ten issues of Friends' Intelligencer. In addition to this, there will be at least 200 cloth-bound volumes for the use of the Central Committee for presentation to libraries and for any others who order them at fifty cents a volume. The committee estimates that the cost of publishing the proceedings in this way will be at least $300 less than the cost of the Toronto reports.

J. Eugene Baker,
Elizabeth Lloyd,
Henry W. Wilbur.
R. Barclay Spicer,

The Chairman: The Central Committee met at Pendleton a year ago and arranged for this Conference and has had several meetings here on these grounds. We will now have the Report of the Treasurer.

The assessments for the year for First-day School purposes ($1,300) and for philanthropic and other purposes ($1,200) have all been received.

All bills properly approved have been paid by the treasurer, leaving a balance in the bank of $948.73. Attached, I hand a detailed statement of receipts and disbursements since the last report to the committee at Pendleton, Ind., Eighth month 10th, 1905. Respectfully submitted,

Harry A. Hawkins.

The account of Harry A. Hawkins, treasurer, has been examined by the Finance Committee Eighth month 31st, 1906, and found correct.

JAMES H. ATKINSON,
Chairman of Finance Committee.

DETAILED STATEMENT.

Balance on hand at audit Eighth month 18th, 1905	$380.71
Quotas all paid	2,500.00
Interest on deposits	2.23
	$2,882.94

DISBURSEMENTS.

Traveling expenses of officers	$123.82	
Incidental expenses of General and Sub-Committees	15.29	
Preparing and Printing Lesson Leaves	1,024.09	
Expenses Committee of Arrangements for Conference, Mountain Lake Park	196.01	
Advances to Transportation Committee	575.00	
		1,934.21
Balance on hand Eighth month 30th, 1906		$948.73

Audited:
JAMES H. ATKINSON, Chairman Finance Committee.

THE CHAIRMAN: We will now have read a minute prepared by the Central Committee, to bring a matter before you for consideration.

SECRETARY reads:

"The Philanthropic Committee recommended that the Central Committee issue a call to all who bear the name of Friends to meet in conference upon the subject of temperance at some suitable place during the next year.

"The recommendation was referred to the new Central Committee for action."

Taken from the minutes of the Central Committee Ninth month 11th, 1906.

THE CHAIRMAN: That committee has not yet acted upon this matter; but we thought we would bring it before the Conference for advice. The recommendation is, that we invite all bearing the name of Friends to meet at some point next year to consider the subject of Temperance.

HENRY W. WILBUR, Swarthmore, Pa.: We may very wisely adopt this suggestion. You may remember at the last session of the Five-years' Meeting of our Orthodox Friends, they provided for a large conference of representatives of all the religious organizations in this country—the conference to have been held some time this year. It turned out that when all the returns were in, so far as they came in at all, the only religious people who had accepted that invitation was our branch of Friends. The original concern having thus not been met by the religious bodies in general the proposition dropped by the wayside.

It occurred to me soon after this failure was announced, that if the general religious bodies of the country could not meet—if it had to be confessed they did not have enough interest in this vital question to send delegates and discuss it, that surely the various bodies of Friends in America would not stand aside on this question but would get together, as we did on the Peace question three or four years ago, and see what could be done, not to settle the question but to discuss it, and perhaps out of the general discussion develop a better statement and a better understanding as to what we, as Friends at least, ought to do about it.

THE CHAIRMAN: This suggestion has come to us from the Superintendent of Temperance of our Philanthropic Committee, Wilson S. Doan, of Indiana. It originated in the New York Yearly Meeting.

THE CHAIRMAN: The suggestion is approved, and the matter will now be referred to the Central Committee for final action.

WILLIAM BANCROFT, Wilmington, Del.: I would like to suggest to the General Committee, if they arrange for such a conference, that they consider whether they should send a special invitation to Joseph Rowntree, of York, England, and those who have worked so much with him in the investigation of this question.

ISAAC WIREMAN, McNabb, Ill.: I think it befitting Friends should take this stand in this important work, as they have been known to take the lead in other reforms.

THE CHAIRMAN: There is another request that has been made to us that, I think, ought to have the sanction of this body; or at least, its consideration: The Secretary will read the letter that has come to us.

25 Beacon Street,
Boston, Mass., U.S.A., July 9th, 1906.

DR. O. EDWARD JANNEY,
Chairman Central Committee and President Friends' General Conference, Baltimore, Md.

Dear Sir:—I am informed that you are the proper person through whom to impart to the Friends' General Conference, at their meeting August 31st the information concerning the International Council of Religious Liberals, which you will find more fully set forth in the accompanying circular, and through whom also to extend to your body a fraternal invitation to participate in the proceedings of its fourth international congress, to be held in the city of Boston, September 21st to 27th, 1907.

Although this date is over a year hence, we are already making preparations for what we hope to make one of the most interesting and profitable gatherings in the cause of the free, spiritual and progressive Christianity ever held in this country. We are assured of a large and representative attendance from European and Asiatic countries, and many different households of faith. Financially, also, we are not likely to require any aid. But we earnestly desire to federate for this conference as many of the liberal, progressive fellowships of the United States as possible. To this end we invite your full and equal participation in our approaching congress of 1907.

We ask you to send us delegates, both men and women, to indicate to us privately the names of two or three of your representative laymen or ministers, which we may place upon our roll of vice-presidents for the congress, and to appoint one among your number to act as spokesman and report at our meeting concerning the ideals and condition of the progressive Friends of the United States.

No statement of belief whatever is asked of any member of the International Council, and none is responsible for or bound by its utterances.

We feel assured from your past history and avowed principles and aims, that your body is in sympathy with our general spirit and purpose. May we not have the privilege of greeting you as brethren and fellow-workers in the cause of "pure religion and perfect liberty"?

A reply will oblige

Yours sincerely,

CHAS. W. WENDTE,
For the Executive Committee of the I. C.

THE CHAIRMAN: This request to appoint delegates to the International Council of Liberal Religious Thinkers and Workers, is now before you.

WILLIAM GREIST, Portland, Ind.: I believe we can build up an organization here in this country that will preach the true gospel of Christ some day and unite the masses at the same time. I approve.

JESSE H. HOLMES: It is the proper thing for us to be prepared at any time to unite with any Christian body who wants us to unite with them in the purpose of standing for straightout Christianity. I think we should as readily respond to an invitation of this kind as we would, on the other hand, to one from the more evangelical bodies—the difference being that they are not likely to invite us under present circumstances; but I feel that we should not hesitate to ally ourselves with any who are working in the same general cause with ourselves.

[Heartily united with by the body of the meeting.]

THE CHAIRMAN: We will then refer this to the Central Committee, with approval.

NINTH SESSION, 7.30 P. M.

Third-day, Ninth Month 4th.

WILLIAM B. COCKS, of Cornwall, N. Y., Chairman.

YOUNG FRIENDS' ASSOCIATIONS.

THE CHAIRMAN: We are gathered here to-night in the interests and for the advancement and help of the young Friends. We are glad to have with us the older Friends, and the number of young Friends who are with us on the platform.

The topic as arranged is "The Scope of Friends' Association Activity in Relation to the Other Interests of the Society of Friends." First, we have "Association Work in Country Neighborhoods," on which Ethel Jeffries, of New Garden, Pa., will address us.

ETHEL JEFFRIES, New Garden, Pa.: The New Garden Young Friends' Association is quite in its infancy, having had its first meeting in First Month of this year. Many, if not all, of our members are members of the First-day School, which numbers 123, and our association only numbers 36; but we hope, as we grow older, that they may all become members; as in the association they will really have a better chance to learn the principles of Friends than in the First-day School; because we have a wider scope and can make our own program to suit the needs of our community, having no set line of work as we do in our First-day Schools.

You can readily see that, our meeting house being situated a mile or more from any church, we necessarily have in the association a number who are not members of meeting.

For our program, we decided that papers to be written should be under three heads: "Discipline," "Historical" and "Original;" and all members were given their choice. Having our members to choose in this way we have had no trouble in having them say, "I cannot do it," as we probably would if the subject had been assigned by the committee arranging the program. At our meetings, which are held the first First-day in each month, we have a paper under each one of these three heads. We also have a reading, a recitation, current topics, that keep us in touch with the things around us, and a question for consideration. Under the first head we have some part of the Discipline explained. We find this to be a great benefit, as we get very little of it in our First-day School. This is where the association gets the greatest amount of material for its work. It is where we have our best opportunity to get members interested and teach them our principles; and we can discuss any problem of the day and have more time than we do in our First-day School.

Under the second head, "Historical," we have a biography of some prominent Friend whose noble life could not help but inspire us, by telling the work he or she did for the Society's advancement.

Under the third head we have an original paper, the subject of which, religious or otherwise, may be chosen by the writer. We have had excellent papers under this head: such subjects as "Nature's Awakening," "Attention to Little Things," "In the Interests of the First-day School," "First-day School Libraries," and "Don't Worry." These papers bring out most beautiful and sublime thoughts as well as help to develop the talents of the writers, and they never fail to teach a good lesson.

Again, there is the social element, which means a great deal to the younger as well as to the older members. We have an hour or more after our meetings in which we have a good social time, and become better acquainted with each other; for this mingling together of the younger and the older cannot help but be a great benefit to both, and we derive a greater interest in each other.

Our association held a picnic last month to which we invited the First-day School. We thought in this way we could get more children interested. That is proselyting in a general way; but unfortunately it rained, and very few of us got there. In the rural districts, where there are not so many churches, is where we have our best opportunity to make Friends; and without a doubt the Young Friends' Associations and First-day Schools are the places to do this, and we must unite to accomplish this end. For the time has come when Friends must by their straightforwardness, by the positions they hold in society and, above all, by their home life, set an example for the neighborhood. To do this we must live good, honest and noble lives: by our very living we must show the beautiful, loving, Christlike spirit in all things; for now more than ever before the saying is true that by our works we shall be known. Then when we have this for our ideal and live up to it, then—but not until then—is our mission fulfilled.

THE CHAIRMAN: Mary W. Bartram will continue the subject.

MARY BARTRAM, Londongrove, Pa.:

A little more than two years ago about twenty-six Friends met together to talk over plans for organizing an Association at London Grove, Pennsylvania. After a free discussion it was decided to hold two trial meetings on the afternoon of the fourth first-day of the month; these meetings were to be held at private houses in the neighborhood, as this was felt to be the better way to promote freedom of

expression and sociability among the members. The two meetings that were held assured us of the usefulness of the institution, and time has demonstrated even a larger field of activity and greater success than appeared at the beginning.

The program that was adopted last year was designed to increase our store of information, and at the same time include in the work, subjects that could be thought over by busy people without very much research and topics that were very intimately connected with Friendly work and designed to illustrate the application of our principles in the affairs of to-day. We would have a biography of some prominent person to be followed by free and informal discussion of some ethical problem, to which the subject of the biography had given concrete attention, viz:—

A sketch of the life of William Penn, followed by the topic, Has his "Holy Experiment" any value in the politics of to-day?

A sketch of the life and work of Elizabeth Fry, followed by, What can we do to make better men of our criminals?

The Association has kept very clearly in mind its resolution to be a *Friends'* Association—to use its influence in building a loyalty to the Society and in keeping in touch with its activities in other parts.

A feature that has met with satisfaction has been the presentation each month of accounts of the doings of the Society in this country and in England, and of the problems that are receiving attention, and the solutions that are being most helpful.

The Friends' Intelligencer, *American Friend* and *British Friend* are the usual sources of information. Friends who have been in attendance at helpful conferences also gladly share the profit derived in this way.

We have also taken up problems that are confronting the Society of Friends in our own neighborhood; we seriously have in mind the fact that we do not feel that all our meetings are duly attended and we have deliberately considered remedies for this, from two points of view: (1) as to how to reach the members and inspire them with their duty to the meeting and (2) how the meeting-house can be made to more forcefully appeal to them. We hope that by talking over the business of our own Monthly Meeting and by the appointment of representatives from the Association that the attendance of our business meetings may be increased. Since the organization of our Association the fellowship in the neighborhood has been greatly strengthened; we are knowing each other better, and we are being able to enter into closer sympathy with each other's personal problems, we are finding that we needed even more than we knew the opportunity for thus coming into closer contact and gaining each other's confidence.

We cannot describe the feeling which pervaded one of our meetings recently when one of our members voluntarily called the attention of the Association to three passages of Scripture, and feelingly asked our help in reconciling what had for so long troubled him; the fact that so long had there been this unrest and the fact that there seemed no provision in our other Friendly institutions to meet such a condition, and the fact that the Association could be made use of in such a way in connection with the problems deep down in our lives has roused us to still greater concern that our Association shall make strongly for helpfulness to our members and meetings.

The Chairman: We will now hear from Sarah W. Knight, of Byberry, Philadelphia.

Sarah W. Knight:

The object of the Friends' Association to my mind is to do something. What this something is, it is for each association to decide for itself. Whether it takes up the history and literature of the Society of Friends and makes a study of it with the idea of spreading the knowledge of the Society more widely than it already is; or some other line of study; or only to keep the Friendly element in a locality together for social occasions—making the members know each other better—I am sure if, in each case, it is done in the proper spirit, good will surely be the result.

I hope by telling of our Byberry Association and the work we are trying to do in it there may be a suggestion for another. A little over six years ago the idea of an Association was brought up in our First-day School. This had grown very small—there were few children to come and the older people cared little for the work. And we all thought perhaps more would be gained in a Friends' Association. So with the help of some members from other Associations—who kindly came to visit us on the day arranged for our organizing and told us of the work they were doing, and of some of the things we might do—we formed the Byberry Friends' Association.

At first we thought we would take up Janney's History by having a paper each time by one of the members giving a review of some of the chapters, but it did not seem to meet with favor for it was tedious and some felt we would gain more from original work. We did not want to start with an unpopular program, so, after a few months Janney's History was laid aside. Now at each meeting we try to have an original paper, some selected readings and recitations. Four times a year we have a paper on Current Topics—giving an account of the happenings of the world during the previous three months. Referred Questions on subjects designed to draw out discussions are arranged for occasionally, as one of our greatest difficulties is to make people think they can speak. Month after month the same ones are heard, while others seem too diffident to say anything unless regularly appointed on the program.

Three or four times a year we like to have outside speakers, for with their wider experience and more advanced ideas we feel we gain much, and the encouragement they give us is certainly appreciated. Our starting the Association was an experiment. We did not know if after a few months the interest would be maintained. We did not want it to be the story of the new broom. In the neighborhood, for

Byberry Meeting is right in the country, there are not many young Friends, and among those who attend and show much interest, and have from the beginning, those not Friends, and those who very seldom have been at meeting. Some of our most active workers are church members.

Holding the Association, as we do, on First-day afternoon, it is possible for every one, if inclined, to come and no one feels the hesitancy of going to the meeting house as they probably would if we met in private houses.

Since we feel that our Association has come to stay, and we want it to be an association that does something you may be interested to know of some of the practical work we have done. For we feel there is no limit to the kind of work an association can do. Byberry is an old established meeting—one of the oldest in Philadelphia Yearly Meeting, and connected with the property is an old grave yard.

It was filled with graves years and years ago in the early history of the meeting. There are very few stones in the yard, and there is no record of the interments. This yard had been left to grow up in weeds and briars. The Association became ashamed of it. Now it is proud of its appearance. It has been cleared up, leveled off, what stones there were straightened, grass sown, and now it is kept mown.

It took time and money, but the Association raised a sufficient amount for this work by contributions from those interested in the cause.

Since the grave yard was finished we were so pleased with the result that we went to work again—this time we built a fence about the meeting property, repaired some of the carriage sheds, and the coping of the grave yard walls. Of course the committee consulted with the Property Committee of the Monthly Meeting, for we could hardly assume the authority to do it without. Our last undertaking was to have a reunion of the old pupils and teachers of the little school on the meeting property. It was an all-day picnic on the lawn, with appropriate exercises and reminiscences in the afternoon. There were at least four hundred poeple there. We feel our efforts had been crowned with success.

We do not want to be boastful, but still we do feel we have tried to do something that would really be a help to Byberry Meeting. As one member said, he believed that much of the future activity of the meeting would depend on the life and help given it by the Friends' Association. So many of the young people cannot attend Business Meetings on account of being employed elsewhere at the time, and if by getting outsiders interested in our work in the Association, we are bringing them nearer to our meeting itself, we will feel we are accomplishing something for which we organized.

The Chairman: The next paper will be by Helen Row, of Langhorne, Pa.

Helen Row:

Langhorne, like many of the other rural Associations, has had its ups and downs. Year before last it seemed as though there was not the right attitude towards the Association. Only a few took any earnest interest. The others came more to be entertained. One of the causes for this was that we had no definite plans. We were trying to work without any aim in view.

To solve this problem and try to make the Association what it should be. It was decided to practically start a new organization. To obtain members and arouse enthusiasm in those who already belonged, circulars were printed and sent to every family of our Monthly Meeting, and all others in the neighborhood, who we thought would be or should be interested. These gave an idea of the work to be carried out, urging the co-operation of all.

When the meetings opened in the fall, it was gratifying how many seemed to feel it their duty to take an active part. The attendance increased at each meeting. Towards spring we had as many as eighty-five or ninety present. From which we may judge that the interest was increasing. We now feel encouraged to go on with the work.

A committee was appointed to greet the members and others as they came to the meeting in order to promote sociability, which ought to be an important part of Friends' Association activity.

The study of Friends' principles and the Bible was to form the basis for the winter's work. Great value was gained from the papers and the discussions.

Those which I remember as being especially good were, "Whether Much Benefit is Derived from Silent Meetings," "Do Friends Lack Sociability," and "How to Study the Bible Intelligently"; both the Methodist and Presbyterian Ministers joined in the discussion of the last paper.

The programs also consisted of reading portions of the Discipline, many Friends feeling that not enough attention was being given to the advice and testimony which it contains. The children gave recitations, which were followed by roll call, Friends answering with sentiments. After a period of silence, the remainder of the evening was spent in a social time, making the meetings more effective as a social and religious center.

The coming winter much the same plan will be followed. Some of the meetings will be devoted to the founders of our Society. We find that many of our members have little knowledge of their lives. One session will be given to the Woodbrooke Settlement, as one of our members who has been studying there expects to return home.

The Executive Committee of our Association has had trouble in arranging suitable programs. The idea of taking up some course of study such as has been prepared by Professor Kelsey: I feel it will be a great help to us in keeping up the interest and no doubt would give us strength.

The Friends' Association is the educational arm of the meeting. As such we should find a closer relation between the two than we have to-day. Our religious meetings are silent, unless some visiting Friend is present. Ought it not be an aim of the Association to educate its younger members to give

voice to their inspiration, which would create a greater interest in our Society?

It should be the mission of the Association to bring those not in membership with us, who have a friendly feeling, into the Society, by giving them the knowledge and simplicity of Friends' belief.

THE CHAIRMAN: What the Virginia associations are doing will be told us by Grace L. Bond, of Baltimore.

GRACE L. BOND:

One of the gifts which has comparatively recently been mine has been membership with Hopewell Young Friends' Association. It is a privilege I much appreciate, and I trust I may combine the impressions made on me when a stranger I first became acquainted with the workings of our different associations and the impressions of our aims and possibilities, which come to one who really belongs to the Association and feels the deepest and heartiest loyalty to her home Association and its sisters in Virginia.

Virginia has three Associations, one at Lincoln, one at Woodlawn, and one at Hopewell meeting, seven miles from Winchester made famous by Sheridan's Ride.

The one at Lincoln has been one of the foremost of all our Associations in discussing live topics and breaking away from the older type of program, which too often delved only in the misty past. Some of their topics this past year were, "Diversions," "Literature of to-day," "Are the queries truthfully answered?" "Are Friends living the Simple Life?" was one phase of a meeting on "The Simple Life."

A friend belonging to this Association in a recent personal letter said, "Our aim was to acquaint the young Friends with Friends' principles, but thee sees this has rather grown into making those principles working ones and practical. As such an Association is most valuable as a nursery for the meeting proper, the problem is to foster an interest in the meeting and to keep the young people interested, tending to active and helpful membership, and from the interest in ours at Lincoln, as I saw it during the past winter, its possibilities are wide."

One pleasing item in connection with this Association is the helpful discussions which are a decided feature of the meetings.

It seems so wise to discuss the modern questions and needs linking them to our study of the past. A real acquaintance with these topics aided by our discussion of them in Association work will so help to prepare one for duty on our various committees, which have so important a part to play in Monthly and Quarterly and Yearly Meeting, and will help us to play our parts better as men and women in the great drama of life.

We still need a study of our past history and a study of our belief and this may be linked so nicely with our particular topic, whatever that may be. I remember a meeting some time ago at Mickleton, New Jersey, when the principal theme was Shakespeare—his life and a few of his works. The first exercise after the Bible reading was a selection from the life of Isaac T. Hopper; after the program during general discussion one Friend said it seemed the incidents in the life of the Friend, which we had heard read, had so fitted in with all the strong quotations we had listened to from the pen of England's greatest sage and bard, and my memory of Isaac T. Hopper has been linked since then with "To thine own self be true and it shall follow as the night the day, thou canst not then be false to any man," and I have been glad to realize anew how Quakerism and the best of every thing harmonize and mingle, giving us the pure, clear light of beauty and of truth.

Woodlawn Association is conposed of members of Alexandria Monthly Meeting as Lincoln was of Goose Creek Monthly Meeting Friends.

Woodlawn has a live Association, and differs from Lincoln and Hopewell in meeting at the homes of the members, the others meeting at the meeting house. Woodlawn enjoys the freedom of the home circle, and its programs cause one to wish it possible to be present at the meetings. This past year they have especially studied biographies of many noted Friends and others, and have carefully considered Bible characters and made a study of the Discipline.

I have been glad of the studying of the Discipline in our Virginia Associations and believe the discussion which has resulted has had much to do in helping us realize that we do not, as yet, want to part with our queries, and that if a change is needed it is in the answers to them, so there may be individuality in the reports of different meetings in order that they may be more readily and decidely remembered and not be quite so much all of the same pattern. A Friend from Woodlawn writes, "Much interest is manifested in our meetings, which we trust will continue full of life and to be profitable."

Third and last is Hopewell. Her programs are similar to those already mentioned. One of her characteristics is the dignified informality of her meetings, and one feels deeply the consecrated earnestness of her members. It has been a great wish that some special work might be hers aside from the duties of regular meetings—something philanthropic—possibly a decided alliance with Hollywood Summer Home for Children, near Baltimore, in which so many Baltimore Yearly Meeting Friends are interested, as I so hope and pray Philadelphia and neighboring Associations in Pennsylvania and New Jersey will follow the example of Newtown and Solebury and give their hearty interest and financial support during the coming year to our Friends' Neighborhood Guild at Philadelphia. A member of Hopewell wrote me a few days ago expressing this same wish for some philanthropic work saying, "I wish there were some definite work (philanthropic perhaps) within the reach of country organizations in which the majority (preferably the whole) could be vitally interested, and for which the body as a body could work with heart and soul. It seems to me it would give us so much more reason for being."

Dr. Brumbaugh, in his address on "Twentieth

Century Religion" said, "We have made a great gain when we have learned to look upon the church"—may I say Association?—"not as an agency to give us something, but as an agency through which we can give something to another. I want you to get busy doing those things that stir in your heart and need to be interpreted in acts."

It was the concern of Hopewell that the Woodbrooke movement be a subject at our last Autumn Conference, at Plainfield, N. J., which resulted in the forming of the Woodbrooke Movement Fund, as a result of which Edith Winder, of Indiana, whose message to her home Yearly Meeting last week touched our hearts lately, is now at Woodbrooke, and we trust the interest aroused will spread until many of our young men and women will come in touch with this consecrated movement across the water and we hope at the right time we may have a similar movement indiginous to American soil.

Hopewell is doing one kind of work which many another Association may and should do. For many years there was a large meeting about seven miles from Hopewell called "The Ridge Meeting." Many of the Friends died or scattered so a few years ago it seemed almost necessary to lay the meeting down, but Hopewell Association came to the rescue, and each month during the warmer months on the fourth First-day seven from the Association in conjuncture with one resident Friend are appointed to visit the meeting and a special minute encourages them to read or to express what thoughts are theirs. At a recent meeting it was our privilege to be present as representatives, and seldom have I felt a deeper feeling of pleasant personal responsibility and nearness to the Father evident in a meeting. Several selections were read and a few thoughts expressed. Some times it will be an easy step from reading to speaking the thoughts that come in our beloved silence, and it has seemed to me Hopewell's greatest work is the care of this meeting and the deepening of personal responsibility among her members around whom for years she has thrown a protecting helpful atmosphere. May she long continue in this work and may other lonely meetings find the loving care of a neighboring Association their portion.

As I read this, there comes to me the memory of the night at Friends' Neighborhood Guild when our superintendent, Emily Wilbur, handed a small picture card to one of the small boys, realizing the effect a beautiful picture would have in a room. As the boy slowly reached his hand out for it Emily Wilbur said: "Take this home and pin it on thy wall." He said: "I have no wall." Upon investigation it proved that his family was one of five occupying a room and it was their lot to have the middle portion, their boundary walls being simply chalk marks; so as long as such conditions as this exist, there is individual work for every one of us to do.

The Chairman: I am sure that that has been a most interesting paper. I think that there are too many of us who have a wall around ourselves, and are too prone to try and dodge behind that wall, and not look for a chance to help the one outside. The remainder of the subjects are under definite heads. The next one is, Friendly Activities in a Neighborhood That Has No Association," by Martha G. Haviland, of Purchase, N. Y.

Martha G. Haviland: This meeting, I understand, is for the informal relating of some of the experiences of our various meetings; so I shall try to tell you in a few words about the little country meeting from which I have come, where we have no regular association. We have found it impractical to have such an association. As our members are few and scattered, many living some distance from the meeting house, we have combined our Friends' Association with our quarterly meeting, and we hold the session of the association on the afternoon of the day that quarterly meeting is held. We try to choose for these meetings some live subject in which all will be interested; and we have found that this plan has worked successfully, and has increased the attendance of our quarterly meeting. I would recommend it to any country meeting that has no regular association.

Then we send postcards to the members of our quarterly meeting, telling them when the quarterly meeting will be held and the subject that is to be discussed at our association. We send these postcards not only to the members of the meeting, but also to people that we think will be interested. In this way people have the subject before the time of meeting; and often people will come prepared to give us something on these subjects, as the discussion is carried on very informally.

Then our meeting house was used three or four times during the winter for an evening entertainment or lecture, to which all living in the vicinity were invited; and we feel that this makes a Friendly feeling in our neighborhood.

Perhaps the First-day School should be mentioned, as that is a feature of our Friendly activities. Our school is run only during the summer; but, although it is small, the average attendance is excellent, which shows that all enjoy it who take part.

In looking at my subject, I find that I shall have to mention our meeting, as perhaps in it have been shown some of our most helpful Friendly activities. As I have said before, ours is a small country meeting, and when we gather we have a feeling of perfect freedom, and many thoughts are often expressed. I feel we are all coming to realize, as some one has said, that the greatest gift that can be presented to God or man is service, something of one's own self.

The Chairman: We have with us a student, a graduate of our Friends' college, Swarthmore. Caroline Hadley will tell us of the Friendly influence at that place.

Caroline Hadley, Swarthmore, Pa.: Perhaps I am not going to talk just about the favorable influence; but you will know I speak with love in my heart for Swarthmore. The Swarthmore College Association, managed by the students for the most part, is not flourishing at present, and the only proposal I have heard for the coming year is to discontinue it. This seems at this time a vital mistake for the reason that

Swarthmore is growing splendidly; and so, of course, we have the inevitable disadvantage to struggle with that we must assimilate a greater number of new students each year and bring them to the old high standards. A good association could do this, could advance Friends' principles faster than the faculty, for the reason that every student body in the world which is worthy of the name cares ten times as much for what each other thinks as for what the faculty thinks. For instance, I scarcely happen to know in my acquaintance a young college man who is of the peace class. We ought to have some mighty good peace features to balance their enlightened war talk, and the association is the proper place for this, and the only one where we can have discussion from the students with outsiders especially.

Why is our association gone to seed? When our association asks a service of some of the young Friends, they bite their lips and haltingly do it. The association is kept up in great part by the dynamic interest of non-Friends, who keep it up through their enthusiasm and love of God. But this is an encouraging sign to me: that our young Friends never refuse when we ask them carefully; and I have thought that if they could have more encouragement from their home people we might do better. So, if you have children at Swarthmore, or grandchildren, or grandnieces (becauses the boys do better than the girls), or a second cousin once removed; or if any of the associations know of young people going from their vicinities to Swarthmore, will you not send them prepared, will you not have them understand that they go to the post of duty to serve there as soldiers, —no, as captains,—among the others who are not Friends? You have given many to Swarthmore, and you must send *real* young Friends.

The Swarthmore management, like all managements of all things, is sometimes criticized by all of us; but I think we should remember that the faculty is upheld there in a thing like a religious organization better by non-Friends than by the children of Friends. I am sure that in this coming year we will escape the fate of being, I suppose, the one college in the United States where they cannot maintain a religious organization among the students; but it is true that we can scarcely be a self-sustaining organism like these others, because our young people come in and there are many organizations to compete; they must be prepared when they come or they will not take an interest, and you must encourage them when they go home and ask them if they are helpful; for it is needed that the Friends should help.

The Chairman: "Are Younger Friends Faithful as Regards All Forms of Oppression?" will be presented by Grace Clevenger, of Virginia.

Grace Clevenger: To answer this question in the affirmative would be conceding that Friends are either within the pale of sanctification,—cannot be bettered —or are in the slough of stagnation, unable to see the crying needs of the day and heedless of the consequences to which they are leading.

Presumably we are none of us blindly halting in either of these conditions; so, admitting that Friends are neglectful of some of their duties in regard to oppression, let us consider some of the forms of oppression that beset and hinder us most, and also how the Young Friends' Association may wield correcting influences.

Historians tell us that Rome's magnificent grandeur was shattered because of her inordinate love of luxury; Solomon's wonderful wisdom was mournfully shrouded because of his love of display. Thus we might go through ages and recall similar parallelisms. Probably the fate of nations is not resting upon Friendly principles and customs, but the life and destiny of each individual Friend is very closely dependent upon these basic fundamentals; and are not we Friends severing ourselves gradually, but surely, from the old-time Quaker simplicity in everyday life? It is a lamentable fact to-day that some Friends are debarred from the pleasure of attending meetings away from home, where they might be helpful factors, because the simple clothing which a limited income makes available, seems to form a painful contrast with that worn by most of those present. There are some who can rise above such difficulties and enjoy what comes in their way, but there are others who are too sensitive to do this.

The dispensing of hospitality too often becomes a burden, because each dinner served means one, and often two, days of preparation by the entire household. A picnic, supposed originally to be a day of relaxation and unalloyed pleasure, evolves itself into a time of anxiety and concern lest your lunch be not as elaborate as your neighbors, and into a severe headache if it be better, because the extra labor necessary to make it so has been more than the tired physique could stand.

It would seem as though these instances were the results of oppression so minor in their nature as not to justify an association to spend time on them. But it is just these little things that work havoc at the root of home, and home should be the center of the universe.

Individuals are afraid to take, singly, an unpopular stand against customs, and in cases of this kind, plurality of numbers gives strength.

It is often through discussion that our attention is called to something we had not thought of before as oppression. By something thus expressed, too, we may became more thoughtful about watching for little loads we may lift from other shoulders; so let this subject be frequently and ably discussed in the association; encourage each member to speak freely on the subject, and if the duty must devolve upon you, be a leader, entertain your friends, and let the beauty of the occasion be its simplicity.

If there is a member especially gifted in the use of the pen, let that one write the views of the society and have the article inserted on the first page of your local daily; also in The Friends' Intelligencer, so that others may know the effort you are making. A popular question of this nature, if agitated enough and rightly, is sure to be victorious.

(Continued next week on page 81 of the Supplement.)

THE WORK OF THE AMERICAN PURITY ALLIANCE.

This Association, through its members and officers, endeavors—

1. To instruct parents and teachers in the laws of reproductive physiology, so that they in turn may teach the young.

2. To instruct students in colleges and high schools on this subject.

3. To change as far as practicable the conditions which make it possible for innocent girls and unprotected women to be transported from one country to another for immoral purposes; or to be beguiled into an evil life in our cities and towns. In other words, to suppress the white slave traffic.

4. To assist the promising movement among physicians, which aims at the prevention and limitation of the diseases which result from immorality.

5. To prevent attempts at regulation of vice by law or the police, but to work for its suppression.

6. To keep people informed of conditions and changes in the purity movement by means of a monthly journal, the *Philanthropist*.

7. To keep on hand a full supply of the best modern purity literature.

8. To establish a centre where anyone seeking information relative to purity, may find it; and where anyone needing assistance which may be within our power to furnish, may obtain it.

In addition to the regular committees, a new one has just been created, auxiliary in a sense to the Alliance, but intended to have large and independent functions. This is the National Vigilance Committee for the United States.

This Committee has been organized to meet the demand that is heard from many sections of our nation, and also from abroad, that effective measures should be taken to break up the securing and importation of girls and women for immoral purposes; in other words, the white slave traffic.

Nearly every European nation now possesses its Vigilance Committee, but not until now has enough interest been manifested in this country to justify the organization of a National Committee.

Its work will be to correspond with similar Committees abroad, and by exchanging information, be in position to oppose the traffic effectively.

The sources and conditions of the traffic will be thoroughly studied by experts, and those who carry it on brought to justice.

The conditions in our own cities will be investigated and reported, with a view to arousing the public conscience to the point of abating the evil in their midst.

The Committee proposes to employ every righteous measure that will assist in carrying on its work, which it intends, with Divine assistance, to pursue patiently, energetically and courageously.

To perform such work as this, ample means will be required. Therefore, every person should feel it a duty to contribute to the work in accordance with his ability. Not everyone can give personal service, but nearly every one can help financially.

The committee is made up chiefly of men and women of wide experience and national reputation, whose hearts are tender toward those in peril, yet whose judgment is clear and whose counsel is safe and sane.

The work of the American Purity Alliance is thus laid before our friends in the belief that its earnest endeavors to protect the young and innocent will receive the enthusiastic support of our people.

Address all communications to
O. Edward Janney (President of the Alliance)
837 N. Eutaw St., Baltimore.

CENSUS PHILADELPHIA YEARLY MEETING, ARCH STREET.

[From *The Friend* (Phila.).]

A census of Philadelphia Yearly Meeting [that held at Arch Street] completed in Sixth Month, 1906, presents a number of interesting and significant facts. The total membership is about the same as in the Tenth Month, 1904, being 4389 now as against 4441 then, a decrease of 52.

It is distributed as follows among the Quarterly Meetings:

Philadelphia, 1292.
Concord, 821.
Haddonfield and Salem, 806.
Abington, 588.
Western, 376.
Burlington and Bucks, 363.
Caln, 143.

As will be noted, Philadelphia Quarter has the largest membership and Caln the smallest. Concord, and Haddonfield-and-Salem are nearly equal in size, the latter having exactly the same number of members as in 1904.

Concord is the only Quarterly Meeting showing any increase in membership since the previous census. Western shows the greatest decrease. Out of a total of 31 Monthly Meetings in the Yearly Meeting there is one—Philadelphia Western District, with a membership of over 600; one—Frankford, with a membership of over 500; one—Chester, N. J., with a membership of over 300; four—New Garden, Birmingham, Chester, Pa. and Philadelphia, with a membership of over 200; nine—Haddonfield, Muncy, Philadelphia Northern District, Haverford, Burlington, Upper Evesham, Lansdowne, Wilmington and Falls, have over 100 members each, and there are 15 Monthly Meetings whose membership ranges from 15 to 77, the smallest being Abington.

The relative number of minors to the whole membership of the Yearly Meeting is approximately 20 per cent., and the percentage of minors to the total membership in each Quarterly Meeting is about as follows:

Abington, 25 per cent.
Haddonfield-and-Salem, Concord and Caln, each 22 per cent.

Philadelphia, 17 per cent.
Burlington and Bucks, 13 per cent.

There are eight more female than male minors in the Yearly Meeting.

There are 38 recorded ministers in the Yearly Meeting, 21 men and 17 women, distributed among the Quarterly Meetings as follows:

Philadelphia, 13.
Haddonfield and Salem, 8.
Concord, 6.
Western, 5.
Abington, Burlington-and-Bucks, each 3.
And Caln is without any.

Philadelphia has the largest number compared with its total membership, and Western is second. There are 15 Monthly Meetings, or nearly one-half, without any recorded minister.

George A. Rhoads.

THE TRENTON CONFERENCE.

The week-end conference held in the meeting house in Trenton on the 6th instant was well attended, and was felt to have been a successful and helpful occasion both to the visitors and the visited.

John R. Satterthwait presided, and made appropriate opening remarks, in which he referred to the historic character of the meeting house and the fact that it was occupied by the British soldiers during the Revolutionary War.

The address was responded to by William W. Birdsall, in happy phrases, freighted with practical wisdom for society application. The keynote of his address was that the society at this time needed to be less concerned about itself and its internal affairs, and to be more diligent in working outside. This expression, Dr. Jesse H. Holmes thought, might be accepted as the keynote of the conference.

The principal address of the morning was given by Cora H. Carver, of Germantown, on the topic, "What Does Each Member of the Society Owe the Meeting?" She felt that each member owed the meeting interested attendance, and especially attendance upon the business meetings, and such a familiarity with their machinery and procedure as would lead to an intelligent taking part in these meetings.

More than half an hour was spent in an interesting discussion of the points presented in the address, both the visitors and the Trenton Friends taking an animated part in the discussion. One visiting Friend told of an interesting monthly meeting he attended recently near Manchester, England. It was held at half past 6 in the evening, lunch being furnished in the meeting house. One of the interesting matters of that meeting was a discussion of a proposition to invite the London Yearly Meeting to meet in Manchester.

Another visiting Friend said that the attendance of business meetings by the members would be largely determined by the interesting and live character of the business presented and transacted. He ventured the prediction that if at some meeting of the Chesterfield Monthly Meeting the proposition to invite the Philadelphia Yearly Meeting to meet in Trenton was considered, that particular meeting would be as interesting as anything ever held in England.

A most beautiful dinner was served in the pleasant parlor of the meeting house during the intermission after the morning session.

At 2 o'clock the conference convened and listened to an address from Dr. Jesse H. Holmes on "The Missionary Spirit: How Developed and Applied." He thought the spirit was developed by prayer, and in the twentieth century it is applied not so much by the personal element as by the general effort to uplift society. A lively discussion of the paper followed.

Two questions of practical bearing were then asked by Trenton Friends: one as to how young people could be made to take a more active interest in the business meetings. The answers were of two natures. One was by making the meetings worth while, and the other by developing in the young people themselves a concerned interest in the affairs of the Society and a willingness to take pare in them and do a share of the work.

The second question, "How can the meeting house be made a center of social activity?" brought out the most forceful and concerned discussion of the conference. On general principles it was held that the way to do this was to do it, and it was pointed out that the Trenton Meeting House is admirably fitted for social work. Boys' clubs, civic betterment associations, purely social and literary entertainments could be held in its parlor. But it was soon apparent that the question had a still more local application. What was really wanted was an opinion regarding the advisability of putting a piano in the meeting house parlor, but not in the meeting house proper, as some assumed. The bulk of expression was that if such an instrument would help meet a local need, and make the influence of Friends more potent for good, there could be no good reason for keeping the piano out. A strong minority feeling was against the presence of a musical instrument anywhere on the meeting house property.

At the evening session Frank M. Bartram, of Philadelphia, gave a short address on "The Society of Friends Necessary to the Promotion of Friends' Principles." He thought that the Society was necessary to the promotion of that self-control which went with the maintenance of a distinctively spiritual religion, and for the development of that motive for philanthropy which should be consecrated solicitude.

Henry W. Wilbur, of Swarthmore, gave the closing address on "Twentieth Century Quakerism."

Among the visitors present were William W. Birdsall, principal of the Girls' High School of Philadelphia; Henry W. Wilbur, general secretary of the Friends' Conference Advancement Committee; Dr. Jesse H. Holmes, of Swarthmore College; Frank M. Bartram, a prominent worker in the Young Friends' Association; Mary Haviland, who has recently come to this city from Brooklyn to engage in charitable work; Dr. John and Cora H. Carver, Robert Pyle and Eleanor D. Wood.

On First-day some of the visitors attended the meetings at Trenton, Yardley and Makefield.

THE BLIND GENTIAN.

It grows in many a nook and bend
Our autumn ways along,
Fair cousin of the flower which love
Has sanctified with song.

A poor relation! so it seems,
Whom no one cares to praise;
That never gave a poet yet
One leaf among his bays.

No maiden lays you to her breast,
Or binds you to her zone;
No ruthless hand is glad to pluck
And claim you as its own.

I often wonder what within
Doth secretly abide;
I never yet have dared to pluck
The clinging veil aside.

Whatever fate hath made you thus—
A fountain closely sealed—
One lesson in your looks I find,
For gentle souls revealed.

For who, and not himself be blind,
Can pass your coverts by
Nor find the colors that you wear
The bluest of the sky?

Such your reward, or such I deem,
For reverence pure and sweet,
Which veils an angel-face where some
Rush in with foolish feet.

Dear, humble flower, go home with me,
That I may better tell;
With such as are least bold with heaven
Doth most of heaven dwell.

—*John W. Chadwick.*

BIRTHS.

LIVEZEY.—On Tenth month 2d, 1906, to Thomas H. and Joanna Miller Livezey, of Norristown, Pa., a daughter, whose name is Mary Miller Livezey.

SLUTTER.—Ninth month 25th, 1906, to John Lewis and Esther Miller Slutter, a son, who is named Justice Miller Slutter.

MARRIAGES.

DAVIS—BUCKMAN.—In the Plymouth Friends' Meeting House, under the care of Gwynedd Monthly Meeting of Friends, George Sheaf Davis, son of Eugene and Bertha S. Davis, and Caroline Weston Buckman, daughter of the late Jacob T. and Ann C. Buckman, of Plymouth Meeting, Pa.

GRAY—BUCKMAN.—Near Plymouth Meeting, Pa., at the home of the bride's mother, Ann C. Buckman, Seventh month 25th, 1906, by Friends' ceremony, Dr. Stoddard Perry Gray, of New York, and Emma Garille Buckman.

HARRIS—COMLY.—At the home of the bride's father, 3311 Arch Street, West Philadelphia, on Ninth month 27th, 1906, Edson Sheppard Harris and Caroline Farren Comly.

STEVENSON—BUCKMAN.—Near Plymouth Meeting, Pa., at the home of the bride's mother, Ann C. Buckman, Eighth month 22d, 1906, by Friends' ceremony, Oscar Stevenson, of Chester, Pa., and Alice Conard Buckman.

DEATHS.

HARDY.—Mary B., widow of Benjamin B. Hardy, and eldest child of Jesse and Ruth (McMillan) Cook, died Tenth month 5th, 1906, at Bendersville, Adams County, Pa., aged 72 years, 9 months and 11 days. Interment on the 7th inst. in Friends' Graveyard at Menallen Meeting House, near Bendersville. She was a member of Menallen Monthly Meeting. Her only child, a son, died in childhood.

PIERCE.—In West Chester, at the home of her brother, the 22d of Ninth month, 1906, Sarah M. Pierce, in the 81st year of her age; daughter of the late Benjamin and Susan Pierce; a member of Kennett Monthly Meeting. Interment at Longwood, Chester County, Pa., on the 25th.

TRUMAN.—At her mother's home, Denver, Col., Ninth month 20th, 1906, after a short illness, Florence, youngest daughter of Elizabeth M. and the late John J. Truman, in the 19th year of her age.

ABIGAIL HOOPES.

It was the writer's sad privilege to attend, on the 8th of Ninth month, the funeral of our dear, aged friend, Abigail Hoopes.

After a most impressive silence her son-in-law, Augustus Brosius, paid a fitting tribute to her memory.

He spoke of the unvarying kindness and the womanly gentleness which characterized her throughout her long life. Others then present can testify to the truthfulness of his words.

Hers was a fine example of what life may be with a happy organization; full of years and beautiful to the last, when she went to sleep to wake on the boundless shore of another life.

"They made her a grave where the sunbeams rest
When they promise a glorious morrow,"

on the western slope of the burial ground at London Grove.

There, dear heart,

"The summer birds will sing their lay above thy clay;
The bees will hum their drowsy tunes 'mong clover blooms;
The evening winds will sighing pass among the grass,
The night dews still adown the years, with pearly tears
Will weep for thee, and vigils keep above thy sleep.
In loving hearts thou'st left behind, thou art enshrined,
Beloved by those who knew thee best; God gives thee rest.

S. E. B. P.

NOTES AND ANNOUNCEMENTS.

The reading course for ministers and workers [of Western Yearly Meeting, "other branch"] for the coming year includes two books, viz.: "A History of the Friends in America" [by Allen and Richard H. Thomas, recently issued in revised edition], and "Barclay's Apology."

The Unitarians can now say, and the editor of their *Christian Register* (Boston) does say that "Unitarian parents who must send their children away from home to school have now no excuse for sending them where they will be subject to proselyting methods of which they disapprove. We have good schools enough to supply the demand."

The editor of the *Christian Register* also says, in a recent issue: "In August, eighty-five years ago, the second number of our paper was printed. It has outlived every one of the original subscribers and most of those who, as children, read the first number. We begin the eighty-sixth year of continuous publication under one name with at least an even chance that as ex-editor, constant reader, and occasional contributor, we shall join in the celebration of the hundredth anniversary fourteen years hence."

The letter of Abby D. Munro in THE INTELLIGENCER of Ninth month 29th was very interesting. The suggestion "to send all the barrels you can and to start them early" is a good one. I desire to urge Friends everywhere to do the same with their money contributions. Send all you can, and send it early. It is a great help to the women who give themselves to these schools to have the necessary money come promptly. "He gives twice who gives quickly." Surely there was never a time when the need of education for the negro was more apparent. As our Disciplines phrase it, "an education to fit them for business" is needed by all, but especially for this race with so little training in self-reliance. Both the Laing and the Schofield Schools are industrial schools, and train the head, the heart and the hand. I urge Friends everywhere to give these schools their hearty support, and to do what they can as early in the school year as possible.

ANNA M. JACKSON, Superintendent.

The enrollment at Swarthmore Preparatory School this fall was 215 as compared with 175 a year ago. Every department is full to overflowing. Work of all kinds has started with

enthusiasm. New pupils are already being enrolled for Ninth month, 1907.

John H. Dillingham, plain Quaker, one of that peace-loving sect which gave William Penn to an ever-grateful posterity, read the Scriptures [at the opening of the dedication exercises of the Capitol], and then silence fell upon the throng as the reader finished and stood with bowed head. It was a most impressive opening of exercises, destined to be historic, significant of the deep religious feeling of the people of this State.—*Harrisburg Telegraph.*

New York Yearly Meeting's Committee for the Advancement of Friends' Principles has sent the following letter to about one hundred Friends to whom the conference issues of the INTELLIGENCER had been sent:

"New York, Tenth month 8th, 1906.

"Dear Friend: Thee has been receiving for a few weeks a copy of THE FRIENDS' INTELLIGENCER, containing installments of the proceedings of the late General Conference held at Mountain Lake Park, Maryland. The gathering was so helpful and inspiring in many ways that our committee felt a desire that as many Friends as possible belonging to the New York Yearly Meeting should get such a glimpse of the conference as the printed proceedings would give. For that reason this committee purchased a number of copies of THE INTELLIGENCER, and had them sent to certain persons, thyself among them. The paper will visit thee weekly without cost until the end of the year. Unless thee asks for its continuance it will then stop going to thy address. We hope, however, that all who thus receive THE INTELLIGENCER will carefully read it, and will find its pages so helpful and interesting as a vehicle of Friendly thought and activity that they will subscribe for it through the publishers, and thus receive it regularly. Any Friends on this list will be considered new subscribers, and will get THE INTELLIGENCER for one year for $1.50.

"With a feeling of concern and interest for all of our members, and all Friendly people, and with the hope that they may get more closely in touch with each other and the Society than ever before,

"On behalf of the committee,

"HENRY W. WILBUR, Chairman.

"HARRY A. HAWKINS, Secretary."

The undersigned, who is preparing a memoir of his uncle, Jonathan Dymond, will be grateful to any Friend in possession of letters, or other fugitive productions of his pen, or of traditions concerning him, who will kindly communicate such, with permission to use them for biographical purposes. Charles W. Dymond, Sawrey, Ambleside [England].—*The Friend.*

The Yorkshire 1905 Committee has issued, for the first time, a valuable list of Special Addresses which are given by Yorkshire Friends. It is a remarkable list for one Quarterly Meeting, furnishing the names of forty-three Friends who are willing to give addresses or read papers on Quaker, religious, or other subjects. The list has been so systematically prepared that in the case of almost every one of the 109 lectures or addresses, by means of letters or figures it is possible to see at a glance whether the address is considered suitable for large or small meetings, what is its length, whether it would be read or spoken, whether it could be lent, and what the character of the audience for whom it is intended. It is worthy of note that seventeen of the lecturers reside in York, Scarborough coming next with eight.—*The Friend.*

The Friend (London) congratulates all concerned in the publication of the *British Friend* on the promptitude with which the destroyed issue was replaced. The whole of the September issue, which was nearly ready to send out so as to reach subscribers [in England] on the 15th, was destroyed in the Ashford fire. But so rapidly were arrangements made for a reprint that copies were in subscribers' hands on the 21st.

Concord First-day School Union was announced in this column last week to be held at Willistown, but the date was omitted. It will be on the 20th.

A Week-End Conference will be held at York, Pa., on the 20th and 21st. On the 20th (Seventh-day) a parlor meeting will be held in the evening. On First-day, in the morning, a meeting for worship will be held in the meeting house; in the afternoon a conference on "The Friendly Faith of To-day" in the meeting house; in the evening an appointed meeting for worship in the First Baptist Church. Joel Borton, of Woodstown, N. J.; Mary Travilla, of West Chester, Pa., and Dr. O. Edward Janney, of Baltimore, Md., expect to be in attendance.

"Outline Lessons on the Prophets"—a letter concerning these lessons, written to Jesse H. Holmes, Swarthmore, Pa., has been lost. Will the writer kindly communicate again with Jesse Holmes?

On page 49 of the Conference Supplement in our last week's issue our friend, William Griest, of Portland, Ind., is strangely misquoted where he is made to say, "The great mass of our people are close-fisted, etc." It should read, "The great mass of our people are so situated that what education they get is in the public schools, and we need thorough and hearty co-operation of every lover of his country and every educator of the land to build up those schools to that condition and the pupils of such to that condition of citizenship which they ought to attain."

The Committee for the Extension of Christian Work [or Advancement of Friends' Principles] of Salem Quarterly Meeting will attend an appointed meeting at Elmer, N. J., on First-day, the 14th, at 3 p.m.

TO READING CIRCLES AND OTHERS.

The Whittier Reading Circles, which may finish the first year's course with the close of 1906, will find a second year's reading mapped out for them before the middle of Twelfth month.

We shall issue another pamphlet about that time, in which further hints for the first year's reading, details and recommendations for the second year's work will be given. Circles which will carry their work on into next year, and that is the case with the majority, should so arrange their reading and study as to complete the prescribed reading within a year from the time they began.

The general secretary will be glad to hear from all of the Circles as to their progress, and all of them should report at least a month in advance of the time when they will complete the course.

New Circles about to be formed will find all the necessary directions in the first Quarterly, a copy of which may be had on application.

Friends generally will please bear in mind that the general secretary will be engaged in work in the West from the 11th of this month until about the middle of Eleventh month. But he may be communicated with just the same. Address letters as usual to 140 North Fifteenth Street, Philadelphia, Pa. The correspondence will be forwarded to him, and will receive just as prompt attention as the delay in transit will warrant. He particularly desires that any who wish to communicate with him shall not neglect to do so because he may be away from home. Mails travel rapidly in these times, and while the secretary's office will, for the time being, be on the road, the detailed work can be kept up just the same.

HENRY W. WILBUR.

PENNSYLVANIA MOTHERS' CONGRESS.

The annual meeting of Pennsylvania State Congress of Mothers will be held in Library Hall, Johnstown, Pa., Eleventh month 1st, 2d and 3d. All affiliated Mothers' Clubs are invited to send delegates. It is expected that a large and representative body of women will be present, and will take part in the discussion of questions relating to the welfare of children.

The Mothers' Congress aims to improve the conditions of children everywhere; to encourage mutual confidence between parents and teachers; to establish parents and teachers' meetings in the public schools, to which work Dr. Brumbaugh has given the stamp of his approval, and has expressed himself as being happy to co-operate in the important work of forming Parents' Circles in the public schools.

There will be present at the annual meeting in Johnstown such speakers as Hon. Anthony Comstock, Rev. C. C. Hayes, Rev. Arthur S. Lewis, Rev. Dr. Woodering, and Mrs. Walter George Smith. Miss Laura Platt, president Working Women's Association of Pennsylvania, will send a paper on "The Condition of the Working Girl." Miss Anne Heygate Hall will speak upon Parents' Associations in public schools. Mrs. Frederic Schoff will give an address upon "Links in the Chain of Child Labor."

OPENING OF FRIENDS' SCHOOL, BALTIMORE.

On Second-day, Ninth month 17th, the Baltimore Friends' School was opened with a largely increased attendance. The total enrollment at this writing, Tenth month 6th, is 248 students. No more applications can be received, except in two lower and four upper classes. Several changes in rooms were necessitated by marked increase in enrollment. Four new instructors have been added since the opening of school for the same reason. The school offers instruction covering two kindergarten years, and twelve years in Primary, Intermediate and High School. The following compose the faculty for the school year, 1906-1907: Principal, Edward C. Wilson, B.S., Swarthmore, History; associate principal, Eli M. Lamb, Arithmetic; Stephen C. Harry, A.B., Bucknell University and Johns Hopkins University, Higher Mathematics; William S. Pike, West Chester State Normal School and Harvard, Science and Geography; Rachel E. Lamb, English; Philip Howard Edwards, M.A., Ph.D., St. John's College and Johns Hopkins University, Classics and French; Mary Sumner Fieldhouse, A.B., George Washington University of Michigan, Chicago University, English and History; Scharlotta Lapatnikoff, Toronto University, German; Roman Steiner, M.A., Manual Training; Dr. P. H. Peters, Mus. Bac. Guild of Organists and Associate of Royal College of Organists, London, England, Piano Instruction; Howard R. Thatcher, Graduate of Peabody Conservatory, Violin; J. Conrad Uhlig, B.A., Johns Hopkins University, Special Instructor, Latin and German; Helen H. Ely, West Chester State Normal School, M.E., Principal of Primary; Ida Baldwin, B.E., West Chester Normal School, Primary Assistant; Ruth Immell, B.E., West Chester State Normal School, Primary Assistant; A. Leah Gause, B.E., West Chester State Normal School, Primary Assistant; Hannah T. Yardley, Philadelphia Kindergarten Training School, Kindergarten Principal; Emily R. Fitch, Affordby Kindergarten Normal School, Kindergarten Assistant; Theodore Kistler, Physical Training; Alice Vedder Farquhar, Secretary and English; Marie Delavigne, French; Dr. O. Edward Janney, Medical Advisor.

SWARTHMORE COLLEGE NOTES.

The text-book on physics by George A. Hoadley, professor of physics at Swarthmore, has been adopted by Columbia University for use in the university.

The recital by Prof. Paul M. Pearson on "Old Plantation Days," which comes off Sixth-day evening (the 12th) in Parrish Hall, is attracting much attention. All friends of the college who desire to hear a good recital and help along the cause for which it is given, are cordially invited to attend.

A new regulation regarding attendance at "collection" in the mornings has recently been adopted. With the exception of an allowance of one absence per week, students are requird to be there regularly, unless they have an adequate excuse to present.

Friends of the college will be interested to learn that the *Phœnix*, the old monthly college magazine, has been revived and reorganized as an independent publication, and in no way connected with the *Swarthmorean*. J. Walter Keller will be editor-in-chief of the new staff, and Edwin A. Cottrell, associate editor. Fred M. Simons will attend to the business management, and the rest of the staff will be made up of Jeannette Curtiss, Elsie Love, William Bradley and Spencer L. Coxe. The first issue will doubtless appear in a short time.

On First-day last Dr. Jesse Holmes spoke in meeting on the subject of "Self-Government." He dwelt briefly upon the experiences of Greek and Roman civilization, and pointed out their mistakes as individuals and nations, which led to their downfall. With these before us as examples to avoid, he explained the experimental nature of our own democratic institutions, and urged us to aspire to thorough self-government in ourselves as the only safe foundation for national stability.

At next First-day's meeting Mary Travilla will be present.

The contestants for the Andrew C. Pearson Declamation Contest, which takes place early in December, have been selected, and are alphabetically as follows: Ralph J. Baker, Jeannette Curtiss, Nellie G. Davidson, Elsie Love, Mary North, Amos Peaslie, Helen Ridgway, and Norman Swayne.

Owing to the resignation of Marie G. Sabsovich, a College Settlement Fellowship for the year 1906-1907 is open to the alumnæ of Swarthmore. Applicants should communicate with Dr. Robert C. Brooks.

The candidates for the College Debating Team were called out last week, and the squad formally began the work of the season. The first debate of the Pennsylvania Intercollegiate League for Swarthmore will be with Dickinson College, Twelfth month 14th. The subject chosen is: "Resolved, That Justices of the Supreme Court of the United States should be selected by popular election." Swarthmore defends the negative.

A. J. P.

GEORGE SCHOOL NOTES.

A course in Domestic Science under the care of a graduate of Drexel Institute, Katherine McCollin, has been started. Two hours and a quarter once each week are devoted to this course.

Tenth month 6th a regular meeting of the Whittier Literary Society was held. The evening was devoted to Southern authors. Two selections were given by Mary Hannum, "Power of Prayer" and "Life and Song," by Sidney Lanier. "Interference of Patsy Ann," by Paul Laurence Dunbar, was given by Ethel Ball; Hugh B. Eastburn, Jr., gave a declamation, "The New Self," by Henry W. Grady; a reading, "Captain Joe," given by Roy Mercer, was followed by a flower drill by twelve Whittier girls.

Seventh-day evening, the 29th, a public meeting of the Students' Christian Association was held in the assembly room. Joel Borton spoke of the inspiration it always is to him to meet with young people, and encouraged all to study the life of Jesus and to endeavor to follow his example.

Eleanor Wood spoke of the value of Bible study, and said that the time has passed when a person is considered especially virtuous because he reads his Bible; that it is the duty of each one of us to read his Bible fully, freely; that to-day the education of every young man and woman in college is considered incomplete if he has not devoted a portion of his time to Bible study.

H. B. K.

FRIENDS' ASSOCIATIONS.

Media, Pa.—The Media Friends' Association held its first meeting of the season Tenth month 2d at the home of Anne N. Darlington. Thirty-four Friends gathered in a social manner, the meeting being called to order at 8.30 by the president, J. Eugene Walker, who read the first chapter of Genesis.

After the reading of the minutes of the spring meeting, the president announced that there was a vacancy on the Executive Committee. The association united in appointing Henry C. Bishop to serve.

A number of those assembled being attenders at the Providence First-day School, some correspondence relative to First-day school work was given attention, as the school had not opened for its winter's work.

The program of the evening was then opened by a piano duet by Eva Walker and her daughter Evalynn. Mae Myers, an instructor at the Friends' Select School of Media, entertained the Friends by giving a short sketch of her trip over the Alps during the past summer. While none of us had the pleasure of being with her in her actual travels, many of us truly joined her in her wish to walk and climb the mountain passes which she described.

This sketch recalled some experiences of another Friend, and Clara B. Miller very kindly told us of her impressions of this always interesting trip across the Alps. Some selections on the violin and a piano solo added much to the pleasure of the evening, and the program closed with response to the roll-call.

Anne J. Darlington, Secretary pro tem.

Newtown, Pa.—The first annual meeting of the Friends' Association met in the upper story of the Friends' Meeting House on the 4th inst, Thomas W. Stapler presiding. He read at the opening the 103d Psalm.

A paper on Epicurus and Epicureanism was read by Sarah J. Reeder, contrasting the Stoic philosophy of Zeno with the amiable virtues of Epicurus.

"The Friend in Politics," the subject for discussion, was introduced by Thomas W. Stapler, Franklin Packer, Willis Worstall, and others.

Anna Washburn Eastburn read from the New York Discipline on "Worship." Lavinia T. Brown gave a recitation, the subject of which was that life is what we make it; that it is possible to gather two flowers for every care.

After the report of the Executive Committee and the response to roll-call, the association adjourned, to meet on the first Fourth-day in Eleventh month in the same place, feeling well satisfied that the change from the homes to the First-day school room was a satisfying one.

S. J. R.

FRIENDS' ASSOCIATIONS.

NEWTOWN, PA.—Newtown Junior Friends' Association met First-day afternoon, Eighth month 7th, 1906, at the meeting house. The following officers were elected for the ensuing six months: President, Russell Richardson; vice-president, Bernard Walton; secretary, Margaretta Packer, and treasurer, Morrell Smith.

The greater part of the time was given to papers and discussions on the negro, following the outline on race problems, prepared by Dr. Kelsey for the use of Friends' Associations and First-day Schools.

Emma Wilson presented the African Home of the Negro, and Morrell Smith followed by describing the different types among the negroes in America and Africa, and the difference in size and construction of the brains of negroes and Caucasians. Mary Cooper told the effect of their native surroundings on their industrial conditions, and Bernard Walton discussed the family and religious life of the African tribes.

The meeting was animated and the association is well pleased with the work outlined for the year, and anticipate a winter of profitable study. MARY G. WILSON.

HOPEWELL, VA.—The reading of the 12th chapter of Romans, by the president, Jonah L. Rees, opened our meeting on Ninth month 23d. Only fifteen members were present. After reading the minutes of last meeting, the report of the executive committee was in order, and the following were appointed for duty on Tenth month 28th: History, Grace Clevenger; literature, Carroll C. Clevenger; Discipline, Wm. E. Branson; current topics, J. Herald Doing. Paper by Lydia W. Irish. The appointed exercises for the day were short, owing to the absence of so many. Bertha B. Clevenger gave current topics, which brought forth much interesting discussion.

Annie J. Rees, Jr., Mary S. Lupton and Susan T. Pidgeon were appointed to prepare short papers in regard to the conference at Mountain Lake Park. Annie J. Rees gave an interesting description of the natural beauty of the place.

Mary S. Lupton was to treat of the program, but felt it covered too much ground for her to do justice to, and thought so much better idea of the proceedings could be gleaned from the INTELLIGENCER that she referred the members to the account published there each week.

Susan T. Pidgeon was asked to tell us of new ideas for the advancement of Friends' principles, and her paper was most helpful and interesting.

Under new business, Cassandra Pidgeon read a letter from George A. Walton, returning two of our papers, and asking for more of our best ones, as such were in demand, especially by isolated Western associations.

Susan T. Pidgeon invited the association to meet at their home for a social meeting at seven o'clock on the 7th of Tenth month. CARRIE D. LUPTON, Secretary.

METEOROLOGICAL SUMMARY FOR NINTH MONTH, 1906.

Mean barometer	30.108
Highest barometer during the month, 25th	30.461
Lowest barometer during the month, 3d	29.720
Mean temperature	71.
Highest temperature during the month, 10th	90.
Lowest temperature during the month, 16th, 25th	50.
Mean of maximum temperatures	79.1
Mean of minimum temperatures	62.8
Greatest daily range of temperature, 7th	25.
Least daily range of temperature, 14th	8.
Mean daily range of temperature	16.6
Mean temperature of the Dew Point	60.3
Mean relative humidity, per cent.	73.7
Total precipitation, rain and melted snow, inches	0.42

Greatest precipitation in any 24 consecutive hours, 0.15 inch of rain, on the 3d.

Number of days on which .01 inch or more precipitation, 7.

Number of clear days, 13; fair days, 9; cloudy days, 8.

Prevailing direction of the wind from southwest.

Thunder storms on the 12th, 22d.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 74.5° on 20th.

Minimum of the wet bulb thermometer at 8 a.m., 50.5° on 25th.

Mean of the wet bulb thermometer at 8 a.m., 63.3°.

Maximum of the wet bulb thermometer at 8 p.m., 75.° on 10th.

Minimum of the wet bulb thermometer at 8 p.m., 52.° on 24th and 25th.

Mean of the wet bulb thermometer at 8 p.m., 64.6°.

Mean of the wet bulb thermometer for this month, 64°.

NOTE.—The means of the daily maximum and minimum temperatures, 79.1° and 62.8°, respectively, give a monthly mean of 71.°, which is 2.2° more than the normal, and 2.7° warmer than the corresponding month in 1905.

The total amount of precipitation for the month, 0.42 inch, is 3.50 inches less than the normal, and 3.80 inches less than fell during Ninth month, 1905.

JOHN COMLY, Co-operative Observer.

Centennial Avenue, Phila., Ninth month 30th, 1906.

General Frederick D. Grant recently told a reporter of the Rochester *Democrat and Chronicle* that he has abstained from alcoholic drinks for eighteen years. He quit drinking because he found he could not drink in moderation. He does not admit liquor into his house, and has no drinkers on his staff. He said to the reporter: "When a man can say, 'I never drink,' he never has to drink, is never urged to drink, never offends by not drinking. At least that is my experience."

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School at 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School at 2.30 p.m.

Frankford, 10.30 a.m.; First-day School at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School at 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—

1811 I Street, Northwest, at 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

10th mo. 13th (7th-day).—New York Monthly Meeting, at Schermerhorn Street, Brooklyn, at 2.30 p.m.

10th mo. 14th (1st-day).—Solebury Young Friends' Association, at the meeting house.

10th mo. 14th (1st-day).—At Elmer, N. J., Salem Quarterly Meeting's "Committee for the Extension of Christian Work" [or Advancement of Friends' Principles] will attend an appointed meeting at 3 p.m.

(Continued on page iii.)

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CALENDAR OF MEETINGS, ETC.

(Continued from page 640.)

10th mo. 14th (1st-day).—Exeter Meeting (Reading, Pa.), attended by the Quarterly Meeting's Visiting Committee, at 11 a.m. The following expect to attend: Sarah Griscom, Mary M. Kaler, John L. Carver, Cora H. Carver, Arthur C. Jackson.

10th mo. 14th (1st-day).—At Girard Avenue, Philadelphia, Junior Conference at 9.45 a.m.; "Life of Jesus—The Messianic Prophecies."

10th mo. 17th (4th-day).—At Race Street, Monthly Meeting of Friends of Philadelphia, at 7.30 p.m.

10th mo. 18th (5th-day).—At Green Street, Philadelphia, Monthly Meeting of Friends, at 7.30 p.m.

10th mo. 18th (5th-day).—Quakertown, Pa., Friends' Association, at the home of Edward Shane.

10th mo. 17th (4th-day).—Southern Half-Yearly Meeting, at Camden, Del., at 10 a.m.; ministers and elders, same day, at 9.15 a.m.; public meeting, Fifth-day, at 10 a.m.

10th mo. 19th (6th-day).—Langhorne, Pa., Young Friends' Association, opening meeting for the season of 1906-07.

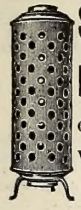
10th mo. 20th (7th-day).—Concord First-day School Union, at Willistown, Chester County, Pa., 10.30 a.m. Topics for discussion are, "Would conference work on practical subjects be better for our country schools than individual class work?" "Have you trouble in securing suitable teachers?" "Do inexperienced teachers develop satisfactorily?" "From your experience have you any helpful suggestions in this line?" The cars leaving Sixty-third and Market Streets at 9 a.m. and West Chester at 8.45 and 9.15 a.m., will be met by carriages at Penn Hotel.

10th mo. 20th (7th-day).—Haddonfield First-day School Union at Medford, N. J., at 10 a.m. Mary Whitson will speak at afternoon session.

10th mo. 20th (7th-day).—Abington First-day School Union, at Abington Meeting House, near Jenkintown, Pa., at 10.30 a.m. and 2 p.m. Exercises will consist of recitations, class exercises, report of Mountain Lake Conference, and discussion of the question, "Is there a lack of reverence for age and religion on the part of our children?"

10th mo. 21st (1st-day).—Conference at Penn's Grove, Pa., under care of Philanthropic Committee of Western Quarterly Meeting. "Echoes of the General Conference." J. Bernard Walton will be present, and others especially appointed to revive the spirit and concerns of the conference.

10th mo. 21st (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Concord, Delaware County, Pa., at 2.30 p.m. Joseph Swain, president of Swarthmore College, will give an address on philanthropic work.



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First-Day school, Meeting, or Young Friends' Association, or First-day school Union, by corresponding at once with the Chairman of the Sectional Committee of the Philadelphia Y. F. A., 140 North Fifteenth Street. Through the encouragement of co-operation offered the Association by a few individual friends and communities preliminary arrangements have been completed whereby it will be possible for Friendly neighborhoods in and about Philadelphia to have

ELEANOR WOOD

deliver either single lectures or a course of lectures on the study of the Bible. The lectures have been arranged under two divisions as follows; and the committee sincerely trusts that it may receive co-operation and support from many neighborhoods.

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1. Use of Bible in the Family. (Devotional and Instructive.)
2. How the Bible Came down to Us. (Historical.)
3. Methods of Teaching the Bible. (For F. D. S. Teachers and Unions.)
4. How to Read the Bible. (Analytical Division and Literary Character.)
5. Development of the Idea of God. (Old and New Testament.)

Where neighborhoods desire courses they will, when possible, be provided. The subject of the course can probably be arranged to meet the needs of each community if its wants are made known. The following topics are taken from many, and are merely given as suggestions:

Suggestions for Course of Six Lectures Each

1. The Life of Christ.
2. The Life and Writings of Paul.
3. Early Hebrew History.
4. Isaiah and the Return to Jerusalem.
5. Jeremiah and Downfall of Judah.

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10th mo. 21st (1st-day).—Cornwall, N. Y., Monthly Meeting, at 11 a.m.; Friends' Association in the afternoon.

10th mo. 21st (1st-day).—Week-End Conference at York, Pa., at 8 p.m. (parlor meeting), First-day, in the morning, meeting for worship; in the afternoon, conference on the Friendly Faith of To-day; in the evening, appointed meeting in the First Baptist Church. Joel Borton, Mary Travilla, O. Edward Janney expect to attend.

10th mo. 23d (3d-day).—Western Quarterly Meeting, at London Grove, Chester County, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

10th mo. 24th (4th-day).—Easton and Granville Half Yearly Meeting, at Easton, N. Y., at 11 a.m.; ministers and elders, day before, at North Easton, at 3 p.m.

10th mo. 25th (5th-day).—Caln Quarterly Meeting, at Sadsbury Meeting House, in Christiana, Lancaster County, Pa., at 11 a.m.; ministers and elders, same day, at 10 a.m.

10th mo. 27th (7th-day).—Westbury Quarterly Meeting, at Flushing, Long Island, N. Y., at 10.30 a.m.; ministers and elders, day before, at 2.30 p.m.

10th mo. 29th (2d-day).—Nebraska Half Yearly Meeting, at Genoa, Neb., at 11 a.m.; ministers and elders, 7th-day before, at 2 p.m.; youth's meeting, 1st-day, at 3 p.m.

10th mo. 29th (2d-day).—Baltimore Yearly Meeting, at Park Place and Lawrence Street, Baltimore, Md. Seventh-day, meeting of ministers and elders, at 11 a.m. and 3 p.m. First-day meeting for worship, at 10 a.m.; meeting of First-day schools, at 3 p.m.; meeting for worship at 7.30 p.m. Second-day, business sessions begin at 10 a.m., continuing morning and afternoon through Fifth- or Sixth-days; meetings in philanthropic, First-day school, educational interests in the evenings.

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The *Public Ledger*, Philadelphia, has invited letters concerning the cost of maintaining a family in comfort, and how to economize and provide for old age. "Ex-Pedagog," West Chester, Pa., sends the following:

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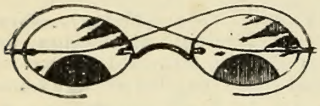
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"Religious Views of the Society of Friends," 24 pages, prepared by Howard M. Jenkins for the World's Congress of Religions.

"The Teacher as a Missionary of Peace," 34 pages, prepared by Prof. Andrew Stevenson for the Toronto Conference. Should be widely circulated among teachers, especially in the public schools.

"The Friend and His Message," 16 pages, by John William Graham. Desirable to circulate among inquirers and those only nominally interested in our principles.

"Fellowship in Religion," 16 pages, by Henry W. Wilbur. Adapted for circulation in Friends' neighborhoods as an incentive to the social side in religion.

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"The Meeting for Worship in the Religious Society of Friends," 12 pages, by Howard M. Jenkins.

"Opportunities of Young Friends of the Present Day," 16 pages, written by Bertha L. Broomell for the Toronto Conference.

"Naval and Military Expansion," 8 pages, by Jesse H. Holmes.

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Ain't she hard to beat?
Gives a thorn with every rose,
But every rose is sweet.

—*Frank L. Stanton.*

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A Religious and Family Journal

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First-Day school, Meeting, or Young Friends' Association, or First-day school Union, by corresponding at once with the Chairman of the Sectional Committee of the Philadelphia Y. F. A., 140 North Fifteenth Street. Through the encouragement of co-operation offered the Association by a few individual friends and communities preliminary arrangements have been completed whereby it will be possible for Friendly neighborhoods in and about Philadelphia to have

ELEANOR WOOD

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5. Jeremiah and Downfall of Judah.

BALTIMORE YEARLY MEETING.

1906

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Friends desiring to avail themselves of the accommodations provided at Park Avenue Meeting-house, are informed that the rooms will be ready for occupancy on Sixth-day, the 26th of Tenth month, for those who have early engagements.

For those who cannot be accommodated at the meeting-house, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The committee is prepared to furnish the names of those who offer such accommodations.

In compliance with the arrangements made in 1901, Friends who desire accommodations at Park Avenue Meeting-house, are requested to make known their wish to the committee appointed in each monthly meeting, who will forward the names to the proper persons in Baltimore. The committee on entertainment at Park Avenue can receive applications only through the monthly meeting's committee.

This arrangement, securing as it does, an equitable apportionment to each monthly meeting, has been found to give general satisfaction, and it is hoped that Friends will conform as fully as possible to the instructions which have been forwarded.

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Two advertisements one fron Logan, Phila., and one from Swarthmore, Pa., were sent us without names or addresses, and so could not be inserted.

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At a meeting of the Directors of the Buck Hill Falls Company, held 10th month 12th, 1906, a dividend of four dollars per share from the profits of the past year was declared payable on 10th month 15th to stockholders of record of 10th month 1st, 1906. Checks will be mailed.

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Baltimore Yearly Meeting.

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Friends desiring to attend the approaching Baltimore Yearly Meeting are informed that arrangements have been made with the railroad companies, so that those near the following railroads can obtain excursion tickets to Baltimore and return, at a special rate of fare for the round trip.

By applying personally or by letter to the undersigned, or to Friends' Book Association, Southwest corner Fifteenth and Race Streets, Philadelphia, card orders may be obtained for the purchase of tickets of the Pennsylvania Railroad Company, Pennsylvania Railroad Division—any point east of Pittsburg; Philadelphia and Erie Division, New York City; United Railroads of New Jersey Division, West Jersey Railroad, Philadelphia, Wilmington and Baltimore Railroad, Philadelphia and Baltimore Central Railroad, Baltimore and Potomac Railroad, Northern Central Railway, and the Alexandria and Fredericksburg Railway. Also the Baltimore and Ohio Railroad, east of the Ohio River and south of New York City, or other leased or affiliated lines within these limits.

Tickets may be purchased from the 24th to the 31st of Tenth month, inclusive, with limit of expiration Eleventh month 5th, 1906, inclusive.

These orders are not valid if presented at any point where the excursion rate is less than twenty-five cents. When orders are to be forwarded by mail, a two-cent stamp should be enclosed to pay postage.

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CONTENTS OF THIS ISSUE.

Good Words.—XLII. 641
Open the Door of Your Heart (Verse) 641
Rancocas 641
Notes by the Way 643
The Gloucestershire Tramp 644
The President's Harrisburg Address 645
Editorial:
Better Preparation for First-day School Work 646
Note and Comment 646
Philanthropic Committee at Buck Hill 647
Solebury Hundredth Anniversary .. 648
The Four-Leaved Clover (Verse) .. 649
Births, Marriages, Deaths 649
Notes and Announcements 649
Courses for Philanthropic and Religious Workers 650
First-day School Conferences 651
The Schofield School 651
Swarthmore College Notes 651
Friends' Associations 652
Calendar of Meetings 652
SUPPLEMENT:
Proceedings of the Friends' General Conference 81-96

Friends' Book Association
15th and Race Sts., Phila.

Announces a change in management, effective 10th month 16th. The established policies of the Association will remain unchanged. The Book Store will continue to furnish books, stationery, and general school and office supplies at correct prices.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, TENTH MONTH 20, 1906.

Volume LXIII. Number 42.

GOOD WORDS.—XLII.

The life of a meeting depends on the spirituality of those assembled. If there is a hungering and thirsting in the meeting, food and drink will be furnished.

In Illinois Yearly Meeting, 1906. EDWARD COALE.

OPEN THE DOOR OF YOUR HEART.

Open the door of your heart, my lads,
To the angel of love and truth,
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart. —*E. E. Hale.*

RANCOCAS.

It is a pleasure to me to visit old meeting houses, and none the less if their congregations were large in the memory of those still living, and now pathetically small in comparison, and yet, despite this, the few weekly gathering together, working hopefully through meetings for worship and through First-day schools, with a turning of the spiritual tide in view.

With this feeling, and in the companionship of a descendant of the Lundys, I visited Rancocas (in Burlington County, N. J.) the past summer. Our way lay through Burlington city, a place familiar to me nearly half a century ago, when a student at Gummere's school. The greatest change here is shown in the numerical decline of Friends of the Orthodox branch in the meantime. In the '50's their meetings were exceptionally large, Eliza Gurney being their principal speaker. Now there is no minister, and an assemblage of but from a dozen to a score of worshipers. The saddest feature of this condition is the indifference shown by the survivors to this declension, and to the fact that it is greatly caused by the once members of this meeting joining the two leading evangelical churches of the place. Our own branch, then under the ministry of John Parrish, and with a membership of about twenty, has now no meetings, although Dr. Franklin Haines, of Moorestown, with the aid of a few Burlington Friends, kept them up many years by once-a-month First-day gatherings.

As I neared Rancocas I was reminded of the change of ownership in the farms along the road, then in the occupancy of Friends almost exclusively, their buildings and fences in good repair and the land in the highest state of cultivation. Now things had a different look, but still conformable to farm lands equidistant from Philadelphia.

Rancocas is a village of seventy houses, and while a county historian of 1883 claims it then had three hundred people, it now has but two hundred, or less than an average of three persons to a house. In its time it had two industries—a brick and tile works and a flour and grist mill, but the wheels of the clay mill have ceased their grinding, and the clink of handling brick is no longer heard, while its companion industry went up in smoke a few years ago, and is only marked by a brick stack which towers above ruined walls as a monument to a dead business. The three score and ten houses lie along the three streets running east and west, known as Main, Second and Third Streets, and two north and south highways called Bridge and Olive, the last named after an old family. There is a lane leading to the Lundy farm, which could fitly have the historic name of Lundy's Lane, but has not yet got that title. Bridge Street is the one leading to the Rancocas River, some three-fourths of a mile away, and where there was but a ferry up to 1831. Each of these highways starts in quietude and ends in peace.

Sweet contentment is the specialty of Rancocas, unless it is its healthfulness, a condition evidenced by there being no resident physician within its limits, so what care its people if real estate sells for half cost, or that its dead industries are not revived. Their homes, many of them of brick, are substantial and well cared for, with pleasant surroundings in which flower beds and shrubbery play their part. At one time the residents were almost entirely Friends, and retiring farmers came here to live their closing lives, but now much of this element has died or moved away and other creeds have taken their places. Now a Methodist Church and an Episcopal Chapel undermine the prestige of the old Friends' meeting house, which since 1772 has stood in the northeast corner of the village. Besides this, up to 1831, there were but two other houses in the town—the Haines homestead, the oldest, and at first the home and workshop of a weaver, opposite the meeting house; the other built for the schoolmaster in 1810. This was John Gummere, then a young man and afterwards of note as the keeper of a boarding school in Burlington, and the author of several mathematical works. He started at Rancocas on a salary of $200 a year, rent, and doubtless firewood, included. The establishment of free schools in New Jersey was a comparatively late affair, not having taken place until well on into the sixties. Such a hold had Friends' schools on the community, that by special legislation a part of the general fund for educational purposes was allowed towards their support; that is, a per diem was paid for the children outside of the Society who attended Friends' school.

The first settlers around Rancocas, all Friends, came here in the decade preceding 1700. Farm sites

on navigable waters, as usual, were first in demand, and on the Rancocas River, three-fourths of a mile south of the present town, some fifteen persons located. But few of their names are found in the neighborhood now (those of the Evans, Borton, Stokes and Wills families), and death and removals are making them fewer. Their tracts ran in mile-long strips, and narrow that the more might have river fronts, and extended to Mill Creek, a parallel stream to the north. As a meeting house and mill were the first things needed by early Friends, the last was built at a point near the river, some signs of which are yet to be seen, and the neighbors soon had a rude meeting house erected by the side of the present graveyard, which became isolated from the place of worship, when a new one was built a half mile to the north, around which the town of Rancocas settled. The water power dwindled so that in time the mill was abandoned, and fifty years ago a steam mill took its place in the rising village, the one now in ruins.

The meeting house was of brick, and Friends so prospered that it was not many years before its size was doubled by a thirty feet extension. But in 1827 the unfortunate separation of Friends came about, and a division of the occupancy took place amicably, what were called the Hicksites taking the west end and the other branch the eastern, a condition also existing in Woodbury and formerly in some other meetings now laid down in New Jersey. In such cases the business meetings were held on different days that the men and women could have their sessions separate. On First-days the meeting hour is the same for both sects at Rancocas, the center partitions being drawn down, which is well enough when there is no speaking regularly, but on two occasions, when the followers of Elias Hicks had speakers, the Orthodox changed their meeting hour. This was especially proper in John Hunt's time, for he spoke to be heard, and the many of us who lived in the time of separate sessions know that the shutters were fair sound conductors during business meetings. It is but fair to say that the change of hour was caused by no feeling, as the members of the two bodies were kind friends and neighbors, and one sect until meeting day came around. On the last First-day of my attendance the two meetings were at the same hour and with a mutual silence, and this made it the more regrettable that the two bodies could not worship as one. The other Friends were in small numbers; so small that we scarce knew that any one was there, and so quiet that even at the "breaking of meeting" we hardly knew when it occurred, a quiet consistent with the rural surroundings. Orthodox Friends here are very few in numbers. The candid "Book of Meetings," issued by their yearly meeting, and to which we have no counterpart, gives Rancocas an attendance of twelve to fifteen, with not a child among them. There is even a subdivision among their sect here, caused by the withdrawal of a few who meet as "Primitives" in a private house. It seems that "Death and Removals" is not enough, but that this "going out" must be added to the pathetic absence of children of this branch of Rancocas meeting. As to our own showing, on the First-day of our attendance there were forty, including five strangers and a dozen children, nearly all of whom stayed to the First-day school following the meeting. Alexander Thompson is the superintendent of the school.

Years ago occurred an incident connected with the joint occupancy of the Rancocas meeting house, and one replete with all around innocence and over confidence. A traveling Friend of the "Race Street Branch," left at the front of the house by his traveling companion, while he put away his horse, entered the wrong apartment. After being seated awhile he was moved to discourse and delivered an acceptable sermon. Meeting over one of the hospitable women Friends invited the stranger home to dinner, and did not know of her mistake until her guest expressed his wonderment as to what had become of his companion, who he had naturally expected to follow him in to meeting. The hostess was a fine woman, but she was human enough after learning of her mistaken hospitality to express herself sufficiently untactfully to make her stranger guest sorry he had made the original mistake. But the event happened so long ago that none of the participants of the event are alive to worry over the matter.

There is a personal holding from the past that should inspire the few faithful workers among Rancocas Friends. A community which produced John Woolman, and where Benjamin Lundy must have lived awhile before he went on his philanthropic wanderings (for Rancocas is partly built on what was his father's farm), should be proud of two such workers for the cause of humanity. And here John Hunt passed his days and weekly preached his emotional sermons in the old meeting house. There were few more earnest preachers than was he, and from his style he appealed more to sects like the Methodists than to his own more restraining people; at any rate, he was much liked by the Methodists. Excited with his subject he would take off necktie and collar, and, as he warmed up, his coat would often follow. His early life had been an eventful one, in which seafaring had played a part, and his trials and temptations then were often brought into his sermons. It was my pleasure to visit his home near the close of his life, when he gave some of his life's experiences. I had been a school mate with one of his sons, whom I had gone to visit. This was fifty years ago.

As for Benjamin Lundy, he lived at Rancocas but a short time with his father, Joseph, who moved here from the Pequest Meadows, in North Jersey, in 1810. Benjamin was, as many others, not a prophet in his own country. A man who would leave family and friends, other than in the way of ministry, to wander from the Delaware to the Rio Grande, and from the lakes to the Carolinas, preaching the abolition of slavery, and printing his "Genius of Universal Emancipation" in town after town wherever he could find an editor to allow him the use of his type and press, could not have the sympathy of a practical people, not even from his own family, who were of that build. The Friends were the first sect to condemn negro slavery, but they did not propose to bankrupt them-

selves as a body to bring about its abolition. Lundy's wife died while he was on one of his missions, a sermon of itself for his critics. But we must remember that George Fox and his co-workers were in the line of Benjamin Lundy.

I have before me a bulky volume of the "edited biographical" sort, with a percentage of general historical matter. Several pages are devoted to Rancocas and vicinity, and there are portraits and biographies in profusion. Here we would naturally look for something concerning John Woolman, Benjamin Lundy and John Hunt, but are disappointed, until we recollect that this trio of worthies were not alive in 1883 to pay for "editorials," which cost something, and portraits which cost more. Then we quit wondering.

I have said that a mill was the next necessity among Friend settlers to a meeting house, but the school house was a close second. The first school house at Rancocas was built in the meeting house yard, and was replaced by the present substantial brick school house some time in the sixties, the first building being of frame. Among the later teachers were Rachel Hunt, a daughter of John Hunt; Jarret and William Stokes, sons of Charles Stokes, long the leading member of Rancocas meeting, and Emma Fussel. It is under the charge of the monthly meeting of which Rancocas is a part, and is pecuniarily assisted by Philadelphia Yearly Meeting. After the separation in 1827 the Orthodox built a school house which was later discontinued and turned over to the local school board. When the public two-story school house was erected in the farther edge of the town this was torn down.

Three-fourths of a mile east of the village is the "Franklin Farm," now in the Buzby ownership, a place of historic interest. Just previous to the war of the Revolution it was held by William, a son of Dr. Benjamin Franklin, and who was the last colonial governor of New Jersey. Aristocratic in his habits, William, patterning after the nobility of England, had his mansion and a park stocked with deer. On the declaration of independence he promptly joined the loyalists, and was as promptly banished by the colony, and took up his residence in England. The mortification and sorrow caused by this to his patriot father can be imagined. William's son, Temple, succeeded him in the ownership of what was known as "Franklin Park," which finally he sold. A boarding school was afterwards established there, but the historical associations alone did not make it a success, and it was abandoned, and the revenue since coming from "Franklin Park" has been from plain farming. It is now owned by Thomas Buzby, an attendant of Rancocas meeting.

An afternoon walk along the streets of the town was a pleasure, even if Goldsmith's Village was suggested. But Rancocas is not deserted, for each house has one or more inmates to prove this, even if the impressive stillness militates against the idea. We passed a church and chapel involved in the prevalent quiet, and seeming as if they did not belong here, where there should be no ecclesiastical holdings but those of Friends who built the town and finished it, and made it a place of refuge for those of their faith who had accumulated enough of this world's goods on the rich adjacent farms sufficient therefore, till they were ready to be borne to their God's Acre near the shores of the Rancocas. But on the east side of the village we found the silence broken, for, under an improvised awning, what seemed like a Salvation Army section was holding a camp meeting. But it takes woods to make this a success, and square yards of canvas stretched over a rude framework gives a poor imitation of the "groves which were God's first temples"; then there should have been a crowd of people where there was but a score or so here. But there was a singer, and he had a voice which rang out like a clarinet, who sang a personal experience hymn fit to pierce the souls of sympathetic listeners. But two centuries of Quaker influence had imbued the place to the hampering of emotional proselyting, and the conventional responses did not meet the voice of the singer. It seemed like a smothered revival, and, without intruding, we walked away from the grounds with the weird voicing of the hymn ballad growing fainter and fainter on our ears, and the feeling that though the hundreds who once attended the plain brick meeting house in the other end of the town were represented but by tens, they had left an influence against which the waves of emotional religion could but vainly surge.

Newtown, Pa. THADDEUS S. KENDERDINE.

NOTES BY THE WAY.

WITH CHICAGO FRIENDS.

We left Philadelphia the morning of the 11th inst., under fair and somewhat balmy skies, but before the day's sun set on our journey a most varied variety of weather was experienced. In the mountains of Pennsylvania we passed for an hour or more through a diminutive blizzard. The air was thick with snowflakes, while fall flowers and tree foliage were festooned with snow crystals. The scene was dazzlingly beautiful, the mingled white and green, with the autumn leaf-tints as a background, made a picture fit for an artist's eye, and defying his finest effort at reproduction. Beyond Wilkes-Barre we passed into a region of almost mellow sunshine, and then quickly to a northeast rain storm, with no sign of snow on earth or in the sky. Approaching Buffalo the ground again rested under a mantle of white. Twice again before we reached Chicago we passed through a snow-covered territory, once in Ohio and once in Indiana. Nature in her winter mood had simply taken time by the forelock, to the bewilderment of even the weather prognosticators. One does not need to go far from home, if he gets his soul in tune with the spirit of the universe, to be able to sing with Gerald Massey:

"This world is full of beauty as other worlds above,
And if we did our duty it might be full of love."

* * *

When one is in a strange land the face of a friend is always a little more interesting than when one is

at home. So when we landed in Chicago last Sixth-day and found Thomas Jenkins at the depot to meet us it is no exaggeration to say that we were "delighted." Resting briefly in his pleasant home, we do part of Washington Park in an auto, and are introduced for the first time to the buildings of Chicago University, visiting some of the most interesting of the large collection. It is truly a great educational plant to have been gathered in a little more than a dozen years. The university is a living monument to the executive ability of the lamented President Harper. We looked down from the "loft" in the "common," the dining hall of the men students. This is modeled after one of the buildings at Oxford, and, like many of its associates at the university, is of the thirteenth century gothic architecture. The dining hall arrangements contemplated seating members of the faculty on a raised platform at one end, and overlooking the student body, but this undemocratic plan is unpopular and the raised seats remain untenanted. It is possible in this dining hall to see colored students waited on by white students, so that it would seem that Chicago University has in a measure settled the race problem.

* * *

Sixth-day evening we went to the home of Amelia Woodward, in the Jackson Park neighborhood of Chicago, and there met members of the new Committee for the Advancement of Friends' Principles, appointed at the last session of Illinois Yearly Meeting, and also members of the Chicago meeting. Plans for starting a First-day school were considered, and also arrangements for rendering the conference class more influential and interesting, and for increasing the social life of Chicago Friends, and thus helping to keep up the Friendly interest in that city. Seventh-day morning we took a trip with our hostess through Jackson Park, the site of the Columbian Exposition, but now given over to the game of the golfers and the satisfaction of the city dwellers seeking better breathing places. Chicago is a city of parks, and unusual open spaces. In fact, it is high time that Washington yielded the claim of being the city of magnificent distances to the metropolis on Lake Michigan. Space here is really bewildering. Distance measured in most places by blocks here counts by miles. It is several Sabbath days' journey from one extreme limit of the consolidated city to the other.

* * *

This part of the city is in the so-called Hyde Park district territory, in which the sale of liquor is boycotted. Our hostess tells us of the attempt to sell liquor in a club house over on the lake, and intimates that the whole region is really very dry. But our diluted Hibernian hack driver whispered in our ear a word of denial. "Don't ye believe it. Do ye think that none of the hotels in Hyde Park sell liquor? I know they do. It's a question of 'puttin' up.'" It is by no means certain that the assertion of the hack driver was more correct than that of the resident. The fact is, that so thoroughly has the superficial mind been honeycombed with the notion that a little graft will make universal lawlessness tolerable and permissible, that it is hard for people of this class to believe in either personal or public rectitude. It is hardly a healthy condition of the public mind to thus make it appear that crookedness is the universal condition. This world is not, after all, so bad a world as the literary, economic and political "muck-rakers" would like to make it.

* * *

On First-day the Chicago meeting was attended, and a goodly company of Friends and Friendly people were present. We were glad to find Mary G. Smith present at the meeting as a companion in service. After the meeting a conference was again held with the Committee for the Advancement of Friends' Principles, and the decision was reached to start a First-day school, which will hold its first session on the 21st inst. The conference class will be reorganized, and will meet after instead of before the meeting for worship, and while the First-day school is in session. This will mean shortening the length of both sessions somewhat, and will put the combined service on a more practical basis. The local committee had been busy before our coming, and is to be congratulated and encouraged upon the new concern to promote the interests of the Society and advance its principles. We hope for good progress in Chicago.

Chicago, Tenth month 14th, 1906. H. W. W.

THE GLOUCESTERSHIRE TRAMP.

[From the *Friend* (London).]

The Yorkshire tramp of 1905, which was somewhat in the nature of an experiment, has already been justified by the forward movement which it has stimulated in many parts of the country within our Society.

The latest outcome of the new spirit among us is the "Holiday Tramp," or, to be more exact, "Holiday Tour" through Gloucestershire last week. A company of ten or a dozen Friends, some of them already experienced trampers, but most of them quite fresh to the work, gathered at Gloucester as headquarters on Friday, August 31. Most of the party brought their cycles, the distances being generally too great to be reached on foot. The plan of campaign had been carefully thought out beforehand by local Friends, and in particular by our hon. secretary, W. H. Nicholls, to whose kindness and forethought, indeed, the success of the tramp was largely due. The first meeting was held at Nailsworth, a typical Gloucestershire village nestling among hills and woods. Some of the company gathered in the meeting-house were evidently unused to our mode of worship, and had anticipated some set form of service or address, but we believe that many here, as well as in other places, were impressed by the simplicity of true worship, and the possibility of direct communion with the Father of spirits. On Saturday our numbers were reinforced by a small contingent from Bristol. By the kind invitation of Mrs. R. G. Brown, a happy social gathering of all the trampers was arranged at Tuffley, which was followed by a meeting for worship in the local Friends' mission room. More than one remarked upon the depth and reality which overshadowed this meeting. On Sunday morning we were joined by some of the Gloucester Friends,

and wheeled our way at an early morning hour to Cheltenham Adult School. Here we enjoyed one of those free and simple Bible chats which are such a distinctive feature of a healthy First-day School. In the morning and evening we met to worship with local Friends, the evening meeting beginning with a helpful address by A. Neave Brayshow.

Monday morning was spent by some of us in visiting one of our number in sickness and affliction through the heat, and later on in studying the architectural beauties of Gloucester Cathedral. In the afternoon we had to divide forces, some of us cycling to Cirencester, others to Sharpness. The meetings were profitable in both places. In the latter case the Union Chapel was put at our disposal by the pastor; Ernest Boorne, in an address, explained the basis of worship and some of the root-principles of Friends to an attentive audience, after which the whole company settled into a period of quiet worship. After the close of our meeting, a group of young men connected with the docks, who had attended chiefly through curiosity, requested the opportunity of further conversation with us, and the simple talk which followed proved one of the most cheering episodes in the whole tour.

Our rendezvous for Tuesday was Chipping Sodbury, where we were glad to reunite with our fellow trampers. At Thornbury we were cheered by a large accession of young Friends from Bristol and Gloucester, who had cycled over to join us, and a considerable number of the townsfolk gathered in the evening to share a quiet hour of worship. When meeting was over there was just a touch of sadness in realizing that we must separate after these happy days together. Yet each must have felt that he had come to fuller and richer experience. G. J. W.

THE PRESIDENT'S HARRISBURG ADDRESS.

[From *The American Friend.*]

It ought to make every good citizen feel freer and breathe braver to read the great address of our President at the dedication of the New State Capitol at Harrisburg. We do not feel any pride over the extravagant building, but do feel a just pride that the man who stands at the head of our nation, in words of brave sincerity, puts before our people such true and lofty ideals, and marks out so clearly the safe line of march for our future progress. We feel here, as we read, the immeasurable gap there is between the high-minded, far-sighted statesman and the penny-wise politician with his eye fixed on the main chance.

A few passages from the address will indicate, to those who have not read it in full, what an important document it is. He began by a reference to the solid characteristics which the Quakers have imparted to this Commonwealth, turning as he said this to a Friend sitting on the platform, and added, "It is doubtless because of that that your people look before you leap." He then reviewed the great acts of reform legislation recently enacted in Pennsylvania, declaring that this legislation marks an epoch in the history of the practical betterment of political conditions and that no other State legislature has, in a similar length of time, put so large a body of admirable legislation to its credit. He pointed out that the next step needed is better legislation for the protection of children:

> One subject which every good citizen should have at heart above almost all others is the matter of child labor. Everywhere the great growth of modern industrialism has been accompanied by abuses in connection with the employment of labor which have necessitated a complete change in the attitude of the State toward labor, and if our State Legislatures would act as drastically and yet as wisely on this subject of child labor as Pennsylvania has acted within the present year as regards the subjects I have enumerated above, the gain would be literally incalculable; and one of the most vital needs of modern American life would at last be adequately met.

The boldest part of the address deals with the control of great fortunes and dangerous corporations:

> All honest men must abhor and reprobate any effort to excite hostility to men of wealth as such. We should do all we can to encourage thrift and business energy, to put a premium upon the conduct of the man who honestly earns his livelihood and more than his livelihood, and who honestly uses the money he has earned. But it is our clear duty to see, in the interest of the people, that there is adequate supervision and control over the business use of the swollen fortunes of to-day, and also wisely to determine the conditions upon which these fortunes are to be transmitted and the percentage that they shall pay to the Government whose protecting arm alone enables them to exist. Only the nation can do this work. To relegate it to the States is a farce, and is simply another way of saying that it shall not be done at all.
>
> Under a wise and far-seeing interpretation of the Interstate Commerce clause of the Constitution, I maintain that the National Government should have complete power to deal with all of this wealth which in any way goes into the commerce between the States—and practically all of it that is employed in the great corporation does thus go in. The national legislators should most scupulously avoid any demagogic legislation about the business use of this wealth, and should realize that it would be better to have no legislation at all than legislation couched either in a vindictive spirit of hatred toward men of wealth or else drawn with the recklessness of impracticable visionaries. But, on the other hand, it shall and must ultimately be understood that the United States Government, on behalf of the people of the United States, has and is to exercise the power of supervision and control over the business use of this wealth.

The concluding section of the address is full of sanity and wise foresight:

> It behooves us Americans to look ahead and plan out the right kind of a civilization, as that which we intend to develop from these wonderful new conditions of vast industrial growth. It must not be, it shall not be, the civilization of a mere plutocracy, a banking house, Wall Street syndicate civilization; nor yet can there be submission to class hatred, to rancor, brutality, and mob violence, for that would mean the end of all civilization. Increased powers are susceptible of abuse as well as use; never before have the opportunities for selfishness been so great nor the results of selfishness so appalling, for in communities where everything is organized on a merely selfish commercial basis, such selfishness, if unchecked, may transform the great forces of the new epoch into powers of destruction hitherto unequaled.
>
> We need to check the forces of greed to insure just treatment alike, of capital and labor, and of the general public, to prevent any man, rich or poor, from doing or receiving wrong, whether this wrong be one of cunning or of violence. Much can be done by wise legislation and by resolute enforcement of the law. But still more must be done by steady training of the individual citizen, in conscience and character, until he grows to abhor corruption and greed and tyranny and brutality and to prize justice and fair dealing.
>
> The men who are to do the work of the new epoch must be trained so as to have a sturdy self-respect, a power of sturdy insistence on their own rights, and with it a proud and generous recognition of their duties, a sense of honorable obligation to their fellows, which will bind them, as by bands of steel, to refrain in their daily work at home or in their business from doing aught to any man which cannot be blazoned under the noon-day sun.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, ELIZABETH POWELL BOND,
R. BARCLAY SPICER.

BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 20, 1906.

BETTER PREPARATION FOR FIRST-DAY SCHOOL WORK.

The Young Friends' Association of Philadelphia, with the co-operation of all the nearby Friendly communities that feel an interest to contribute to the work, has arranged for Eleanor Wood to give all her time during the coming winter to lectures and class work in Bible study. She continues to have classes at George School, which take one or two days a week. The remainder of the time she will be ready to give to courses in the Bible in Friends' schools, to Young Friends' Associations, First-day schools, or other groups of Friends. Her work will be adapted to particular needs. The work with children in schools will be suited to their needs. Courses of weekly evening lectures, or discussions, or class work, suitable for older people, will be arranged where desired. Arrangements can also be made for single addresses before Young Friends' Associations, First-day school teachers' meetings, First-day school unions, First-day afternoon conferences in meeting houses. Whatever is most needed in any meeting neighborhood, endeavor will be made to supply it, and in the way that will be most acceptable and most effective for good work.

Some courses announced are: "The Life of Jesus," "The Life and Thought of Paul, "The Individual Prophets," or "Groups of Prophets," etc. Single lectures are suggested on the "Use of the Bible in the Family" (for purposes of devotion and of instruction), "Methods of Teaching the Bible," "How to Read the Bible," "How the Thought of God Grew in the Minds of the Hebrew People Down through Their History," and other topics.

Those interested in arranging these courses hope that before the winter is over Eleanor Wood may have come in touch with every Friendly neighborhood within reach of Philadelphia, either with a longer or briefer course, or with one or more single lectures or conferences. Even places at a distance may avail themselves of this opportunity by arranging for a course of lectures or conferences to be given on successive evenings for several days or perhaps for a week. In this way several such courses might be arranged at intervals during the year.

No better way of making more vital the meetings of the teachers of the First-day school could be found than by arranging for some good bracing normal work at intervals during the winter.

All who are interested should communicate with the Sectional Committee, Young Friends' Building, 149 North Fifteenth Street, Philadelphia.

The Newsboys' Union of Boston has started a fund for the maintenance of one or more of their members in Harvard University. They have raised $2,567.18 toward this fund, and the first award of the scholarship has recently been made to Meyer Heller, a lad of seventeen, from the English High School. The award was announced by President Eliot in a public meeting, presided over by a former president of the Union, whose thought it was to establish the scholarship. In presenting the check to President Eliot young Sodekson said, "We remember all the good advice President Eliot has given us at our meetings, especially what he has said about reading good books, and the fruits of our labor you are going to see at Harvard in the future." In his admirable address of acceptance and award, President Eliot said: "Education increases the happiness of life, the joy of life, the joy of working, the joy of living, first, by increasing the sense of beauty in the world, the beauty all round us of which the uneducated child and uneducated man has not the slightest conception. Education greatly increases the power to see it and hear it. It brings another delight, the sense of dignity, of the exaltation of human life. It teaches men what the great, ever advancing moral conceptions of men have been. It makes better, greater, larger human beings. You boys have set your faces toward higher education. You can't have a higher ambition except the ambition to be worthy men, good citizens, believers in right, justice and freedom."

A plan to solve the postal problem in regard to second class matter has been suggested by the Periodical Publishers' Association, an organization of magazine and weekly newspaper publishers, representing all the prominent periodicals in the country. It is in effect that the Postal Commission recommend to Congress the creation of a permanent postal tribunal on the lines of the Inter-State Commerce Commission, to deal with problems in postal classification, as the other commission deals with railroad rates. It is proposed that this commission be composed of three members, one of whom should be familiar with the publishing business. It should have jurisdiction over all matters of postal classification, with an appeal only to the United States Circuit Court. Such a plan as this has at least one great advantage over the condition now existing, in that any paper that felt aggrieved would have the right of appeal. Under the present system if the Postmaster General refuses to grant any periodical second class rates, or withdraws this privilege from a magazine that now has it, there is absolutely no redress. The Postal Department is a despotism existing within a republic.

FRIENDS' GENERAL CONFERENCE.

(Continued from last week, page 80 of the Supplement.)

Oppressions of a broader nature are too numerous to be treated separately in a five-minute article. And, of course, it is not to be supposed that all evils exist in every community. Far from it. But there are two vices that seem, without an exception, to be present in every nook of our enlightened world: tobacco and whiskey. These, and especially the latter, prove to be more than individuals, or even societies, can master. They are enemies of all mankind, for they bring oppressions in countless ways, and all mankind must fight them. Our associations must do more than agitate these subjects; they must work.

Every man ought to become actively interested in politics, for this is the surest avenue to success in coping with these major evils. And in a country boastful of her government, as ours, it ought to be so that woman could work side by side with man, and not be handicapped with boundary lines.

We can work in societies, orders, associations, etc., till we are ready to drop with fatigue, and legislatures in one sitting can undo all we have done in years.

So if the government is the institution which has the power to alleviate or eliminate such evils, it needs to be deepened at the roots that it may lift the scale to a higher plane; hence why do not our young Friends get in closer touch with Uncle Sam and work from within instead of without?

Friends are inclined to think of all political positions as corrupt, and hence to be avoided. But should they? We live in a land and enjoy the protection of a government where every position is obtained and held through political parties. So it seems to me that our appreciation of these privileges can best be shown by taking part and trying to use our influence to put the government on a higher plane, rather than by standing aloof and criticizing.

But while we are laboring to perform the giant task of righting wrong, let us keep in mind that "to be" is more powerful than "to do," but if one be strenthened by the other, the unity becomes blessed in its results.

The Chairman: We have made an addition to the regular program, one which we think will be helpful. The next speaker has an important announcement, one for all Associations who are laboring under the difficulty of arranging suitable programs—George S. Walton, Chairman for the Committee of Advancement of Young Friends' Associations.

George S. Walton, Columbia University, New York: Last March the Executive Committee of the Conference of Young Friends' Associations appointed a small committee to do what it could towards the advancement of Young Friends' Associations. This committee, in looking around over the field of Young Friends' Associations activity, has noticed that a great many associations seem to find difficulty in preparing programs which will hold their audience and attract outsiders.

We have felt, also, that our programs ought to deal with matters which are intertwined and closely interwoven with the affairs and problems of our daily life. Consequently, the committee wishes to draw attention of associations to a syllabus or outline for study on the subject of practical philanthropy, prepared by Prof. Carl Kelsey, of the University of Pennsylvania, who lectured under the auspices of the Philadelphia Young Friends' Association on this subject. The syllabus on practical philanthropy is not the publication of this committee: it is published by the First-day School Committee of the General Conference, and can be obtained, as the lesson leaves are, at the Young Friends' Association Building, 15th and Cherry Streets, in Philadelphia.

Our committee has thought wise to work along the same line; and consequently I am able to-night to announce the publication of a similar syllabus by the same author, but on a different problem. Prof. Kelsey has written on the American Race Problem; and this syllabus is now published, and can be obtained at the same place as the other, at the price of five cents each. We hope to place in the hands of each Association one sample copy in order that they may see what this syllabus is. We trust that it will meet the needs of many Young Friends' Associations. If an association uses this, or the other syllabus, on practical philanthropy, it would be necessary for the members to put their hands in their pockets and buy a few necessary books: the minimum amount is said to be about $5.00; and the maximum amount, as much as they want to spend.

I trust that the Association will not feel that if they take up work like this in a half-hearted spirit, it will make their meetings interesting. If Associations have people willing to work, and invest a little money in the necessary books, and go ahead and push along some subject matter like the American Race Problem, or the problem of the foreigner in our great cities: if they can take up these they will find that it will be a means toward creating a more intelligent citizenship in our community; and if our associations do that, the work will not only be interesting, it seems to me, but profitable.

The Chairman: We have listened with pleasure to many of our outlying Young Friends' Associations, but as yet have failed to hear from one in a city. So Frederick P. Suplee, of Philadelphia, will talk to us about "Social Activities and Interests of a City Association."

Frederick P. Suplee, Philadelphia, Pa.: The subject before us to-night is one, I believe, of utmost importance, especially when we consider the future of this Society.

You must know in that large city there are many outside attractions. We knew that it would be useless to say to young Friends, "You must not attend this attraction and that on the night of our Association" but, instead of that, we went around it and endeavored to make our Association meetings so interesting that the young Friends, when they planned theatre parties or went to a dance, looked far enough ahead to see that it did not come on Association night. How did we do this?

It will perhaps be a surprise to some of you to know that our most drawing attraction was music. Now why should we not have music in the Young Friends' Association? The manner of our worship is such that it has not that drawing attraction, music, which so many, or most all the other churches have. Therefore, I hold that the Young Friends' Association should, if possible, take that place, and be a social meeting for young Friends to come together to know each other, to study our past history and our present beliefs. We therefore have introduced music to some extent, and have found it an excellent drawing card, not only for the young but for the old.

We are very particular not to make our programs too long, but to give plenty of time for a social intermingling, and not feel that when the program for the meeting is over that it is time to go home and we cannot see our friends. We are particular also in changing programs somewhat. One meeting to have a paper, and the next one to have an interesting speaker from some other city, perhaps; or a book discussed; and we have gone so far as to have a debate. There is another thing I wish to emphasize: We have not always told exactly what we were going to have, in that way arousing the curiosity of the people, so that they came to see what was going to happen.

No association can be run without all or most of its members taking part. We therefore have been particular to see that most all our members had something to do in the meetings.

There is another side of the social activity of Philadelphia, and that is, the visiting other nearby associations, which we have carried on quite a little this last winter. We feel that it has been very helpful.

Those who were fortunate enough to be on hand at the meeting held in this auditorium yesterday morning heard that what our Society needs is a good shaking up; and Friends, where could you individually obtain a more favorable opportunity than working in connection with the Young Friends' Association in your communities and thus increasing the interests of Friends in general? I believe this is your opportunity, which if not used now will perhaps never come to you again.

The Chairman: The last number we have on the program is a sort of résumé of all that has been done the year past and appeared in Friends Intelligencer pertaining to Young Friends' Associations. J. Bernard Walton will speak to us of "Association Activities as Reported in the Friends' Intelligencer."

J. Bernard Walton, Philadelphia: From what we have just heard about particular Associations, and also from the reports in the Friends' Intelligencer about the work of the other Associations, it is evident that the chief interest of all Friends' Associations is educational: to learn something by means of papers, readings and discussions. There are two particular features of this educational work out of all the material which was announced to be under my disposal, to which I wish to call your attention.

The first is the growth of the tendency of Friends' Associations to follow some definite consecutive line of study for a season. For example, two Associations last winter spent the season on the World's Great Religions." They devoted a meeting each to such subjects as Confucianism, Buddhism, Brahmanism, Mohammedanism, etc. Several Associations have studied the rise of the Society of Friends, and the men of that time, by means of the First-day School lesson leaves, or by means of the autobiography of George Fox, or by using the Whittier Reading Circle. Some Associations have attempted the definite study of the Discipline. One Association, as we have already heard, has followed the syllabus of Dr. Carl Kelsey on Practical Philanthropy. One Association had a series of meetings on "Torchbearers," in which they took up the study of those men who had stood as the prophets of modern times.

Such lines of study have been taken up in order to form a consecutive line of work for one season. You see that the effort here is, that the members of the Associations shall know what is going to be taken up in the meetings throughout the whole winter, in order that they may think, and in most cases study out some definite work along that line.

The second point that I wish to call your attention to is one which has been with Friends' Associations ever since their founding and is widespread now, and it must be a chief feature of all successful work that the Associations do in the future. It is a sense, a purpose, a consciousness of a call to a certain mission. A Friends' Association is not like a club or a lyceum, to do anything it pleases. It has a purpose. Its work is not merely educational, to study anything and anyhow it may happen to. But we study for a certain purpose. Associations are not merely social, for entertainment's sake; but throughout all their social mingling and good times there runs a purpose which brings the truest fellowship and gives the most enjoyable good times. This sense of purpose is evident in a great deal of what is said in the reports to-night; and it also can be seen in the meager second-hand reports in the Friends' Intelligencer. It is seen in such titles as we heard to-night and also, for example, these which I have selected: "How can this Association contribute to the growth of the meeting in numbers and spirituality?" Or, again, "Individual Responsibility and Leadership in the Spirit of Christ:" or, discussions of "How can we have more effective work, particularly in the Association or in the teaching of the First-day School?" This sense of purpose is seen in the individual members of the Associations that have reported this evening. I merely wish to call your attention to the fact that the Associations are awake to this purpose: they know that they have some definite work to do for the Society. Now when this purpose, this conscious purpose, is united to the first feature I mention and inspires a definite, consecutive program for a winter's study, we have a young Friends' Association work which is sure to be effective.

The Chairman: We still have a few minutes left before adjourning; and, as previously announced, we will be glad to hear from anybody under the time limit of three minutes.

Emma Holloway, Lincolnville, Ind.: I have never been able to work among the Young Friends' Associations at all, being away from Friends' Meeting entirely; therefore I work in other churches, aiding in the Christian Endeavor Society or in other ways. I wish to acknowledge the help for the Friends that I feel I have received while working with other churches and societies. One young Friend said verp aptly, that we feel that Friends need a shaking up. But do you know, Friends, I believe that our churches are feeling that same need? It is not only the Friends. We do need it, because I think there will very rarely come a time when we will be so perfect that there might not be improvement; but I think there is a word of encouragement in feeling that we are not the only ones who are feeling this need.

J. Russell Smith, Philadelphia: The Young Friends' Association offers an opportunity to do things; it gives to the Quaker machinery a very great and very much needed elasticity. The method of conducting the business of a Friends' meeting is wonderfully inelastic. Our unit rule stops a good many things. If the activity of a group of people depended entirely upon the minutes that can be adopted in the Monthly Meeting, that group of people would be marvelously near paralysis, so far as organized activity was concerned. I know that many thinking people, myself included, have at times felt the unit rule of the Monthly Meeting to be very irksome. I have changed my mind. I have no objection to the Monthly Meeting acting on the unit rule, as long as Friends give an outlet to their young people who want to do things. I think Philadelphia is the largest Monthly Meeting among us; it has 1700 members; natuarally there are conservatives. It is evident it must be a conservative place, and a Monthly Meeting through which it would be hard to pass a progressive concern; yet, with the Young Friends' Association I do not know of a good thing, worth the trouble, that people cannot do in that city using Friendly property and Friendly money. The meeting would never approve the things the Association can do; yet there is almost nothing that we want to do that we cannot do, if we have the concern and the desire and the willingness to do it.

Emma Speakman Webster, Philadelphia: I am sure that it must have been on account of the lack of time of our young Friend Frederick Suplee, that he could not tell you all that the Philadelphia Young Friends' Association has been doing; and although I have not been appointed by our Association to bring this invitation to you, I do it now by giving all of these friends that are gathered here to-night an invitation to come to Philadelphia and look at the splendid building that the Young Friends' Association has erected there. They will entertain you over night, and give you fine accommodations; they will show you the library, and then if you will sit down, some of the older members can tell you of some of the work of those who first originated the Young Friends' Association.

Henry W. Wilbur, Swarthmore, Pa.: I am reminded that a long time ago a fairly good man said that they that are strong ought to bear the infirmities of the weak. Herein lies a very good lesson for certain Young Friends' Associations. If it be true that the Association at Swarthmore is in the bad way that we have heard stated, then it becomes the business of the strong Association in Philadelphia to become the good physician to this poor, inefficient Association in our College and nurse it back to vigor, life and activity.

I cannot take my seat without expressing the very great satisfaction, in fact the pride, that I have in these young men and women who have talked to us this evening. And in my heart there is an intense longing for their faithfulness and strength in their future labors. As the issues of life gather around them and its serious problems perplex them, may they keep the heart of hope as fresh and green as they approach the sunset as it is to-day in the morning time of their lives.

But we cannot throw all the burden upon these young men and women. The rest of us must show them the way to certain points and give them the benefit of our experience and the uplift of our constant and perpetual sympathy. I take off my hat to them; I believe in them, and I especially believe in that spirit and in that purpose to which our friend Bernard Walton called us. It is purpose that we want; and whosoever has this exalted purpose in our Young Friends' Associations, will become the greatest in the Association.

Jesse H. Holmes, Swarthmore, Pa.: The college is all the time taking the Swarthmore Association's work out of its hands. It is not so very long ago that historical matters claimed its attention; but our historical work has been so extended that it is not left for us; Bible study has been made an extended course at Swarthmore—the Association has not that left to work upon; and now this coming winter there is to be a series of lectures on "The History and Religion of the Society of Friends;" so you will see that it is difficult for the Association at Swarthmore to find the proper material to work upon that is not already met in the college classes.

The Chairman: We are sorry we have not a longer time to hear from others; but the hour for adjournment has come and after the usual silence we will adjourn.

TENTH SESSION, 10 A.M.

Fourth-day, Ninth Month 5th.

Herbert P. Worth, Chairman.

The Chairman: More than once during the sessions of this Conference opportunity has been taken, through expressions both from the platform and from the body of the meetings, giving evidence of our real-

ization of and belief in the absolute and essential value of the home influence in everything that has to do with moral and religious development and spiritual growth. Yet it continues to be true that one of the most serious concerns resting upon those who are actively associated with First-day school work is the lack of faithful and efficient co-operation on the part of the home; and I believe that no question of internal method is of more importance to the First-day school to-day than is this problem of the interrelation of the home and the school, and the relationship of each to the child. It is proposed this morning to give ample opportunity for the consideration of this question in its various phases.

A single introductory paper will present the thoughts of one whose experiences in the home of her childhood, whose long, sympathetic association with the First-day school both as pupil and as teacher, whose present position as the mother of a family and whose spiritual discernment equip her to speak upon this subject. The topic: "The Child, the Home and the First-day School," will be introduced with a paper prepared by our friend Alice Hall Paxson, of Swarthmore, Pa., and in her enforced absence will be read by her representative, Caroline Hadley.

THE CHILD, THE HOME AND THE FIRST-DAY SCHOOL.

BY ALICE HALL PAXSON.

The child is with us—a gift and a promise from the Father. Into our hands is put the beautiful work—the wholesome work, of caring for him. Body, hand, mind, heart and soul are to be nurtured. This is the gift. And the promise is—if we cherish the gift and do our best we may send him on into the future to build a little more toward that perfection of the human race which it is ours to believe is the ultimate goal of God's great plan.

We—parents and teachers—have come together in these Conference days to see if we can gain any new light from each other to help us in our work.

We believe that the "spirit life begins when God breathes into the nostrils the breath of life and man becomes a living soul." The religious consciousness is present in the child from the beginning. Fine feelings of love and devotion are there, do we but keep ourselves ready to see them. Tender and careful we must be in nurturing them. "It is our duty to open up the avenues of their lives and let them live out into the beauties of, first, the family life, and then into the broader life relationships. It is ours to make them ready to truly fulfill their own share in this living chain and see that they are not the weakest link." Froebel says: "It is the destiny and life work of the family to unfold the divine unity to reveal God."

So, beginning in the home, let us study and pray to keep this central thought ever before us. Too often we allow the material needs to crowd out the higher ideals, but it is very possible—and is even easy, if all the family will co-operate—to minister to the material needs of a household according to the highest dictates of modern science, faithfully and well, and yet to keep one's heart filled with the eternal verities and hold ever foremost the things of the spirit.

Let us not be afraid to show our religion in our daily lives. Do we find that prayer helps us to attain conquest over difficulties, disappointments or suffering? If it helps us, perhaps the knowledge that it does will help another's faith, will impel another to seek that Help than which, strong and invisible, there is nothing more powerful. We are told by one writer,* who deeply understands the things of the spirit, that this attitude of prayerful faith on the part of a dear aunt in his family did much, almost unconsciously, to keep his feet from straying from the right. I do not mean shallow show of devotions. But I do mean that many good men and women throw so thick a cloak about their faith and the spiritual side of their lives that much inspiration is lost to the world.

This point of the effect of example has especial bearing in the culture of the child in the family. Quiet self-control on the part of fathers and mothers goes much further in creating this inestimable power in the children than any amount of talk or punishment. This is only one illustration of the point I wish to make very plain. How often do we hear in sweet, childish accent the words "My father thinks so and so," or "My mother does this way,"—loyalty, faith, devotion in the very tones—are not these qualities the very essence of the religious life? God help us to make the sacrifices which are necessary to keep us from shattering these childish ideals! If we succeed, the sacrifices will look small indeed in the receding past.

Just here let me put in a plea against indulgence of children. It is not necessary for a child to have fine clothes and costly toys. His neighbors may have such things, it is true, and naturally he will want them; to learn that it is not necessary for him to have them, to supply him with something better within himself, will at the same time cultivate his self-control and enlarge his spiritual life. This is a part of the problem of the family which needs the highest care and judgment in the light of the Spirit.

One more word about the force of example. Often a thing which is injurious to the child will not materially hurt the adult. But if a parent finds that by his doing this thing he is putting a greater stumbling block in the child's way than the child can bear,—then it seems to me the personal sacrifice and the teaching by example would be a noble course.

A middle-aged gentleman was recently engaged in conversation with a man twenty years his junior. The subject was some college sports and the youths who partook of them and a bad habit which had crept in. The older man of the two mentioned was pointing out to the younger man—who was a graduate—the dangers of the practice and that he, who was known to have large influence with the undergraduates, might do much to overcome the trouble. "Yes, yes, you are right," came the reply, "a bad thing for undergraduates to do, and I will see to it that it's stopped, if I can." "Ah," thought the older man,

* Rufus M. Jones, in "A Boy's Religion."

"but thou continues to do it. Thy not doing it would have more power than thy words—but no thought of denying thyself occurs to thee."

A noted thinker—James Freeman Clarke—says: "The highest object of education is development; drawing out and unfolding the whole nature, physical, intellectual, moral and spiritual. All things else will come easily when the soul of man is well developed." Froebel writes: "In all things there lives and reigns an eternal law. . . . This all-controlling law implies as its source an all-pervading, energizing, self-conscious, and hence eternal unity. . . . This unity is God. From God all things have proceeded. In God all things subsist. . . . The essential nature of any given thing is the god-like principle within it; the destiny of all things is to unfold the divine essence, and thus to manifest God. . . . The destiny of man as a rational being is to become conscious of the divine essence and to reveal it in his life with self-determination and freedom. . . . To recognize the workings of this universal divine principle in nature and in humanity is science; . . . to discover its bearings upon the development of rational beings is the science of education. . . . To apply it practically to all kinds of individuals in all stages of development is the art of education. . . . To lead the pupil to its conscious revelation is the goal of education."

The thought of each of these men is the same. In our nurture of the child, the culture of the spiritual qualities must go hand in hand with the other branches of education. This it is the particular aim of this paper to discuss.

I have pointed out that it is the duty and blessing and privilege of the parent to lead the child in this direction from the beginning. As time goes on and the child grows older, the period arrives when school and teachers commence to lend their aid in this development. The First-day school was created to be an aid to parents in the religious teaching of the child. Alas, I fear that many parents overlook their part in this work and leave all to the First-day school. This cannot bring a satisfactory result. The parent must co-operate, for religion is an every-day thing, not something for the one day in the week. There is an increasing expression on the part of the press that the American people are growing less and less religious, and that with this lack of religion comes a laxity in morals. If this be so, it is time to stem the tide, and for parents and teachers to work hand in hand in religious training. A modern French writer is advancing the theory that a child should have no religious training because it gives him the bias of his teachers, parents or others, and therefore when he arrives at years of understanding his conception is tramelled and warped—that there would be a purer religion if he came to work out his own ideas at that age. To an American who has demonstrated before him many instances where children now-a-days grow up with absolute lack of religious training and who never seem to have any awakening religiously—who lead self-indulgent and material lives—this is indeed a fallacy. Not the rigidity of papal and early Puritan training —but a guidance toward the central thought of religion is vitally necessary.

Therefore I welcome the movement which is commencing among a number of Sunday school workers to secure an afternoon of the week-day time to allow more chance for thoroughness in the study of biblical history. "If we wish to put ourselves in touch with the teachings of Christ so that they shall become a lamp to our feet and a guide to our path, we must make ourselves familiar with his life, so that, as fast as is possible, we may live as he lived, and feel as he felt."

The application of the accepted pedagogical ideas to this side of education is a large step in advance; the grading of subjects, the introduction of manual helps in the use of maps and pictures, and sand and pulp modelling are all a move forward.

Perhaps too much bias may be given to the child's mind by the parent's or teacher's belief, but that is better far than to have no teaching. We Friends have one great advantage. So simple is the formula of our religion that I fully believe if we faithfully teach the child the light within, the connection with the "Divine Unity," and give a thorough historical and literary training in the history and literature of that race which God chose for the exemplification of the destiny of the human race, with such foundation when the youth comes to think for himself, he will be little tramelled by dogma and creed. "Would that clearing from our minds the muddled notions, the theories that have been elaborated throughout Christendom since the fourth century, we might think of our own mission to tell men how the love of God can come direct into our hearts, how the Holy Spirit can come to guide our conduct and our beliefs and to lead us into all truth!"

The parent and the teacher must co-operate in the First-day school work. I know many parents who keep in touch with the day school work of their children—spelling, arithmetic, history or language—as the age of the child may be—who work with them at home, and yet I may venture to say that these same parents have not the slightest idea what subject that same child may be studying about at First-day school, whether about Moses, or about the Son of the carpenter, and who send word to the First-day School teacher when she ventures to ask a boy to look up a theme between First-days, that "John has far too heavy work at day school to give any time or thought to First-day school lessons." When I think of this sort of thing I feel like putting these words of James Freeman Clarke in large letters in every home and school, "All things else will come easily when the soul of man is well developed."

Remember, in this First-day school work, as in all education—especially in the early years of the child —that there must be a direction of the activities of the child, not a represssion of them. Often a boy is called troublesome when he is only trying to learn in his own non-directed way. Many years ago a little lad of eight, who had lost his father in the then far West, was brought to Eastern Pennsylvania to be cared for by an uncle and aunt. Everything was new

to him, and one day he made some simple mistake which brought down upon him the ridicule of the serving maid of the house: "John, you're silly as a goose." "Why do you say a goose is silly?" asked the boy. "Oh, it will duck its head to go under a barn door."

A few days afterward John found his aunt's flock of geese feeding in the embanked entrance to the barn. Now was his chance. The big barn doors were open. He drove them all in, forgetting until too late that the windows opposite were open, and, as the barn was on a steep hillside, the frightened geese flew all over the country. The serving maid saw the performance and ran to her mistress, calling, "That bad boy from the West has frightened all the geese, and they've flown all over the country and will be lost." But, happily for this boy, his aunt had a heart and an understanding, and was ready to listen to his side of the story. "And did they duck their heads, my boy?" she said simply, and smiled when he answered eagerly: "Yes; every one of them," and the serving maid wondered why the bad boy was not punished. This boy made a successful and spiritually-minded man, revered on every side—and who knows that this incident may not have been a crucial point. He never forgot it. Give a channel for the activities therefore. There are many ways. Pencils and notebooks, a blackboard to be used in turn, pasting of pictures, the modelling mentioned before. Make use of nature study freely. Remember that "from every point, from every object in nature and life, there is a way to God." Make your corrections or instructions constructive as far as possible—not negative. "Say often 'do,' but seldom 'don't.'" I know the maxim and its worth by heart and believe it thoroughly. Yet nine cases out of ten I forget and say "don't," or rather the "don't" gets said before I take time to think of the suitable "do" for the situation. But I am going to keep on trying and perhaps if I may be having a word to say amongst you two years from now, it may be nine cases out of ten the other way! God grant it may be.

There are times when negatives are absolutely necessary and right. If not used too often, the obedience at these times will be more prompt and saving.

Do not make threats of punishment. Be sure the child understands the right and wrong of a situation, and if after having appealed to that sense of right, there is still transgression, kindly, but firmly, give the most fitting punishment you can think of, with no show of impatience on your part, and stick to it.

Encourage the little folk to all helpfulness of others, teach them to contribute to the pleasure of others. Create in them healthy sympathy. Avoid awakening self-consciousness in a child. Self-control and self-reverence and self-denial the child must have, but not too much self-consciousness. This either makes a child selfish and intolerant or shuts him so painfully within himself that he hides his gift under a bushel. Therefore avoid personalities in public, but encourage those sweet heart-to-heart personal communings which bind parent and child and teacher and pupil together.

Remember that children have a very acute sense of justice. When differences arise among the little ones—be careful to patiently listen to all sides and invite their co-operation in the decision on a just course—this will prevent much sulkiness and the desire to "hit back."

Are these difficult things that I have outlined? Yes, my friends, they are; and as one who is humbly and prayerfully striving to fit her life to them, I present them to you with the prayer that my suggestions may be of help or inspiration to you.

One more word I wish to say. It is a plea to the fathers, who, it is lamented by writers on all sides, take, unfortunately, too little part in the training of their children. Please do not be strangers to the spiritual needs of your children. Good care do you take of their material needs—do not forget that the need of the soul is first—if it is not attuned aright, material blessings will become a curse.

"When from the dawn of life we see all things working together toward the evolution of the highest spiritual attributes of man," let us remember

"Each is not for its own sake,
I say the whole earth and all the stars in the sky are for religion's sake."

It is planned by the divine care that a "stage of civilization will be reached in which human sympathy shall be all in all, and the spirit of Christ shall reign supreme throughout the length and breadth of the earth." Let us do all in our power to help bring that day nearer.

The Chairman: The topic of the morning is now open for the general consideration of this body.

Mary H. Whitson, Philadelphia: I want to speak of the question on which I am supposed to have the least knowledge, the child in the home. I think it was Napoleon who said: "If you wish to educate a child, you must begin with his grandmother"; and I believe the saying has great weight. We have learned in this house this week a great deal in regard to training of various kinds, and at different stages of life; but I have heard not one word in regard to what I consider one of the most important of all trainings, and that which is most neglected, the training for parenthood. I believe there should go with, or be produced before the marriage certificate is obtained, a certificate of health, physical, mental and moral. The time must surely come when we shall give to our children that heritage, that advantage which we now believe necessary to the animals. When the child has come, desired and welcomed into life, and has received the heritage which is his due, that of love and harmony, then he is given to us to train. A friend of mine has said: "A child's training in obedience should begin with the first hour of his life." Of that I know nothing; but I do believe that the training in obedience should begin earlier, and be carried on far more systematically than it is. There should be in his surroundings from the very beginning that steady calm which will create in him the same characteristic.

Another wise friend of mine, the mother of a fine boy of a few months old, says: "He is only a little vegetable; he is growing now. Let him grow, and

don't interfere with him." There is nothing, I believe, that pains me more than to find a sweet young child who ought to be in that stage of unconsciousness, constantly having its attention called to itself. I believe that there should be written over the head, or on the forehead, of every child, "Hands off," and that we should make no comment regarding the child in the child's presence; none, at least, that can make it self-conscious; and we don't realize how early the age comes when that self-consciousness begins. I feel, personally, most strongly against saying those things in the presence of a child which shall injure its self-respect.

I was so glad the other day to have emphasized the thought of training for independent thought and action. To advise and counsel and direct, rather than command. And, of all things, be sure you understand the child and his motives, and that he understands yours. One of our young men told me this week that one of the strongest battles he had to fight, one of the incongruities he had to live down in his young boyhood, when he came from under his mother's wise instruction that smoking was a useless, harmful habit, was to see daily before him the minister of the village, who was apparently respected by all persons, indulging in frequent smoking.

Anna Travilla Speakman, Swarthmore, Pa.: Somehow the responsibility of parenthood has come more forcibly this morning than it ever did before; and while we heard the other day from the platform that education should begin in the cradle, I go a step further. Surely the pre-natal influences of every child should be of the highest and holiest and the purest. Let us bring up our children with the idea that one of the highest and holiest callings is some day, if they lead the right kind of lives, to have a home of their own. Sometimes we hear parents say that it is not right to teach their children that they ever expect to be married. I do not believe this. I believe that if the young man could only realize that he must keep himself pure and clean and unblemished in order that he may have a home and children of his own, he would surely live a better life for this teaching. So it seems to me that as parents we must enter more and more into sympathy, more and more into understanding with our children.

Another point that I feel very strongly and deeply on is that we should instill into our children a clearer understanding of what the silence means in our meetings; what the silence means as we bow our heads and have a few moments before we eat our meals. I think as a rule most people do explain this to their children; but it sometimes seems with our young men and young women who grow up, they know so little about Friends' principles that we have no right to blame their teachers, we have no right to blame the First-day School. The fault is with the parents in the home where this early religious training should begin.

Pauline W. Holme, Baltimore: I feel profoundly thankful for these words concerning the child and the training; and the one thought that rests with me, and which I would like to emphasize, is the importance of training the child in its infancy, in its very earliest days, before its powers of reason have developed, to perfect obedience.

I believe in no way can we more effectually help the child in after life, in no way can we more effectually help the teacher and all who come in contact with the child; and very early the wise, loving, patient, strong mother or father can teach the little child to obey,—to obey because its mother knows more than it does; and the little child who has thus learned to obey in its infancy will not be disobedient unto the heavenly voice. It will come to obey its heavenly Father and will, in the coming days, be capable of self-government, and of obeying the truth when it knows it.

Emma Holloway, Lincolnville, Ind.: It seems to me this subject is something like the widow's cruse; the more we pour out from it the fuller it grows and the broader the field is. There have been a great many things said that stay in mind; and I was very glad that Anna Speakman spoke of the pre-natal influences for the child as the beginning of his education which does seem to be needed. I feel very strongly that fathers and mothers should make confidants of their children, and hold the confidence of their children. Teach them that you are the ones to bring their little troubles to and by whom they should seek to have their questions answered. There are many questions that occur to children, and they should be properly answered. They may begin to ask them before they are old enough to know all of the answer; but tell them a little bit, and then tell them more, as they grow old enough to understand.

When the children have their little troubles, I think the parents can teach them that, while the clouds shut out the sun and the brightness of everything, it is the clouds that bring the refreshing rain, and when that comes we are more able to enjoy the sunshine that follows.

William M. Jackson, New York: "Except ye become as little children." The clear spiritual vision of the beloved Son discovered a parentage in the child deeper than the human parentage, and we should never forget it; we should always recognize that in the little child there is this divine fatherhood. Lead the child, turn him to the inward guide; he will recognize it at an age earlier than most of those who have never been parents begin to realize. Let God be his supreme ruler from the very earliest years of his age. I speak from experience, and I am very chary in emphasizing the word "obedience to parental commands." It has crushed out, many a time, the beginning of the spiritual life.

Edward B. Rawson, New York: I know some young men and some young women—fine young people, delightful people, who have been brought up under this idea that William Jackson has just referred to. They have turned out well; but they were an intolerable nuisance to their friends while they were growing up. I have known some others who from their infancy until they were old enough to look after themselves were taught to obey. They have turned out well, too. I have not taken the census, and I don't know whether there are more of one sort than

there are of the other; but I know that both sorts can be found. You will find fine young men and fine young women who have been brought up one way and the other; but when I see the difference to people around during the process of bringing up, then I am inclined toward the trained obedience. I think this applies not only in the family, but in the school and in the First-day School.

The other thing has already been said; but I am going to say it again a little differently. I read some twenty years ago or more that up in Vermont somewhere there was a dairyman who nailed up over the door of his stables this legend for the admonishment of his hired men: "Treat a cow as if she were a lady." That has struck me; I carry it with me to school, and I keep it at home, but modify it a little. I read it: "Treat a boy and a girl as if they were ladies and gentlemen." Treat boys and girls that way. Now even ladies sometimes have to be compelled to obey the law.

Ellwood Roberts, Norristown, Pa.: I want to congratulate this audience on the progress that has been made in the training of children in the last half-century. The principle of love is coming to be more and more adopted in the government of the family, as it is everywhere else. There was only one phrase in the entire paper to which I took any exception at all, and that was the phrase "threatening punishment." I do not believe any parent ought ever to threaten punishment under any circumstances. If they cannot secure obedience without threats, they had better abandon the effort until they are in a frame of mind when they can secure it. For I tell you—parents and the younger element who are to become parents—I tell you that the greatest lesson for the parent to learn is that of self-control; and until we attain to that condition we are not able to secure obedience in the right way from our children or from any one else.

Joseph Swain, Swarthmore, Pa.: I believe in law, in order and in obedience. That child, man or woman that has not first of all learned to obey can never learn to lead or command. On the other hand, I believe in hard common sense in undertaking to command. I believe that if we place faith in the child, faith in the youth, faith in the young man, faith in one another, that the occasion to ask obedience will not be very great. Occasionally it is necessary to ask for this obedience; but if we have faith, as I have said, and give faith and ask for co-operation, then there will come that time of leadership and that time of co-operation which is the end.

Charles Major, Norristown, Pa.: May I speak of a matter of obedience which has been referred to? May I turn, possibly to a more material phase of the matter? Whatever success I may have had as a business man I ascribe to the habit of implicit obedience as a child; and business men will probably agree with me that oftentimes in handling young men, and some older ones, it is a difficult matter to secure implicit obedience, and I feel that the importance of training children to obedience will be manifest in their business life in after years.

Elizabeth Stover, New York: I should like to emphasize the point of Dr. Swain in relation to the culture of the spiritual qualities to which the paper referred, and emphasize that faith in the innate divinity in the child as well as in the man. I should also like to make a plea for the revival of home reading in the family circle as a means to this end. It was my pleasure and privilege this summer to read with a little boy eight years old; and it was to me an opportunity that I valued exceedingly because of its revelations of the possibilities through literature of spiritual culture in unexpected places.

In "Uncle Tom's Cabin" you will remember the character of St. Clair, and in the story there is interspersed some theology which to Friends would seem perhaps a little pronounced. I read that part without comment to a child who is entirely away from First-day schools or formal religious instruction of any sort. He said to me: "Was St. Clair a Christian?" I evaded the question, and a little later he said, "Auntie, St. Clair was a Christian, and he was not. He knew what was right to do, but he didn't do it." I think the theology was perfectly safe when that child was left to the guidance of the divine sense of right and wrong without too much restriction. I offer this in connection with the plea for reading literature as a means of true spiritual culture.

Elizabeth Lloyd, Lansdowne, Pa.: I want to express a little dissent from the thought expressed by Ellwood Roberts. I can remember the home of fifty years ago. I grew up in a home as long ago as that, where the home influence and the spirit of love was just as beautiful as in any of the homes now; and as I remember the children who grew up in that neighborhood they were many of them better trained than the children that are around about me to-day; I don't want us to think that we have made such wonderful progress in the direction of child training that there is not a great deal of room for improvement yet, and we might well go back to some of the old-fashioned ways. But there was one thing that I did not have the advantage of, and that was the First-day school. This is included in the discussion this morning, and thus far very little reference has been made to it. What are our First-day schools doing for the children? Are they putting enough of the spiritual element into the training, and are they making the First-day school something that the children will look back to with gratitude?

Florence Tittensor, Trenton, N. J.: I merely wanted to say that as a mother of one little child I cannot be supposed to have had a very wide experience. But I do want to say that, having taught in First-day school for a number of years, I have noticed that children coming from the same homes have such very different individualities that these children need oftentimes a different kind of teaching. They must come from the mother at some different stage of her spiritual and mental experience, and perhaps that accounts for their difference; but that there is a differ-

ence we well know, and it seems to me that if we study the individuality of these children we will be able to do better for them. I have noticed that spiritual experiences come to some children at a much earlier age than others, even from the same family. It seems to me that these children do not need any forced development along that line; it will come to them naturally. There are other children more phlegmatic, who need having pointed out to them spiritual matters. So I believe we should notice and care for the different individualities of the children, and that we should study them, so that when they go from our classes we shall have pointed out to each one of them something which has been a help.

Emma P. Bancroft, Wilmington, Del.: What I want to say is a plea that not only the children shall be sent to our First-day schools, but that the parents shall go with the children. I think the homes in which the father and mother join with the children in all their pleasures and all their interests are the best of homes. Also, the First-day schools where the parents go with the children and take part with the children are the ideal First-day schools. For my part I never could see how parents can send their children to the First-day schools without attending themselves and knowing what their children were being taught, and knowing what kind of influence they were under.

It is a very strong feeling with me that parents should take the children to meeting with them. I often hear parents say: "O, I wish my children cared for meeting; I wish they were really Friends." This remark is generally made by parents of children that have not been taken to meeting; and I myself feel that if I had not been taken, not only to the First-day meeting, but to our weekday meeting, I would not now be as interested a Friend as I am. I make a plea to the parents: Go with your children to First-day school; take the children to meeting; be with your children all the time as much as you can.

Mary McAllister, Darby, Pa.: In response to something which Elizabeth Lloyd said or asked, I would say that while I believe thoroughly in cooperation between teachers of First-day schools, and day schools and parents, yet I think that in many of our meetings we can scarcely get the co-operation which we wish. In some of our schools, and ours especially, I might mention, which is practically a mission school, we have very great difficulty—in fact, we do not succeed—in getting parents to come very often to the First-day school. Perhaps the First-day school supplies a need which the child feels that he does not get at home. I expect that that is one secret of the love which these little children of the village feel for the First-day school, and that really the motive which brings them there, is that they get love. They get what they are hungering for and do not always get at home. They get gentle, kindly, sympathetic treatment and training; and the little hearts want it and hunger for it.

Arthur Jackson, Philadelphia: I do not believe that we have to wait for the state of parenthood to assume a stage of responsibility with regard to questions that have been brought up here this morning. I believe that the young man and the young woman, by example and by encouragement, can do lots to help the child; can do, in some cases, what the parent cannot. By the examples set here last night by those young people who took part and told what they were doing, by their example they have encouraged others.

Mary Travilla, West Chester, Pa.: The suggestion in the paper that the father should take a more active part in the home, found a near response in me. It was my privilege to spend weeks in a home where there was a large family of children; and what a royal place that father had in that family. When the latch-key was heard in the evening, how the patter of those little feet went out to meet him. After supper there was the genial, kindly, jolly time in the parlor, and that big lapful of children with the baby arms about him. In contrast to this, this morning I heard a young man say, "My father does not seem to enter sympathetically into my business and my friendships." When we see the fathers with the grown sons, and the young women fair in the blossom of maidenhood, and they enter into such close confidence with one another, that witness tells for the sacredness and the beauty of home life.

Anna T. Elliott, West Liberty, Iowa: Our Friends speak of the material needs crowding out spirituality. Do we as parents consider the relative importance of things? We should, as mothers, dress our children as simply as possible, live as simply as possible, so that we may have more time to read and live and become acquainted with our children, and thus become comrades and companions.

Martha Morris, Milton, Indiana: There was one thought I hoped the paper would touch on, and that is, the difference we accord in the treatment of our sons and our daughters. As mothers we know by intuition, by experience, the dangers and besetments that our daughters have to pass over. We know nothing scarcely about our sons. What I want to urge is that fathers and mothers travel together in this line.

Margaret Wood, Richmond, Ind.: I also want to divide some of this good advice with the fathers. Are they not just as responsible for the children as the mothers?

Edwin A. Holmes, Clarksboro, N. J.: I wish to speak in reference both to parents and teachers. One speaker said that if a teacher would control his scholars he must first control himself.

Friends, I would say to parents and teachers: if you would control your scholars and your children, you must first learn to love and control yourselves. For I believe in self-love, not in selfishness; I also believe we should truly learn to love and control ourselves, and we will soon find that our children or our scholars, as the case may be, will both love and respect their parents or teachers.

John Ashworth, Manchester, England: This has been a most enlightening meeting to me. I am very glad to find that you are so interested in First-day school work; and I hope that every young man, when he goes from home and is invited to take a class at the First-day school, even if he says, as I

have said, that I was not free for it, will heartily respond. I remember teaching in a First-day School when I left home and went into a strange town, and I must say that though I was not a good teacher, it was the means of making me think, and I learned a great deal from my scholars.

I think one of the mistakes in First-day school work to-day is, that many teachers seem to think that their scholars should not be moved forward; that they should always have the same class instead of, as they get older, weeding them out and asking them to take classes themselves. In that way not only may we increase our First-day schools, but we will find many that have been teachers and scholars will come to be members of our Society and influence others to come and join with us.

Charles F. Underhill, Brooklyn, N. Y.: There has been such a pleasant intermingling of First-day school and home training that perhaps I may be excused for going back to the home again. Much has been said as to the importance of teaching obedience to our children. Another thing that you should teach, that which I regard as of quite as much importance, is the idea of service. Children are cared for so persistently during the years when they cannot care for themselves, that in altogether too many instances the habit is so fixed in the parent that the children grow up without any idea that something is expected of them in the way of serving the parent. Not that I would make servants of children; but I do regard it as of great importance that children should be taught to serve their parents in a great variety of ways that are not allied to the service that we pay for, but it is something that can be taught. I have heard mothers say: "I don't expect to be waited on by my children as long as I can wait upon myself." And by the time that parent has grown old enough to need the service of her children, they show a painful lack of knowledge in that regard. We have known many instances where young people have married, and we have learned afterwards that they needed constant waiting upon; and that applies quite as much to women as to men. This publication of advice is a wholesale thing, of course; but as we look about us we hear on every hand illustrations of utter selfishness on the part of the young people who are satisfied to be waited upon, and yet are trained to do nothing themselves for those who have had the care of them for so many years. It is quite as often the fault of the parent as the child.

Ruth Ratliff, Richmond, Indiana: In all the beautiful teachings that we have had this morning there has been one point that has been neglected, in my view; that is, in teaching the children obedience and all these other beautiful things that they do, let us teach them to be truthful.

Elizabeth A. Hallock, Chappaqua, N. Y.: Little children are very anxious to do for us, and to do things that they see their parents doing, but we are too busy; we say, "You go off and play now," instead of allowing the child to try and do those things. Then a little later that child wants to go out and play when we want him to do those things; and I think that quite often it runs back to us that we have not been patiently allowing that child to work up.

I find in the school work my children have asked whether they might not go in the study hour with the older children. I told them they might have a study hour of their own if they wished to; and for one hour every night eleven or twelve of those little people would sit in a room by themselves and do their studying. There was no question of discipline; all felt it was their study hour, and they kept discipline among themselves; and I think we also ought to allow them more of these responsibilities.

Ethel Underhill, Brooklyn, N. Y.: I want to emphasize the point that what the children want and need is a little opportunity to do what they can; and I don't think that serving their parents is a thing that can be taught. What they want to do, and the thing that they need, is a little freedom to exercise their ability and do what they can. Of course, parents have to watch their children; but I think sometimes if they watched them a little less and let them work out their own salvation that their own love for the parents would lead them in the right direction, where no teaching can.

Martha Willits, Purchase, N. Y.: Just a little message to the girls in their relation to their brothers. Girls, think your brothers are the best men and boys in the world. Let brothers and sisters keep closer together and not have the girls saying some other boy is nicer than their brother. Of course, you have got first to make your brother understand what you think he is, what you expect of him, and of course he will then be all you desire.

H. G. Coates, Little Britain, Pa.: In regard to truthfulness in children, I think the reason children generally tell untruths is because they are frightened by punishment. If Friends will carry their peace principles to their children, and not abuse them by punishment by the use of the rod, they will not be so untruthful.

Our Society stands for peace on all lines, and I think it is time that we got a little more peace into a great many of our homes. The parent who uses kindly influences and takes the child in his arms and holds it there in a loving embrace until that child has changed its attitude or feeling toward that parent is the one who gets the most respect.

Martha Townsend, Baltimore: It has always been my idea that we should not let the First-day school take the place of the meeting. I do believe that if children are taken to the meeting first they can attend both First-day school and meeting. I don't believe in compelling children to attend meeting, but show them that they are there meeting with their Heavenly Father. I have known of parents who have said to me that they regret now, in their older life, that they did not take their children to the meeting with them; they would be so glad if their children came with them now; and they feel that they have been neglectful themselves in the attendance at meeting. They let little things interfere which now, when they look back, they are sorry for. I ask

parents to look after these things now, and not have the regrets that are coming up from others.

Joel Borton, Woodstown, N. J.: I believe one of the great successes in raising a family of children is to keep young with the children, and be able to enter into their interests and to mingle with their friends and have them mingle with your friends, and give them the full use of your homes, as has been already said. I imagine this might apply to teachers as well as to the home.

ELEVENTH SESSION, 8 P.M.

Fourth-day, Ninth month 5th.

Joel Borton, Chairman.

The Chairman: The subject for discussion this evening is "International Morality," and the speaker, Frederic L. Paxson, of the University of Michigan, will direct our thought along the line of international peace.

INTERNATIONAL MORALITY.

BY FREDERIC L. PAXSON.

Since the words "International Morality" must mean something quite different for everyone of us, it is not out of place at the start for me to state the meaning of these words as I shall use them this evening, and to try to limit, if it be possible, the deliberations of this evening to certain aspects of our present-day international situation. By international morality we mean a certain general standard of behavior among nations; a certain standard which all nations may sometime come to accept, and in accepting which they may at once be willing to yield individual rights and privileges, and in the support of which we may all of us unite, without regard for sect, or politics, or even nationality. In working for a sound basis of international morality we are working for a world in which there shall be an ultimate condition of peace and justice, in which the differences of opinion, and the differences of interest which must necessarily arise, shall be settled by the logic of the facts, in accordance with the relative claims of the parties interested, and shall not be left to the crude and primitive methods of physical force.

Taking this, then, for our purpose, it is worth while to see where we are. In the words of one of our presidents, to see "where we are and whither we are tending," that we may the "better judge what to do, and how to do it." And if we are to see where we are now with reference to this international morality, we must look back for approximately one hundred and fifty years and take note of the changes which have come over the Western world within those years—changes which have brought about not only the expansion, but perhaps even the creation of what we may call international law, and which have to-day developed a spirit of international co-operation such as the world has not only never seen but not even ever imagined. It now looks as though the day of chronic antagonism among nations were passing away, as though there were coming to be some degree of understanding, some degree of mutual good will and fellowship that might ultimately break down the rigid lines of nation and state.

To see just what has come about in this century and a half we must trace very briefly the development of international law since the beginning of the seventeenth century. We may go back even to the days of the Reformation, to the days in which Europe destroyed the one bond which had held the whole western world together. Too often we think of the great Protestant Reformation as only a religious movement. Religious it was, but it was in a greater sense, political and economic. The political sense was largely in the direction of breaking down the power of a certain common superior, the Roman Church, which had, since time immemorial, used its influence in the moderating of the passions of men and of nations for the promotion of such a state of peace and decency as western Europe would permit. After the day of the Reformation, after the passing of this common superior (for all the world had formerly recognized in the Church a superior), Europe entered into a period of war such as she had never seen: first, the wars which we know as the religious wars, running through the end of the sixteenth century into the first half of the seventeenth century; then the wars for national power that filled up the greater portion of the eighteenth century.

These wars were, on the whole, larger than anything which Europe had known. On the whole they were more destructive, less considerate of the rights of persons not actually interested in the quarrel and more detrimental to the peace and advance of the world. It would be possible, had we time to-night, to show some connection between the increasing horror of these post-Reformation wars and the destruction of the moderating influence which the Roman Church had exercised before the Reformation. As wars advanced, and one generation of war gave place to another, the natural thing came about. Thinking men, generally not soldiers, began to wonder if war must be chronic, and if there could not be devised some means for the regulation of relations among states without resorting always to the test of battle. And so we find, coming through the sixteenth and seventeenth centuries, the beginnings of international theory and international law, the beginnings of the development of an idea of rules and customs which should presuppose the existence of a number of independent states, equal states with equal rights, which must be respected by their neighbors, and with rules for the guidance of their mutual relations.

International theory came into existence well in advance of international law. We must always, in thinking of international law, keep the theory and the law separate. It is quite easy for us here to sit down and work out for our own satisfaction rules which ought to regulate the relations of nations. The rules which we conceive ought to exist, however, commonly do not exist; and international law at any one time is simply the body of rules which actually do exist, and which are actually followed by nations in

their relations. There has been a steady progress, since 1600, from the international theory to the international law; the body of law has been increasing, the body of theory has been increasing; but there has been since the Reformation a steady growth in the group of rules which all decent, respectable nations recognize as binding upon them at all times.

In the development of international law as we can see it to-day, there are two great facts which stand out above all the rest. The former is a man; the latter is one of the nations. The former takes his place at the head of international theory and international law in the year 1625, in the middle of the most destructive of the religious wars. It was Hugo Grotius, coming from the Netherlands, seeing service in the diplomatic corps of a number of the northern countries of Europe, who finally produced in 1625 the first book which we may properly call a text-book of international law. There is much in the book of Grotius concerning the law of peace and war which to-day we have outgrown; there is even more of it which in his day was a century or two in advance of the international fact; but since the appearance of this great work in 1625 there has at all times been at least a standard or ideal of international theory.

What Grotius did, roughly speaking, was to apply to the European nations of the seventeenth century the general customs of the old Roman law. There was no international law in 1625 worth mentioning; Grotius believed there ought to be; and so he started with the assumption that the various nations of Europe —France, the Germanies, Spain, England, and so on —should be treated for purposes of international relations as if they were individuals, as though they were individual subjects in the eye of the Roman law; and then he applied to his individuals, his great national individuals, the principles of the law. He applied much more of the law to them than these individuals were willing to accept in the long run. He found, as we have found since then, that there are many incitements to which the individual responds which have no effect whatever upon a national conscience. It seems to-day (and I am speaking of the fact rather than the ideal) as though a nation had no conscience. It is rarely that we find a nation willing to sacrifice what it considers to be its interests because of a principle which its public conscience accepts to be correct. It frequently happens that nations are right; sometimes they are right and sometimes they are wrong; but the greatest chance for a nation's opinion being right to-day is to be found in the case in which the nation has no interest at stake. The nation to-day apparently has no conscience which can be counted upon to work as the individual conscience does commonly work; and so in all of our thinking upon international subjects we must take account of this fundamental difference in condition, that nations will not respond always as individuals. But still, even counting this absence of a national conscience, international law progressed for one hundred and fifty years after Grotius. It progressed in the directions which gave very little satisfaction to those who were looking for peace, and in directions which could give us comparatively little satisfaction to-day. It progressed in the direction of regulating the flag of truce, of providing for ambassadors between nations, of regulating unimportant details, such as the precedence in going out to dinner and other items which had to do with the ceremonies of a diplomatic corps; but it did not develop in a way to give much hope for the future.

The second great fact, the greater of the two facts, belongs peculiarly to us; and is to be found, I believe, in the appearance of our own country in the Western world something like a century and a quarter ago. I have already said that nations are a little weak along the line of conscience; that a nation can be counted upon to take the right stand when it does not care. When it does care, when it has an interest involved, it is highly unwise to trust to a national conscience. Hence it is to be taken for granted that the most rapid development in international relations could only come when international relations should be three-cornered, instead of two-sided. The wars of the seventeenth century, and those of the eighteenth century, were general European wars, with all of Europe on one side or the other. It was not until the United States appeared that there was a third party in the case, a party that did not care, and so in an international way could afford to be right.

Beginning with the proclamation of neutrality, which President Washington issued against the wishes of the greater part of our citizens in 1793, American neutrality takes its start; and since that time, since 1793, there has been a more complete change in the international world than in the whole period of history before that time. We have a right to take some real national pride in the work of President Washington and of his cabinet in that year. We may believe, as a European scholar puts it, that when President Washington issued his proclamation, and when his Secretary of State carried out his proclamation, they adopted broad principles of neutrality to which time has added nothing, and to which time can add nothing. They established the right of a neutral to live its own life, to be respected by the belligerents, to take care of itself if necessary and to fight for its peace, but to stand apart from the struggle in which it had no chief concern. And the whole of history since that time gives credence to the general supposition that international ideas prevail most rapidly when there is a third party involved, with no actual stake in the contest. It is not very hopeful, perhaps, for the ultimate of international morality to believe that we can only find international justice when there is at the back of it international indifference; but to a large extent I take it that such is the case; that we are going to develop a just, equitable, international system in proportion as we develop an international public opinion which does not care.

During the nineteenth century the United States has been constantly at peace. It has had two or three minor foreign wars, none of much consequence as wars go; but it has stayed out of the great wars of Europe, insisting all the time that Europe must respect the rights of the neutral. At the same time the aggregate of neutral rights has constantly increased. It is entirely unnecessary to point out to you those economic changes which have taken place in the last

hundred years. It is, however, pertinent to point out some of the less obvious results of those changes, results in the direction of broadening the individual horizon. Julius Cæsar could travel from Rome to London or York just as rapidly as Napoleon could. The world stood still for nearly two thousand years in the matters of intercourse. In the past hundred years the time has been shortened. Persons can pass, goods can pass, ideas can pass; we can visit the greater part of the world; if we please, we can have on our table food from the three corners of the earth. We have, in other words, changed the whole economic basis of our life in the past seventy-five years; and this change has brought about with it a most marvelous development of trade.

In domestic concerns it is fashionable, and perhaps not improper, to accuse the great commercial corporations of most of the crimes of which we are guilty. In foreign affairs, however, the great corporations are working with us all the time. The Standard Oil Company (to acknowledge one good turn of a horrible example) in its foreign relations is perhaps as influential an advocate of peace as there is in the world to-day. It is an advocate of peace, not because it has any particular principles at stake, but because it has oil at stake, and it has pipe lines at stake, and has offices and has unpaid bills, and it cannot afford to have any change in the existing state of affairs by which it may suffer. This same is true of a dozen great corporations. The extension of our commercial world to-day is to broaden the ramifications of corporate interest until it is hard to tell who is a real neutral or what concerns are involved in a war or are left out of it, because no important corporation in the world does business in its own country alone. It does business all over the world; and a trifling revolt in South America or a revolution in St. Petersburg injures it. It cannot afford to allow war to exist.

Right here, then, we find the economic background of many of our intellectual changes of the past fifty years. We begin to see the world in a different light; we begin to see our rights as neutrals in a different light. We begin to believe that perhaps the right to live peaceably and to do our own work day by day, without interruption, is the highest of all rights; and that any power, any nation, which interferes directly or indirectly with these blessings is injuring all of us. And so in the last half century the international world has been changing its aspect. The chronic antagonism of the past has begun to die out; a genuine co-operation has taken its place. In the year 1856 there was held at Paris the first of a series of international congresses or conventions which has steadily been gaining from war its prerogatives and adding to peace its emoluments. The Crimean War in, 1854, 1855 and 1856, marks the turning point in the attitude towards war in the West. The Crimean War came under rather unusual and happy circumstances for the interests of peace. Great Britain, since she mustered out her soldiers after the Napoleonic wars in the second decade, had had no civilized war on her hands until the Crimean War, in the middle of the century. The old war generation died; the generation living in the 1850's had never seen a war near home, had never fought in a civilized war, knew nothing about the actual details of war; and when the Crimean War came, their eyes were opened and their minds were prepared to see what they saw. The Crimean War brought into existence the first war correspondent. He had the electric telegraph to serve him; and when the London *Times* began to publish its accounts of the events in the Crimea—its accounts of the hospitals, of the disease, of the wounds, of the necessary horrors on the battlefield—the European public mind received a shock on the subject of war that it never entirely overcame. It began to see war approximately as it was; it began to see that there was comparatively little of glory and parade in the battlefield; that instead there was much of profitless waiting and disease; that several times as many soldiers died in the hospital as died on the battlefield; that perhaps the safest thing a soldier could do was to go into action, because in every other military duty he was more surrounded with danger and possibility of death.

This congress of Paris came at the closing of the war to regulate certain conditions in war which everyone saw to be deadly. We have no occasion here to go into the details of the arrangement; but the rules which were adopted at Paris in 1856 mark the beginning of international co-operation in the work of mitigation of war, of protection of the rights of neutrals, of protection of the rights of non-combatants. In another decade, when the American Civil War had given a second horrible object lesson, another convention was held at Geneva, and the famous red cross of the hospitals, with its protection, with its immunity from attack, came into existence. Since that time, since the 1860's and 1870's, these international congresses have become more and more frequent, dealing with political matters, with international matters, with economic matters. We must count in the general list, and as important as most of them, the congresses that regulate the postal service, that regulate the electric cable, that regulate steamship companies, that regulate international trade; these congresses leading to an international co-operation whose ideal is absolutely peaceful; and in this co-operation, brought about necessarily because of the increased ease and necessity of communication, we find to-day our hope for ultimate peace.

It is within the past few years that this degree of co-operation has taken a striking aspect and has pointed towards the erection of something which shall take the place of the universal international superior. The conference that was held at The Hague in 1899 marks a very definite step in the development of international peace; and it serves at once to illustrate the rational lines for propaganda, and to illustrate the expensive and profitless lines for it. You will all remember that when the Czar called together this conference at The Hague, his primary intention was to have it lead to a general treaty binding the European nations to a limitation of their naval and military forces. He found, when this matter was talked over in the chanceries of Europe, that all of the

nations were quite willing to have their neighbors reduce their armament, but could not see their own way clear to dismantle their battleships or disband their regiments. When the congress met and took up this problem of disarmament its most striking agreement in mitigation of the actual horror of war was this: The signatories agreed that for a period of five or six years none of them would drop dangerous explosives from balloons on their enemies' heads; and since none of them had ever in the past found a balloon which could be counted upon to reach the enemy's head or an explosive which could work in that direction, the scope of their agreement becomes a useful commentary upon the value of restrictive legislation. It seems, to my mind, to point out the fact that in approaching this problem of war, in working in the interests of a general peace, it hardly pays to attack the war directly.

War may or may not in itself be a bad thing. Our Society is pledged to a platform of non-resistance; but the world at large has never found the time thus far when it could agree to give up force as the ultimate means of protection. Whether we are right or wrong, the world believes that it must police itself; the nations must be ready at least to head off the designs, the ambitions, the threats of their neighbors. While hardly a single statesman in the world has anything but a distaste for war, there are very few of them who will give the time to listen to arguments directed against war because war is wicked. If our labors for peace are to prevail we must have these very men of affairs listen to us. It will not help us to preach among ourselves, where we all agree on the evils of the institution, when we cannot induce the persons responsible for the institution to listen to us. We must find some means of getting at them; and the most available of these are to be found in the other side of the work of this Hague Conference, in the treaty which The Hague agreed upon for the settlement of disputes by peaceful means.

For seven years this Hague treaty has been in operation. On several occasions its court has been called upon and has responded acceptably to the call. And to-day we have come to believe that it may exist permanently as custodian of our international peace.

Besides The Hague treaty, general and optional in its operation as it is, we must count the individual arbitration treaties which are serving the same end. England has many of these; France, Italy and Spain have similar groups of compulsory arbitration treaties with their neighbors; the South America States have numbers of them; the United States is the only important civilized country which as yet has been unable to agree to any general compulsory arbitration convention.

Perhaps the most rational statement which has been heard within the last few months tending towards the general progress of peaceful settlement, is a statement made during the session of the Interparliamentary Congress in London this past summer, and made by one of our American statesmen. At a banquet held in Westminster Hall by this Interparliamentary Congress, Mr. Bryan made a suggestion, seemingly reasonable and possible, that the next step in Hague agreements shall be a treaty by which the nations will agree not to go to war until an arbitration court has handed down a verdict. Let them agree, he argued in substance, that in all cases of dispute they will at least arbitrate, reserving to themselves the right to decline to abide by the decision of the court, but pledging themselves not to fight until the court has handed down a decision. And Mr. Bryan knows, as well as we all of us know, that if such an agreement as this could be reached there would be no occasion for compulsory arbitration in place of war. The danger of war is generally an immediate danger. Public opinion loses its head, and before it recovers it again war is under way. To prevent war time is about all that is needed; and such an agreement as Mr. Bryan has suggested would give the necessary time. Arbitration courts are not rapidly-moving bodies at the best; in an emergency they can be made to drag as long as the necessities of the case demand; and if a great deal of delay were necessary, I have no doubt that an arbitration court could provide the time to meet any condition offered by public opinion.

But it is delay that is wanted. If we are to head off war, we must be able to delay its advance in order to give the daily newspapers time to forget it; to give them time to catch somebody else to hit; to give public opinion a chance to simmer down; to give the decent second thought a chance to come into existence. Delay is most liable to produce for us the result that we want.

To-day we have a right to be hopeful in finding that many of the leading statesmen on both sides of the water are thinking seriously in favor of arbitration; and we have one case on record which cannot be emphasized too much in the interests of our arbitration. We have one case on record in which a member of an arbitration board has actually dared to be converted from his own national argument, his own national position, by the arguments of the other side. In the adjudication of our Alaskan boundary, three years ago, Lord Alverstone, at present Lord Chief Justice of England, gained for himself a permanently bad reputation in England and Canada because he was convinced by the evidence that Great Britain had no case and gave his vote to the side of the United States. I know of no other case on record in which a man has been persuaded out of his national stand; and such a case is vastly hopeful for the future. If we could develop a few men on our side of the water of whom such a conversion could be possible, we should have less probability of wars ourselves in future; and we must develop such a type of man if we are ever to have a permanently peaceful situation.

Our problem for the future is to help on this work towards international peace. To help it on, I take it not by preaching against war, because the persons responsible for war will not listen to us; but to help it on by preaching in favor of an economical, rational, useful substitute for war. We shall gain for ourselves the widest audience if we preach that peace is

the most profitable thing, that peace pays in all the senses in which any condition can pay, that it pays financially, that it pays intellectually, that it pays morally. And if we finally are successful in teaching the world that peace is the most profitable thing in the highest sense, we shall at the same time have taught the world a true condition of our ultimate international morality; for I take it that whatever we can find to be the most profitable to the world in the highest sense will prove in the long run to be the best and the most highly moral.

The Chairman: The subject is now open for general discussion.

O. Edward Janney, Baltimore: I think we must all have been exceedingly interested in this very excellent presentation of the subject of international peace. Nations are made up of individuals, and therefore in order to get national and international peace we must convert the individuals composing those nations to those views. And how may we do this? Perhaps not until we learn that in order to make people peaceful these principles of peace must be instilled at a very early period in their lives. So long as we give our boys guns and drums and instruments of warfare as playthings, just so long they will probably be filled with the spirit of war.

But, to take a wider view, we must realize that we are in this nation in a peculiar situation. We are isolated, as it were, from almost all other nations. Bounded by two great oceans, widely separated from Europe on one side and Asia upon the other, and stretching from Canada, which is really, after all, a brother nation, to Mexico on the south, we are in a peculiarly fortunate situation. We are a growing and prosperous nation. Immigrants by the million come to our shores every year. We are increasing in population at a marvelous rate, increasing in riches at an even greater speed, and experts tell us that it won't be so very long before this nation will be able to support a population, not of eighty millions, but a thousand millions.

That is a wonderful outlook for this nation in prosperity and in every other respect; but it does seem to me that we must look forward to the time when this nation will be the great arbiter of the world. We are wonderfully situated here in our free land to discuss and settle important questions far more quickly than any other nation; and therefore there will come a time when this nation will be the great example to the world. May it be that we will so act and so educate our young people that in the years to come this nation will stand as the great example of peace to the world, when we may truly hope that the

"War-drum will throb no longer and the battleflag be furled
In the parliament of man, the federation of the world."

Jesse H. Holmes, Swarthmore, Pa.: I am not perfectly sure about this matter of toys. I have not been greatly shocked when my small boy has come in announcing his tremendous slaughter in the way of bears and Indians and giants and other things of that kind. At the same time I think it is important that in teaching, when we deal with real people, and with the matters concerning real people, and especially foreign people, that we should avoid creating prejudice. When a person is not an American, it seems to us, as a rule, that he is of rather small importance. We feel a little that way about people from other cities; but when it comes to other nations we feel that way to a very considerable extent. I remember just before our late Spanish war the contemptuous fashion in which even some Friends referred to the Spaniards—slightingly, as if it didn't make any difference if we killed all of them. I have noticed how little shocked we are when we get to people clear around the other side of the world, no matter what happens to them. A few thousand of Chinamen swept away in some of the great floods in their valleys don't affect us any more than so many flies.

But people could not exist if they let their sympathies be worn out by laceration. It is not an appeal for sympathy of that kind that we need to make, but an appeal for the intellectual attitude, for the intellectual, realizing that people are people, whether they be Americans, English, French or Germans, or whatever they may be, and to reach the position of looking upon them as people with rights, and whose rights ought to be respected. That same attitude with regard to the nations is one that we need to cultivate, and not that our nation must always necessarily be right. We need to develop a critical attitude toward our own nation, as we have largely developed a critical attitude toward our own selves. I think we watch ourselves pretty closely in our various transactions with our fellows to see that we are taking a position that is fair toward our fellows. We look at ourselves in the eyes of the public, and if we feel that we have acted small in the eyes of other people we shrivel up in our own sight. So I say, we watch ourselves pretty closely.

Let us develop this same attitude nationally, to watch ourselves and see whether we act small or not; to try to see ourselves with the eyes of other nations; to be able to learn to care about the opinion of other nations as we have learned to care about the opinion of other people in our own nation.

In our dealings with the sentiment that there is among our people toward the whole subject of peace, it has often been said in my hearing that it does not seem worth while to protest against another great battleship, or an increase of a few hundreds or a few thousands in the army; that since it is the principle of the thing that we are opposed to, it doesn't make any difference whether it is 50,000 or 60,000 that we have in the army, or whether we have eight or ten battleships; so that it is no use dealing with this subject. I think that is wrong; what we have to work at is keeping people thinking about it; and in order to keep them thinking about it, it seems to me that we should make our protest whenever occasion offers. It is worth while to protest against the building of more warships; it is worth while to protest against the increase of the army, even though we may have been inclined to say no principle seemed to be involved. It is rather a dangerous thing to get to standing for only general principles, as a matter of fact; because

we can very rarely take an attitude that deals with the whole of the general principle; we have to figure at it piecemeal; we have to work at things that we want to accomplish piecemeal; and on this peace question especially, perhaps, that is inevitable. I think one of the things standing in the way of Friends in this matter more than anything else is their partisanship. It stands in their way in almost all of their reform efforts. Many Friends that I know would have to look in the President's latest address on the subject to know whether they thought the navy ought to be increased by one battleship or two; they would have to examine his latest (?) state paper to know what attitude they would take regarding, let us say, the self-government of the Philipipnes. I have allowed myself to be considerably amazed at the somersaults I have noticed in the opinions of certain Friends between the time when President Roosevelt wrote his message in which he advocated ultimate self-government for these islands, and their attitude maintained before that time. I think, therefore, it is one of the needs that Friends should feel to emancipate themselves from that kind of partisanship. A man who has adapted himself to any leader or to any party in that fashion is not a citizen at all; so far as his citizenship is concerned he might as well be dead and buried; his opinion doesn't count either one way or the other; his opinion is simply a thing that is fixed and final; he is a part of the weight that the rest of society has to carry all the time.

I wonder how many of us realize to what extent war in the Philippines has carried us back to barbarism? Most of us denied the atrocities of the actual war there until they were absolutely proved, and then we resolutely forgot them. What does it mean, that the American army goes out to war, with its machine guns, and comes back with no casualties and no wounded and no prisoners and no enemies any more? What does it mean, when we send out what are called punitive expeditions, and the papers tell us on every side that they are sent out to exterminate a certain people in the hills? Why did we go to war with them? Because we felt that Spain was tending to exterminate the people of Cuba in various unpleasant fashions; and then we went to war in the Philippines in possibly the same benevolent disposition. We regarded ourselves somewhat as the scourge of God, as so many people have regarded themselves.

I cannot avoid repeating, in conclusion, and in this connection, the famous illustration which I hope you do not remember, so that I may have the pleasure of recalling it to you, of President Jordan, of Leland Stanford University. He told us of a couple of boys and their father who were out tramping through a certain country; they came to a miserable little hovel, and spent the night there; and they were miserably entertained. Their host was rude, and the food was bad, and of their sleeping quarters—the less said the better. As they went on their way the next morning the larger boy said: "Father, I hope the Lord will punish that landlord;" and the smaller boy replied: "The Lord has punished him. I have his spoons in my pocket."

Do you remember many cases when nations have gone out to war as the scourge of God that they did not come back with spoons in their pockets? Do you remember any cases when nations have gone out to war in the interests of God's tasks in the world that they have not come back with spoons in their pockets? Let us not deceive ourselves in these matters. The truth is that nations are selfish; they are a long ways behind the individuals of which they are composed, certainly behind the better individuals of which they are composed; they seem like great, big, stupid people; they act in the way stupid people act. And it is the part of the people that make them up to so use their stupidity that that condition may be mitigated, so far as may be.

John Ashworth, Manchester, England: Friends, this is a most important and vital subject. Our friend asked whether any conquering nation has gone away without the spoons. I think we can say in effect that when Japan dropped her indemnity she gave up a great many of her spoons. I do not think you would have found any other nation that would have done it.

There is one thing that we want to face in this day. I don't know whether you have them in this country or not; but in our country we have got what is known as boys' brigades. Many of those boys' brigades are in connection with churches, and they are trained in the military drill and have bayonets and small rifles to practice with, though they do not shoot. Those brigades are formed for the purpose of inculcating in the children the spirit of patriotism from a point of view of militarism; and that kind of brigades should be discouraged. In our country some of our Friends and others have started an opposite kind of brigade; and that is, life-saving brigades for boys to learn how to save others; how to save them if they fall into the water, how to save them in other ways, and so encourage them in the ways of love and kindness towards others.

In this question of peace and war the churches are actually to blame. The churches, under whatever name we may call them, profess to teach that God is love, that Christ set forth the example to us that he suffered for love to us; and if the churches stood to that great ideal, do you think there would be the amount of militarism that there is throughout the earth to-day?

Since that grand peace confernce at Boston two years ago great progress has been made in the cause of peace. When we were at the Lucerne Conference twelve months ago there was a feeling between the Germans and the English of doubt and jealousy. To try to break that feeling down, the English delegates met the German delegates at the hotel and held a gathering with them and had tea; and they agreed to do their utmost to create a better feeling between the two countries. Since then we have had the German editors coming over to England and associating with our people; we have had the German workpeople and the French workpeople coming over to England during this past twelve months and holding intercourse with us.

(Continued next week on page 97 of the Supplement.)

PHILANTHROPIC COMMITTEE AT BUCK HILL.

At the invitation of the Buck Hill Falls Friends, the philanthropic section of the Central Committee of Friends' General Conference met at the Inn, Buck Hill Falls, on Seventh- and First-day, the 6th and 7th, for their usual post-conference autumn meeting. The Business Committee of the General Conference (consisting of the chairmen of the sub-committees) was also called to meet at this time.

The Friends nearly all arrived by the Philadelphia and the New York trains, Friends from Baltimore coming by way of Philadelphia; and a number were already at Buck Hill, having extended thus late their stay at the Inn or in their cottages. From New York had come Charles F. Underhill and Rachel Underhill, Anna M. Jackson; from Philadelphia Yearly Meeting, James H. Atkinson, Mary Travilla, Susanna M. Gaskill, Dr. Joshua Janney, Arabella Carter, Joel Borton, Charles F. Jenkins, Rebecca B. Nicholson, Anna B. Shepherd, Charles Palmer, Willis G. Worstall; from Baltimore Yearly Meeting, Elizabeth M. Koser, Benjamin and Sarah T. Miller, Elizabeth B. Passmore, Edward and Mary B. Thomas. Among late stayers in their cottages were Robinson Coale and family, Edmund and Emma Speakman Webster, Dr. Joseph S. and Dora Walton, and their son and his bride, George and Emily Ingram Walton—come for the week-end from Columbia University (where they are spending the winter in study), Susan Wharton (of the Starr Center, Philadelphia) and her mother, Susan D. Wharton, Ellwood and Mary Roberts and their daughter and son-in-law, Alice R. and William A. Robinson. A party also arrived by automobile after an all-day ride from Philadelphia, including Isaac and Mary C. Clothier, Dr. William and Anna Travilla Speakman and Dr. William I. and Hannah Clothier Hull.

The weather had been overhanging all day and the drive from the station to Buck Hill was made in the face of a fairly cutting air. Arrived at the Inn, however, all thought of blustering wind outdoors was forgotten in front of the great blazing fireplaces of the big East Room, or the cozy log library, or in some Friend's hospitable cottage. After supper the first meeting of the Philanthropic Committee was held, in the library, which stands a little apart from the main building of the Inn, and whose strict rule of silence was suspended for the occasion. While this was not a public meeting, there being much important business to be worked over, yet it was not confined to the members. All members of the Central Committee who might be present in the Settlement, and all former members, as well as a few Friends who were especially interested in the work, were invited to attend. About twenty-five assembled. Charles F. Underhill, the new chairman, presided, with Arabella Carter as secretary. The business of the session consisted in outlining the work of the committee for the coming winter. Reports containing suggestions for active endeavor were submitted by the superintendents of departments present, and in writing from those not present. Those from John William Hutchinson, superintendent of prison reform, and from Henry W. Wilbur, of abolition of the death penalty, were especially practical and full of important suggestion of lines of work and ways of setting the local committees doing it. A letter embodying the suggestions made, and outlining lines of work, and suggesting ways of setting about it, is to be sent out at once to all the local philanthropic committees and monthly meetings. Provision was made for issuing propaganda literature for influencing public opinion in favor of the abolition of the death penalty, and for maintaining a press bureau for getting into the newspapers wherever possible matter favorable to the negroes, and calculated to bring about a better feeling toward them.

The Business Committee held one meeting, the chief concern being to settle up the finances of the recent conference at Mountain Lake Park.

First-day morning was bright and almost cloudless, and continued so until after meeting, which was held at 9.30 in the great East Room, which was flooded with a glorious light of the perfect autumn morning in the mountains. The wood fire in the great fireplace burned low and was hardly needed. About one hundred gathered in the meeting, including the guests, the cottagers and some of the attendants. The speakers were Joel Borton, Mary Travilla, Ellwood Roberts, Elizabeth M. Koser, Susanna M. Gaskill and Elizabeth Passmore.

Immediately after the meeting clouds gathered and it began to rain, which was kept up, with brief intervals of clearing and sometimes almost of sunshine, the remainder of the day. The weather thus being unfavorable outside for tramping about to get the best views, and to see the notable places in the vicinity, the visitors had the opportunity of enjoying one another's company within doors in front of the wood fires without feeling condemned for not seeing the glen, or climbing to the observatory on Buck Hill, or for not getting all possible of the mountain air. So the day was delightfully spent. Yet some hardy ones did tramp the whole length of the glen, visiting the Upper and Lower Falls; others went in parties the rounds of the most notable of the cottages, calling upon the late stayers and noting wherein each cottage owner had managed to make his cottage different from any other in the settlement.

In the evening the Philanthropic Committee invited everybody to join them in the East Room in a conference on present-day social conditions, and ways and means of reform. Over a hundred people gathered to this meeting. The chairman and secretary of the committee presided. Susan D. Wharton spoke on visiting prisons. Mary B. Thomas, of Sandy Spring, Md., by request introduced the subject of suffrage for women in a paper prepared for the occasion. The subject was discussed by Charles F. Jenkins, Ellwood Roberts, Elizabeth Passmore, Dr. Joshua Janney, Sarah Miller, Susanna Gaskill, Joel Borton, Anna M. Jackson and Benjamin Miller. The subject of "Purity" was introduced by Mary Travilla. Susan Wharton, of the Starr Center, Philadel-

phia, made an address on present problems as regards the colored people.

The Philanthropic Committee was invited to hold its spring meeting in Brooklyn, New York city, at the time of Westbury Quarterly Meeting in Fourth month, 1907. R. Barclay Spicer.

SOLEBURY HUNDREDTH ANNIVERSARY.

The one hundredth anniversary of Solebury Friends' meeting, in Bucks County, Pa., was appropriately celebrated on Tenth month 6th, 1906, and although the day was quite stormy, which prevented many in the neighborhood from attending, there were over two hundred present. William M. Ely presided over the morning session and Hugh B. Eastburn over the afternoon meeting, with Ellen B. Carter, clerk.

Eastburn Reeder, who has been clerk of the meeting for nineteen years, gave a historical sketch of the period since 1806.

Owing to lack of time only part of the paper could be read, but it was published in full in the *Bucks County Intelligencer*, as were other papers read.

In Twelfth month, 1805, a three-acre tract was purchased for $180. In the summer and autumn of 1806 the house was built, but it was not occupied till in the Twelfth month. Prior to this for nearly one hundred years Solebury Friends attended at Buckingham, or at Fallsington, twenty miles distant. The first recommended minister was Macy Phillips, in 1813, followed by Sarah Paxson in 1823. No monthly meeting was held till 1811. The clerks of the meeting were Oliver Hampton, from 1811 to 1821; Aaron Eastburn, for five years; Robert Livezey, fifteen years; John Blackfan, twenty-three years; Moses Eastburn, twenty-three years; Eastburn Reeder, the present incumbent, nineteen years. Of the women, Ruth Ely served six years; Elizabeth Comfort, two; Rebecca Smith, seven; Elizabeth Paxson, five; Sarah Johnson, six, and Elizabeth K. Eastburn, for forty years to 1877, after which the men and women held joint business meetings.

In 1808 horse blocks were set up, trees were planted, and the graveyard enclosed. The first caretaker, Aaron Paxson, received $20 per year for his services. The present incumbent, Charles Logan, has served most efficiently for twenty-five years. Over forty-two weddings have been solemnized. Three hundred and forty pounds were raised at first for school purposes. After the public schools were established, the school house was still used for school purposes by the township.

Friends in 1823 took active measures against spiritous liquors. Two members who were retailers, and six who had taken fruit to a distiller, were visited and encouraged to discontinue the practice.

The first record of number of members is in 1827, when there were 261; in 1862, 228 members; in 1885, 214. At present, owing to death and removals, there are but 170 members.

James Quinby, in his 89th year, is the oldest member, and has lived all his life in Solebury. Joseph Simpson, now of Norristown, has attended here for 77 years.

Thaddeus Kenderdine, of Newtown; Florence R. Kenderdine, of Philadelphia, and Ely J. Smith, of Doylestown, presented fine poems, commemorative of the occasion.

A number of celebrated ministers have spoken here, among them John Jackson, Edward and Elias Hicks, Lucretia Mott, and many of later date.

Sarah J. Reeder, of Newtown, read an excellent résumé of the First-day school work, Solebury being one of the first meetings to organize a First-day school. Hugh B. Eastburn was the first superintendent. The school was helpful, educational, but informal. The first minutes found bear date of 1891. The great questions were, "What to Teach" and "How to Teach." Adult classes were organized, and lesson leaves and other helps procured. Edward H. Magill thought the First-day schools would bring the Society into the prominence of former years, much having been accomplished in the more than quarter of a century of their existence.

During the noon recess all partook of a substantial lunch, served by Solebury Friends.

An interesting paper by Edward H. Magill was especially enjoyed by four of his pupils present. Six of the forty-five that attended at Solebury are still living, and are Eastburn Reeder and W. Wallace Paxson, of Solebury; Robert Eastburn, of Yardley; George Blackfan, of Newtown; George Eastburn, of Philadelphia, and Lambert Paxson, of Alabama.

Matilda Ely Janney, once a New Hope teacher, spoke most acceptably, and told of the faithfulness of early Friends and their strength to endure, and gave further reminiscences of early days. All enjoyed Hugh B. Eastburn's talk on the past and his hopeful outlook for the future.

Many told of the well-filled meeting house of early days, and a number enjoyed the social mingling with friends they had not met for years.

John S. Williams read greetings and best wishes from Gertrude Magill White, now of Germany. William J. McWatters and George Watson, of Philadelphia; Robert Eastburn, Thaddeus S. Kenderdine, Cynthia S. Holcomb, Joseph B. Simpson, Richard Randolph Parry, Florence K. Blackfan, Fanny Phillips Cunningham, W. Wallace Paxson, Jesse Fell, Asher Mattison and others, representing descendants of the founders of the meeting, gave pleasing short talks or amusing reminiscences.

Watson Fell, the master builder, put nothing but the best material into the house; the fine wood of the interior, free from knots and unpainted, has a beautiful russet tint.

Edward H. Magill spoke of the object of the anniversary meeting, viz: to try to do some good to and for those who come after us. As far as it is possible to do so let us show that our lives are affected by the influence of the Society to which we belong. There are many who do not attend any religious gathering; let them all see that we believe in the divinity of Christ, and that God speaks to us, if we but listen to his voice. We can best do this by considering our

neighbor first. If the principles of our Society are strictly lived the meeting house will not be able to hold all the members one hundred years hence.

Hugh B. Eastburn gave cordial parting words, and after an impressive silence a very pleasant, and, we trust, profitable meeting, closed. Several remained in the neighborhood and attended meeting the following day, which was addressed by Edward H. Magill. * * *

THE FOUR-LEAVED CLOVER.

"Three leaves, of course, I'm bound to have,"
The little clover said.
"They're all I'm set to do, but still
I think I'll go ahead
And grow another if I can,
An extra leaf, to show
That I am trying, with my might,
To live, and work, and grow."

So while the other clovers stayed
Content with leaflets three,
Their braver brother added on
A fourth, for all to see.
"How foolish!" cried the other ones.
"Why do an extra task?
Three leaves is all the world expects,
And all that it can ask!"

But lo! men hailed the extra leaf
And grasped its meaning, too,
For now the four-leaved clover stands
For Luck,—a symbol true,
Since 'tis the added, willing work,
The extra bit of pluck
That conquers all the best of life
And brings the worker luck.

—*Priscilla Leonard, in Youth's Companion.*

BIRTHS.

BORNET.—At Bala, Pa., Tenth month 3d, 1906, to Vaughan Taylor Bornet and Florence D. S. Bornet, a daughter, named Josephine Scull Bornet.

SIMPSON.—On Tenth month 10th, 1906, to Charles and Annie Hughes Simpson, 1513 Arch Street, Norristown, Pa., a son, whose name is Robert Marshall Simpson.

MARRIAGES.

WALTON—INGRAM.—In Race Street Meeting House, Philadelphia, on Ninth month 20th, 1906, under the care of the Monthly Meeting of Friends of Philadelphia, George Arthur Walton, son of Joseph S. and Dora E. Walton, of George School, Pa., and Emily Williams Ingram, daughter of William S. and Annie E. Ingram, of Philadelphia.

DEATHS.

DRAKE.—On Ninth month 29th, 1906, at Plainfield, N. J., Phebe Belden Drake, widow of Judge John Hallock Drake. The funeral took place from the residence of her son-in-law, Dr. J. Vernon Smith, 183d Street and 3d Avenue, N. Y., Tenth month 2d, at 2 p.m. Impressive remarks were made by several of the Friends who were in attendance, bearing testimony to the worth of what we have had and enjoyed in this dear mother and Friend, and our sorrow for what we have lost. Interment at Woodlawn, N. Y.

FELL.—Near Chatham, Chester County, Pa., Lillian, infant daughter of Abner G. and Mary M. G. Fell, Eighth month 24th, 1906, aged 4 months and 7 days. Interment at New Westgrove, Chester County, Pa.

LUKENS.—At his home in Hoopeston, Ill., Sixth month 3d, 1906, Charles A. Lukens, in the 66th year of his age. He was the son of Richard M. and Caroline Lukens, a consistent member of Richland Executive Meeting. He was always faithful in attendance, sometimes sitting in the meeting alone. He was a kind and loving husband and father, and enjoyed and loved the home. He made many friends amongst those with whom he came in daily contact.

NUTT.—In Altoona Hospital, Altoona, Pa., Tenth month 7th, 1906, after an illness of eight weeks, Harry G. Nutt, aged 25 years. He was a brother of Prof. George H. Nutt, of George School, and had recently been received into membership by Swarthmore Monthly Meeting of Friends.

WEBSTER.—On Second-day afternoon, Tenth month 15th, 1906, at her home in Plainfield, N. J., Catharine R. Webster, a lifelong member of the Rahway and Plainfield Monthly Meeting, in her 82d year. Funeral at her late home on Sixth-day, Tenth month 19th, at 2.30 p.m.

NOTES AND ANNOUNCEMENTS.

The committee appointed by New York Yearly Meeting to consider the proposition to increase the usefulness of the Meetings of Ministers and Elders will meet at Flushing, L. I., at 2.30 p.m., Tenth month 27th, and all Friends interested are requested to meet with the committee. The usual conference held on the afternoon of quarterly meeting will be omitted for this time. JOHN W. HUTCHINSON, Chairman.

Many were interested at Indiana Yearly Meeting in the visit of Johann Marcussen, the Danish Friend. He is the first Danish minister of Friends to visit America. James Wood, who was present at Indiana Yearly Meeting, spoke briefly of his visit as follows: "Johann Marcussen is one of the pioneers in missionary work in Denmark. He became a Quaker because his own interpretation of the Bible brought him to the views that the Quakers hold. For years he has been doing a great missionary work among the sailors on the North Sea, and he comes to America now to preach the gospel among the representatives of the Scandinavian peninsula who are located in the great Northwest. There are thousands of them there. When I asked him how he intended to cover that territory he said that he would walk. He has brought his knapsack with him to use on the journey afoot in that country. Perhaps he does not appreciate the limitless territory which he is about to invade, and perhaps also he does not appreciate what a little spot on the country Denmark would make if it were to be brought over here and set down in the United States."—*American Friend.*

On the occasion of the dedication of the $13,000,000 State House at Harrisburg, Pa., John H. Dillingham read a selection of Scripture. The committee desired to keep up some historical connection with the Quaker founder of the Commonwealth. A State House built and furnished on the lines of Quaker simplicity would have been an ideal way to maintain the historical connection.—*American Friend.*

This is written with the hope of calling attention to Henry W. Wilbur's article, published in the INTELLIGENCER, Ninth month 15th, especially to the following: "Success from the dollar standpoint is the dominant note in our present-day life. It exerts an almost controlling influence in our business, our educational, our social and political activities."

That the force of this "dominant note" had reached alarming proportions, our history the past year proves. The "patience which can wait the slow, the safe and the honest earnings of toil" gets more rare as the years go on.

In the present generation we are troubled about many things, neglecting the one thing needful. We have laws many and organizations many, hoping to stay the mad rush to destruction. Our forces are wasted striking at results. We should get at the root. This "dominant note," it appears, is one great cause. When the many have learned what a few already know: That real success is the result of clear ideas about life in general, and about rights and duties in particular, life will become simplified for us all. ANNA LEWIS.

As a step toward more effective work in the First-day School, Westfield Meeting (near Riverton, N. J.) has enlarged its house by adding a two-story structure devoted to classrooms, at the same time repairing the old building inside, and installing lights and heat.

George L. Maris has left Philadelphia to return to his winter home in Florida. He proposes to open a home boarding school for girls at Onoro Pines, which is located in the high pine land of Florida, three miles southeast of Sanford, a railroad center at the head of navigation on St. John's River. The many friends of Prof. Maris will wish him success in his new venture.

Friends' Neighborhood Guild offers opportunities for work to all who wish to make a good use of their spare time. We make the following extracts from a letter from Emily Wilbur: "Through the Flower Mission this summer we have received 392 hampers of flowers and some fruits and vegetables, the latter having been given to the very poor and sick. We have been very short of help some days. . . . I have taken about 580 women out for a day in the country and the Park, paid visits and sent aid to the sick. . . . A sum of $420 was raised to put a blind man and his sister in a home, where they will be comfortable for life. . . . One little girl has put $35 in the Saving Fund in thirteen months. The Fuel Saving Society has 72 depositors who are saving money for their winter's coal. . . . We have 15 to 20 different departments with a staff of 60 helpers, and we never have enough. The sewing school will open the first Seventh-day in Eleventh month at 2.30 p.m. More workers are needed, and this is a chance for women to help who do not go out in the evening. . . . We started our First-day school on the 7th, and are fortunate in having a superintendent who is going to use Friends' lesson leaves. . . . Our mothers' meetings are still well attended. We need some one to help entertain them on Sixth-day afternoon. . . . We are glad to have partly-worn clothing, bedding, fruit and jellies. Come and see what we are doing, and I am sure you will want to help."

COURSES FOR PHILANTHROPIC AND RELIGIOUS WORKERS.

The manifest interest in the preliminary course at the University of Pennsylvania last spring, and the numerous letters of inquiry relative to the work for this year, have induced the committee in charge to arrange for a course of something over sixty lectures for the school year 1906-07. It is too early to give a complete roster for the year, but a general outline of the program will be found below:

The philanthropic, religious and social institutions of Philadelphia are several thousands in number. The number of superintendents and other employees is evidently much larger. For all this work special training in social work is in a still increasing degree a pre-requisite. There is in all parts of the country a constant call for consecrated, enthusiastic and trained men and women to become responsive executive officers of similar institutions. The untrained worker is distinctly at a disadvantage. Irrespective of the special field in which the student may expect to work general training will be of the greatest value. No one can any longer expect to successfully grapple with the difficult problems of human life on the basis merely of sympathy for those who are suffering. For this reason active service alone, which is of course of value, cannot give such an understanding of the problems as is gotten through careful study. Therefore whether one who expects to enter social work is to be a teacher in Sunday School, a church visitor or deaconess, a school teacher interested in the life of the children outside of the school, an agent of any one of the charitable institutions, he or she will profit by such a course. Those who take part in the management of these organizations will find their own burdens lightened if they will study the problems in their general aspects.

The course here suggested is by no means to be looked upon as a complete preparation for social work, the aim is to give a grasp on the fundamental problems of philanthropic and social activity, and stimulate the interest and enthusiasm of those who are devoting their time to the helping of fellowmen.

If the response to this course is satisfactory it may be expected that in future years the University will make increased provision for social training.

TIME AND PLACE.

The class will meet Tuesday and Thursday afternoons at 4.15 in Logan Hall, southeast corner of Thirty-sixth and Woodland Avenue. In addition to this regular work there will be extra lectures arranged at hours to suit the convenience of the class. Opportunities will be furnished under escort to visit some of the charitable institutions in and about Philadelphia. The director will also arrange for active service in connection with some organization for any member of the class who may be able to spend part of their time in this way. In addition to the lectures reference will be made to all important books, and more important articles. By frequent personal consultation with the director it is hoped to make this reading an important adjunct to the course.

ADMISSION REQUIREMENTS.

There will be no fixed requirement for those who desire to enroll in this course, but each applicant must furnish to the director satisfactory evidence of ability to profit by the course.

FEES.

The fee for the entire course will be $15.00; for one-half of the course the fee will be $10.00. There will be no fee for single lectures, and permission to attend individual lectures may be obtained on application to the director, provided that the seating capacity of the lecture room make such attendance possible. Students will have the privileges of the University Library; no University credit is given, however, to students of this course.

FURTHER INFORMATION.

Any who may contemplate taking this course, or who wish to know further details are requested to correspond with the director, or to meet him by appointment at Logan Hall. Suggestions relative to rooms and board will be furnished to out-of-town applicants.

THE COURSE.

Tuesday, October 23d, opening address, "The Field of Social Work," S. M. Lindsay, Ph.D., Professor of Sociology, University of Pennsylvania.

Thursday, October 25th, "The Social Significance of Heredity," Carl Kelsey, Ph.D., Assistant Professor of Sociology, University of Pennsylvania.

Tuesday, October 30th, "The Control of the Environment," Carl Kelsey.

Thursday, November 1st, "Causes of Poverty and Methods of Prevention." Ten lectures on this and succeeding Thursdays. Carl Kelsey.

Tuesday, November 6th, "Social Problems of the Nineteenth Century." Ten lectures on this and succeeding Tuesdays. S. M. Lindsay.

The rest of the course will be grouped about certain general heads, which will be discussed in the order here given. It is too early to give a complete roster of the speakers, but those whose names appear here have already consented to participate.

DEFECTIVES.

"The Care and Training of the Blind, Insane, Deaf and Feeble-minded," Ed. E. Allen, of the Pennsylvania Institution for the Instruction of the Blind; A. L. Crouter, Pennsylvania Institution for the Deaf and Dumb; M. W. Barr, M.D., Pennsylvania Training School for Feeble-minded Children.

DEPENDANT ADULTS.

"Public Relief in the United States, Public Supervision of Charities, the Philadelphia Department of Public Health and Charities, and the Subsidy System of Pennsylvania," W. M. L. Coplin, M.D., Director of the Department of Public Health and Charities.

W. B. Buck, "Public Health, Social Significance of Disease, the Work of the Philadelphia Bureau of Public Health, Tuberculosis and Its Prevention, and Venereal Diseases."

RELIEF PROBLEMS.

Five lectures of "Problems of Relief," to be given by Miss Mary E. Richmond, Society for Organizing Charity.

CHILDREN.

"Protective and Rescue Work for Delinquent and Neglected Children, Juvenile Courts and Probation Reformatories for Boys and Girls, History of Child Saving in the United States, Sphere of the Institution, the Placing Out System," Benjamin C. Marsh, Pennsylvania Society to Protect Children from Cruelty; Mrs. Martha P. Falconer and F. H. Neibecker, House of Refuge; Homer Folks, New York State Charity Aid Association; R. R. Reeder, Ph.D., New York Orphan Asylum.

THE CHURCH AND SOCIAL REFORM.

"The Training of the Religious Teacher, the Social Church, the Inner Mission, the Relief Work of the Church, the Church Settlement," Martin G. Brumbaugh, Ph.D., Superintendent of Public School; Rev. Herman L. Duhring, D.D., Protestant Episcopal City Mission.

ADMINISTRATION PROBLEMS.

"The Director and Employees, Financial Methods, Office Management and Annual Reports, Statistics, the District Agent and Central Office," Frank Tucker, Vice-president Provident Loan Association, New York; S. M. Lindsay; George B. Mangold, Ph.D., Instructor of Sociology in the University of Pennsylvania.

SPECIAL COURSE.

"The New Basis of Civilization" (five lectures), Simon N. Patten, Ph.D., Professor of Political Economy in the University of Pennsylvania.

FIRST-DAY SCHOOL CONFERENCES.

At the end of the present week four of our most important First-day School Unions will hold their autumn meetings.

NOTTINGHAM.

The Union of Nottingham Quarter, including Deer Creek and Broad Creek meetings, in Harford County, Md., and Fawn Grove, Drumore, Little Britain, Eastland, in Southern Pennsylvania, will meet at Rising Sun, Cecil County, Md., on Sixth-day, the 19th, holding a two-day conference. The sessions will be at 10.30 a.m. and 1.30 p.m. The subjects of discussion will be "The Social Duties of the First-day School," "The Superintendent in the First-day School," "The Necessity for a Broader Education for First-day School Workers." Edward A. Bennock, of London Grove Meeting, and R. Barclay Spicer, superintendent of Girard Avenue, Philadelphia, First-day School, will attend and take part in the discussion.

CONCORD.

Concord Union will meet at Willistown, Chester County, Pa., on Seventh-day, the 20th. Prof. Bird T. Baldwin, of the State Normal School at West Chester, is the clerk. Herbert P. Worth, chairman of the General Conference Committee on First-day Schools, is one of the active workers of this Union. The subjects to be discussed are: "Would Conference Work on Practical Subjects be Better for Our Country Schools Than Individual Class Work?" "How to Secure Suitable Teachers," "Do Inexperienced Teachers Develop Satisfactorily?" Willistown is reached by trolley to Penn Hotel, leaving West Chester at 8.45 and 9.15 a.m., and Philadelphia (Sixty-third and Market) at 9.00 a.m.

HADDONFIELD.

Haddonfield, N. J., Union, including Moorestown, Westfield (Riverton), Camden, will meet at Medford, N. J., on Sixth-day, the 20th. Mary Whitson, of Friends' Central School, Philadelphia, will be one of the speakers.

ABINGTON.

This Union, which includes Norristown, Plymouth Meeting, Gwynedd, Horsham, Ambler and Abington, in Montgomery County, and Quakertown, in Bucks County, will meet at Abington (trolley or rail to Jenkintown) on Seventh-day, the 20th, at 10.30 a.m. and 2.00 p.m. The recent General Conference at Mountain Lake Park will be reviewed, and discussion will be introduced on the question, "Is There a Lack of Reverence for Age and Religion on the Part of Our Children?"

THE SCHOFIELD SCHOOL.

Again we sound the school bell, and, as always, the children come eagerly to the call. School opened Third-day morning, Tenth month 2d. It was a rainy day; consequently there were fewer children than usual; then at this time of year many of them are kept out to help harvest the fall crops. By another month our roll-call will be fuller.

At the opening exercises a Mrs. Badger was called upon to say a few words to the children, since she is one of our old patrons. She said that she has not missed attending the opening exercises of the Schofield School in twenty-six years. During much of that time she has brought little Badgers with her; now that line has run out, but she is bringing grand-Badgers. She came here when a child of ten years, married, and has five daughters, nearly all of whom graduated here.

It is forty-one years this week since Martha Schofield left her home to come here and serve those in need. Surely Friends will uphold her now and help bear her burdens.

While we have much to encourage us—chief among them being the eager interest of these people—yet we are unusually busy and handicappd by the loss of our business manager, and our failure to find as yet a successor. Theodore Conard's death was noted in the INTELLIGENCER during the summer.

The matron of the boys' hall is also absent owing to illness in her family, but we hope to have her with us soon. We have a new "head teacher" to get acquainted with. All of the others are back again, and each is trying to make the additional duties as easy as possible. But even so, the general manager's time is so full—and has been all summer, for there are many departments to be cared for—that she has not had time to write to her old subscribers, let alone seek new ones; so we do hope that all will bear this in mind and send at once such contributions as they feel they can afford, for our expenses of late have been large.

Help always comes when we need it most, and our faith assures us that it will come now, else we could not go on with the courage that we do.

Our friends have been very good about sending barrels during the summer. Many of them have not yet been opened on account of our absence, and we cannot acknowledge them by personal cards until we do get the school in running order and get to them. We hope no one will feel anxious about them because seldom is anything lost. We do count so much on the barrels that we hope the usual interest will be kept up. We are glad of everything friends send, and especially of children's clothes.

Some time ago a Friend in the INTELLIGENCER suggested sending dried fruits to the Southern schools. You cannot know how acceptable that would be. Fruit is very high here all year, and it costs so much to send apples from the North by the barrel. The dried fruit would be a wonderful help.

The summer has been so wet that crops are short, but we have a good patch of cotton, though small, and we are very proud of it.

In all the years that Martha Schofield has been here she says she has never seen things mold and rust as they have done this year. We suffer some losses from that. But in spite of all the difficulties with which we have to contend we are hoping to have a good year, and we ask the co-operation and help of all interested with us. MARGARET EASTBURN.

Aiken, S. C.

SWARTHMORE COLLEGE NOTES.

Not so much enthusiasm has been seen for years around Swarthmore as was aroused by the victory over the University of Pennsylvania in football last Seventh-day. The rejoicing was not alone over the victory itself. There is a feeling of intense gratification among all Swarthmoreans that the game was clean and gentlemanly throughout, and the team which wore the garnet was much more "representative" of our student body than have been those of the past two years.

The Swarthmore College Lecture Course Committee has arranged one of the best programs for the coming season that we have ever had. On Sixth-day evening, Tenth month 19th, Frank Dixon will lecture on the subject, "The Man Against the Mass." On Second-day evening, Eleventh month 19th, the Ion Jackson Concert Company will give a musical number. For the rest of the course the dates have not yet been fixed, but each of the following have been secured for numbers: William DeWitt Hyde, president of Bowdoin College; Walter Henry Bell, who will give a recital of folk songs; Ruth McEnery Stuart, giving readings from her own works, and William Travers Jerome, District Attorney of New York City.

All of these lectures will begin at 8.15, and all seats will be reserved. Single admission will be fifty cents, and tickets for the entire course, $1.75 and $1.25, according to location. The Lecture Committee consists of Benjamin F. Battin, Paul M. Pearson, and Gilbert Alleman.

On Third-day evening, the 16th, the Historico-Political Conference held its first meeting of the year. Dr. Robert C. Brooks was the speaker of the evening, and addressed the members on the subject, "Odd Prices and Bargains in the Retail Trade."

The recital by Paul M. Pearson last Sixth-day evening was enjoyed by a large and appreciative audience. The proceeds, which were given over to the Debate Squad, amounted to over one hundred dollars.

The regular meetings of the three college literary societies are scheduled for Sixth-day evening of this week.

At next First-day's meeting Henry Fry will be with us and make an address. Mary Travilla was much appreciated on First-day last.

FRIENDS' ASSOCIATIONS.

HORSHAM, PA.—The Young Friends' Association of Horsham met on First-day, Ninth month 30th, after a three months' intermission. The meeting was opened by William Penrose reading the 13th chapter of 1 Corinthians.

Current topics were discussed in an able manner by Samuel Walker. Anna T. Jarrett read a beautiful selection by Anna Roberts Brown, on "What is Worth While." Bothwell Parks recited "A Little Gentleman."

The association was then addressed by Elwood Roberts, of Norristown, on "Personal Impressions of Mountain Lake Park Conference," which was sincerely appreciated by all, especially as many points were given that will not be published in the INTELLIGENCER or elsewhere. After a short silence, the association closed to meet Tenth month 28th, 1906, at 2.30 p.m.

ELIZABETH R. WOOD, Secretary.

MICKLETON, N. J.—At the regular meeting of the Young Friends' Association held at the meeting house, Tenth month 6th, 1906, the president read as opening exercise an article from FRIENDS' INTELLIGENCER, "Preparing for Meeting." Annie Bradshaw read a paper written by Bertha L. Broomell, "Loyalty to Our Meetings."

The question for the evening, "Is there any means by which we can develop the same enthusiasm and interest in our religious Society that our members, especially the young, are feeling in other organizations?" was opened by Annie W. Heritage, inciting us to more action in keeping our properties attractive, visiting one another and creating an interest. This was followed by a paper prepared by Jessie E. Brown, and read by Lucy Satterthwaite, containing many excellent points, one of which is that the young seek entertainment and amusement. This, of course, not being the object of our meetings, they fail to draw them as do other organizations. Benjamin C. Heritage, Edwin A. Holmes and others discussed the subject freely.

Gideon Peaslee read as an Old Testament character a sketch of Noah's life. Emma W. Peaslee read from Wm. Dean Howell's "Literary Friends and Acquaintances" an account of Whittier.

Lord Byron's beautiful poem, "The Sea," was recited by Mary A. Heritage, followed by a reading from the "Life of Isaac T. Hopper," by J. Omar Heritage. Martha R. Heritage gave the current topics. It was decided to change the time of our meetings from 7.30 to 7.00 o'clock during the winter months.

The programs of the History and Literary Committees for next meeting being read and roll called, the meeting adjourned to meet Eleventh month 3d, 1906. Number present, 27.

ANNA H. PANCOAST, Assistant Secretary.

PLAINFIELD, N. J.—The first meeting of the Friends' Association of Plainfield was held after an intermission of three months, on the evening of Tenth month 3d, at the meeting house. As this meeting is the one at which the appointment of officers is made, the following were named: President, Clarence B. Vail; vice-president, Ephraim M. Vail; secretary and treasurer, Elveretta C. Vail; corresponding secretary, Clara S. Rushmore.

No paper had been prepared for this meeting, but a short account was given by William D. Williams of some of the meetings held at Mountain Lake Park.

C. S. R., Corresponding Secretary.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School at 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School at 2.30 p.m.

Frankford, 10.30 a.m.; First-day School at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School at 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—

1811 I Street, Northwest, at 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

10th mo. 19th (6th-day).—Swarthmore College Lecture Course. First lecture of season, at 8.15 p.m. Frank Dixon, "The Man Against the Mass." Admission, reserved seat, 50 cents; course tickets, reserved seats, $1.75 and $1.25. Benjamin F. Battin, chairman Lecture Committee.

10th mo. 19th and 20th (6th- and 7th-days).—Nottingham First-day School Union, at Rising Sun, Md. The subjects to be discussed are: (1) "The Social Duties of the First-day School;" (2) "The Superintendent in the First-day School;" (3) "The Necessity of a Broader Education for First-day School Workers." R. Barclay Spicer, of Philadelphia; Edward A. Pennock, of Chatham (Chester County), Pa., and others expect to be present. Sessions at 10.30 a.m. and 1.30 p.m.

10th mo. 20th (7th-day).—Concord First-day School Union, at Willistown, Chester County, Pa., 10.30 a.m. Topics for discussion are, "Would conference work on practical subjects be better for our country schools than individual class work?" "Have you trouble in securing suitable teachers?" "Do inexperienced teachers develop satisfactorily?" "From your experience have you any helpful suggestions in this line?" The cars leaving Sixty-third and Market Streets at 9 a.m. and West Chester at 8.45 and 9.15 a.m., will be met by carriages at Penn Hotel.

10th mo. 20th (7th-day).—Haddonfield First-day School Union at Medford, N. J., at 10 a.m. Mary Whitson will speak at afternoon session.

10th mo. 20th (7th-day).—Abington First-day School Union, at Abington Meeting House, near Jenkintown, Pa., at 10.30 a.m. and 2 p.m. Exercises will consist of recitations, class exercises, report of Mountain Lake Conference, and discussion of the question, "Is there a lack of reverence for age and religion on the part of our children?"

10th mo. 21st (1st-day).—Girard Avenue, Philadelphia, Junior Conference, at 9.45 a.m. "The Birth of Jesus—The Theologic Conceptions That Have Grown Out of It," Dr. George A. Barton, of Bryn Mawr College.

10th mo. 21st (1st-day).—Conference at Penn's Grove, Pa., under care of Philanthropic Committee of Western Quarterly Meeting. "Echoes of the General Conference." J. Bernard Walton will be present, and others especially appointed to revive the spirit and concerns of the conference.

10th mo. 21st (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Concord, Delaware County, Pa., at 2.30 p.m. Joseph Swain, president of Swarthmore College, will give an address on philanthropic work.

(Continued on page iii.)

Avoid alum and alum phosphate baking powders. The label law requires that all the ingredients be named on the labels. Look out for the alum compounds.

NOTE.—Safety lies in buying only Royal Baking Powder, which is a pure, cream of tartar baking powder, and the best that can be made.

CALENDAR OF MEETINGS, ETC.

(Continued from page 652.)

10th mo. 21st (1st-day).—Next meeting of Friends at White Plains, at home of Miss Annie Griffen, 39 South Lexington Avenue, at 11 a.m.

10th mo. 21st (1st-day).—Cornwall, N. Y., Monthly Meeting, at 11 a.m.; Friends' Association in the afternoon.

10th mo. 21st (1st-day).—Week-End Conference at York, Pa., at 8 p.m. (parlor meeting), First-day, in the morning, meeting for worship; in the afternoon, conference on the Friendly Faith of To-day; in the evening, appointed meeting in the First Baptist Church. Joel Borton, Mary Travilla, O. Edward Janney expect to attend.

10th mo. 21st (1st-day).—The Committee for the Extension of Christian Work (formerly Quarterly Meeting's Visiting Committee) of Salem Quarterly Meeting will attend the meeting at Mickleton, N. J., at 10 a.m.

10th mo. 21st (1st-day).—A philanthropic meeting will be held at Abington, near Jenkintown, Montgomery County, Pa., at 2.30 p.m. The address will be given by Dr. John L. Carver on "The Spirit of Service in Our Philanthropy."

10th mo. 22d (1st-day).—Fairhill, Philadelphia (Germantown Avenue and Cambria Street), Friends' Association, at the meeting house, at 8 p.m.

10th mo. 23d (3d-day).—Western Quarterly Meeting, at London Grove, Chester County, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

10th mo. 24th (4th-day).—Easton and Granville Half Yearly Meeting, at Easton, N. Y., at 11 a.m.; ministers and elders, day before, at North Easton, at 3 p.m.

10th mo. 25th (5th-day).—Caln Quarterly Meeting, at Sadsbury Meeting House, in Christiana, Lancaster County, Pa., at 11 a.m.; ministers and elders, same day, at 10 a.m.

10th mo. 28th (1st-day).—Hockessin Young Friends' Association, at the home of Oliver and Sarah Eastburn, near Mill Creek, Del., at 2.30 p.m. All will be welcome.

10th mo. 27th (7th-day).—Westbury Quarterly Meeting, at Flushing, Long Island, N. Y., at 10.30 a.m.; ministers and elders, day before, at 2.30 p.m.

10th mo. 27th (7th-day).—Mansfield, N. J., Friends' Association, at home of G. Franklin Harvey.

10th mo. 28th (1st-day).—Hopewell, Va., Young Friends' Association, at the meeting house, at 3 p.m.

10th mo. 28th (1st-day).—Merion Meeting, Montgomery County, Pa., attended by Philadelphia Quarterly Meeting's Visiting Committee, at 10.30 a.m. Train from Broad Street to Narberth; short walk to meeting house.



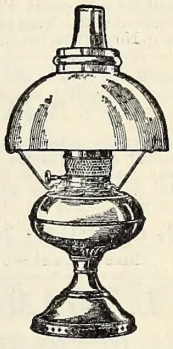
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ATLANTIC REFINING COMPANY

10th mo. 28th (1st-day).—Horsham Young Friends' Association, at 2.30 p.m.

10th mo. 28th (1st-day).—London Grove, Pa., Friends' Association, at home of Harry Clark.

10th mo. 29th (2d-day).—Nebraska Half Yearly Meeting, at Genoa, Neb., at 11 a.m.; ministers and elders, 7th-day before, at 2 p.m.; youth's meeting, 1st-day, at 3 p.m.

10th mo. 29th (2d-day).—Baltimore Yearly Meeting, at Park Place and Lawrence Street, Baltimore, Md. Seventh-day, meeting of ministers and elders, at 11 a.m. and 3 p.m. First-day meeting for worship, at 10 a.m.; meeting of First-day schools, at 3 p.m.; meeting for worship at 7.30 p.m. Second-day, business sessions begin at 10 a.m., continuing morning and afternoon through Fifth- or Sixth-days; meetings in philanthropic, First-day school, educational interests in the evenings.

10th mo. 30th (3d-day).—Concord Quarterly Meeting, at Darby, Delaware County, Pa., at 10 a.m.; ministers and elders, day before, at 2 p.m.

10th mo. 31st (4th-day).—Purchase Quarterly Meeting, at Chappaqua, N. Y., at 11 a.m. Friends' Association meeting, at 2 p.m. Subject, "Our Duty as Citizens." Meeting of ministers and elders, day before, at 2.30 p.m. Conveyances will meet train leaving New York at 9.05, reaching Chappaqua 10.10 a.m., and train from north reaching Chappaqua at 9.18 a.m., on Fourth-day. Carriages will wait on Friends on Third-day.

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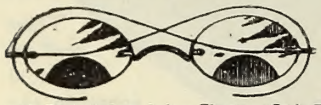
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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 27, 1906.

Baltimore Yearly Meeting.

1906

Lodging Accommodations at Park Ave. Meeting-House, Baltimore.

Friends desiring to avail themselves of the accommodations provided at Park Avenue Meeting-house, are informed that the rooms will be ready for occupancy on Sixth-day, the 26th of Tenth month, for those who have early engagements.

For those who cannot be accommodated at the meeting-house, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The committee is prepared to furnish the names of those who offer such accommodations.

In compliance with the arrangements made in 1901, Friends who desire accommodations at Park Avenue Meeting-house, are requested to make known their wish to the committee appointed in each monthly meeting, who will forward the names to the proper persons in Baltimore. The committee on entertainment at Park Avenue can receive applications only through the monthly meeting's committee.

This arrangement, securing as it does, an equitable apportionment to each monthly meeting, has been found to give general satisfaction, and it is hoped that Friends will conform as fully as possible to the instructions which have been forwarded.

JOHN J. CORNELL, Chairman Enter. Com.,
The Plaza.

BERTHA JANNEY, Secretary,
The Plaza, Baltimore Md.

RAILROAD ARRANGEMENTS.

Friends desiring to attend the approaching Baltimore Yearly Meeting are informed that arrangements have been made with the railroad companies, so that those near the following railroads can obtain excursion tickets to Baltimore and return, at a special rate of fare for the round trip.

By applying personally or by letter to the undersigned, or to Friends' Book Association, Southwest corner Fifteenth and Race Streets, Philadelphia, card orders may be obtained for the purchase of tickets of the Pennsylvania Railroad Company, Pennsylvania Railroad Division—any point east of Pittsburg; Philadelphia and Erie Division, New York City; United Railroads of New Jersey Division, West Jersey Railroad, Philadelphia, Wilmington and Baltimore Railroad, Philadelphia and Baltimore Central Railroad, Baltimore and Potomac Railroad, Northern Central Railway, and the Alexandria and Fredericksburg Railway. Also the Baltimore and Ohio Railroad, east of the Ohio River and south of New York City, or other leased or affiliated lines within these limits.

Tickets may be purchased from the 24th to the 31st of Tenth month, inclusive, with limit of expiration Eleventh month 5th, 1906, inclusive.

These orders are not valid if presented at any point where the excursion rate is less than twenty-five cents. When orders are to be forwarded by mail, a two-cent stamp should be enclosed to pay postage.

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WANTED.—PIANO FOR YOUNG FRIENDS' Association, Philadelphia. Any Friend having or knowing of one that may be purchased, rented, or taken for storage and care, or as a contribution to the work of the Association, address, Y. F. A., this office.

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A FRIEND OF WIDE EXPERIENCE DESIRES position as matron in a Friends' School, or one of trust in Friends' Institution. Address 45, this office.

WANTED.—A FRIEND WANTS POSITION AS companion or nurse for invalid or elderly lady. Call or address, R., 818 N. 38th St., Phila.

WANTED.—FOR HEADLEY BROS., LONDON, Friends' Intelligencer, for 12th month, 10th, 1904. Please send to this office.

WANTED.—A WOMAN TO SERVE AS PRObation officer, in Phila., one of Friendly connections preferred; salary; must give whole time; experience in social work desirable. Apply P, this office.

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The Annual Meeting of the stockholders of the Buck Hill Falls Company will be held Eleventh Month 7, 1906, at 2 o'clock P. M., in the Auditorium (3rd floor) of the Young Friends' Association Building, N. W. Corner of 15th and Cherry Streets, Philadelphia.

Also, at the same time and place, a meeting of the lot holders will be held to consider important matters relating to the settlement. All lot holders are urged to be present.

MORGAN BUNTING,
Secretary.

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CONTENTS OF THIS ISSUE.

Good Words.—XLIII 653
"Peace, Be Still" (verse) 653
Our Dependent Peoples—The Mohonk Conference 653
A Separation in 1906 655
A Hopeful Movement 656
Educational Courses at Swarthmore —III 657
Editorial:
What and How to Read 658
Notes by the Way 658
Concord First-day School Union . . . 659
Books and Reading 660
Singing in the Rain (verse) 661
Births, Marriages, Deaths 661
Notes and Announcements 662
James Whitcomb Riley—Friends' Library 662
First-day School Annual Meeting . . 663
The Swarthmore Lectures on Quakerism 663
Pennsylvania Mothers' Congress 663
George School Notes 663
Swarthmore College Notes 663
Friends' Associations 664
Calendar of Meetings, etc. 664
SUPPLEMENT:
Proceedings of the Friends' General Conference 97-112

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EDUCATIONAL INTERESTS
Philadelphia Yearly Meeting
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Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a.m. to 12, Room 11, Young Friends' Building, 140 North Fifteenth Street, Philadelphia.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, TENTH MONTH 27, 1906.

Volume LXIII. Number 43

GOOD WORDS.—XLIII.

A changed manner towards our youth, more tender evidences of a fatherly sympathy and confidence towards them in our yearly meetings and neighborhoods, has encouraged them to make common cause with their elders in an openness towards what used to sound to them like a bug-bear, namely, "Friends' principles."

—The Friend (Philadelphia).

"PEACE, BE STILL."

Again on the wild waste of waters,
Storm-driven and beaten and tossed,
My soul crieth out in the darkness,
"Come save me, O Christ, or I'm lost."

The waves and the billows are rolling
Their deep waters over my soul;
The storm all around me is raging,
Its fury I cannot control.

Oh, Master! Awake to my sorrow,
I sink in my fear and despair;
Thy power alone can uphold me,
Then take me again in thy care.

Speak again to the turbulent waters,
Bid the storm and contention to cease,
Still the doubts and wild fears that assail me,
Restore to my soul thy sweet peace.

As thy voice on the sea of Gennesaret
Commanded the storm at thy will,
So now in the depths of my spirit
Are sounding the words: "Peace, be still."

And a peace and a calm rest upon me,
And the joy which thy presence e'er gives.
Oh, why be so faithless and doubting?
I know my Redeemer still lives.

ALICE P. SELLERS.

OUR DEPENDENT PEOPLES.

THE MOHONK CONFERENCE.

The twenty-fourth annual Mohonk Indian Conference, which in recent years has become a Conference of friends of other dependent peoples also, was held this year Tenth month 17th, 18th and 19th. As in previous years, Albert K. Smiley invited a hundred or more people to be his guests at the Lake Mohonk Mountain House for a free and untrammeled consideration and discussion of the various problems related to Indian affairs and to non-political Insular affairs as well.

Hon. Andrew S. Draper, LL.D., Commissioner of Education for the State of New York presided and outlined the plan of the Conference in an opening address. "The business of this Conference" he said "is to get at the truth and declare the attitude which ought to be taken by the people and the Government of the United States towards those peoples who have become subject to the sovereignty of the Republic without being able to understand the spirit of it or bear a share of the burden of it."

"The Indian question of 1906 is wholly different from the one of 1880 or the one of 1890 or even 1900. The commonly accepted thought of the nation steadily becomes nobler, the Government support steadily becomes more generous, but also more discriminating, and the system of management or administration steadily becomes more exact, capable and responsible. While it is likely that there will be enough to do in the interest of the Indian for an indefinite time, still the assurance is not lacking that the sentiment of the country has been clarified, that the trends are in the right direction, that substantial results are rapidly developing, and that the time which is vital to all large movements in behalf of many people will bring very satisfactory results and give added proof of the competency of a democracy to deal with very troublesome situations

But the rather promising outlook upon the Indian matters is now accompanied by what are undoubtedly more difficult problems in the vast territory and among the millions of undeveloped people for whom we almost unwittingly assumed responsibility when we deliberately took Cuba from the further domination of Spain. The difficulties seem greater because the numbers are greater. The Indian population is something like 300,000 and the population of the Philippine Islands, Hawaii and Porto Rico is something like 10,000,000.

"Whenever the flag of the Union is raised in any land it must speedily cast its shadow upon a school. It must be a school which is more than a form or show. Above all, it must know that the only lasting training of any worth one ever gets he gets through doing things, that one is never likely to be of much account who does not know the satisfaction of earning his bread in the sweat of his brow, and that any intellectual or moral advance which men and women ever make comes through the purpose and the power, not to break and destroy, but to construct and to accomplish things.

"I have a good deal of confidence that it would be well to put the management of educational matters in charge of the United States Bureau of Education. That Bureau always has a good man at its head. It has a staff of trained educational experts. It has

nothing to do with politics. It has none too much business. The United States has no control over education in the States. But the United States must look after schools in the territories and dependencies. The Bureau of Education is its natural instrument. I am skeptical about leaving educational administration wholly to insular commissions. The time may come when there will be a motive for political meddling with the appointment and the salaries of teachers. We have a long, delicate, heavy problem before us if we are to make a comprehensive and enduring school system in our island posssessions which is ever to be capable of getting up power enough to run under its own steam. The best administrative organizations will be assured if the management of it is imposed upon the United States Bureau of Education."

After the organization of the Conference the appointment of Committees and the formal opening address, Hon. Francis E. Leupp, Commissioner of Indian Affairs occupied the attention of the Conference during a large part of the morning session, with a comprehensive, general statement of the progress and present situation among the Indians. His outline of a plan partly inaugurated, establishing an Indian employment bureau and getting all the Indians to work to earn their living, was greeted with hearty applause.

His account of the progress made in the matter of irrigating Indian lands indicated that an important step has been taken in this vital matter and showed that in some places at least the Indian will have the necessary facilities for irrigation. He indicated a plan for securing the investment of capital in industries to be established on the edges of the reservations which will offer opportunities for self-support to the Indians. Indeed his résumé of the year's work showed gratifying progress in many directions and established again the conviction which has frequently found expression in these Conferences that the Indian program now inaugurated will, if faithfully adhered to, eventually solve the question so far as public policies may.

Much interest was manifested by the Conference in the speech made by Charles Doxon, an Onondaga Indian. This young man was graduated from Hampton some years ago, where he had been taught the machinist's trade. Equipped with this preparation for life he returned to New York State and got a "job" in one of the shops of a manufacturing city. His road was a hard one at first because of the severity with which his good nature was tested by his fellow workmen, but he stuck to it and added to his education by means of a correspondence school. Eventually by sheer pluck and ability he won a good position in the machine shop of the New York Central Railroad. His speech had much of the power of the simple, native oratory for which many Indians have been famous, and both won and commanded his hearers. As a practical example of the development of the Indian he was a success.

Sybil Carter gave some account of the progress of the lace industry among the Indian women, and told the story of the winning of prizes by her protegés Miss Collins, of Standing Rock reservation, made an appeal for the services of a tuberculosis specialist for the Indians. John M. Oskison, of the New York *Evening Post*, himself a Cherokee, uttered a protest against the vast amount of misinformation published daily regarding the Indians. S. M. Brosius and Dr. Merrill E. Gates appeared respectively as the representatives of the Indian Rights Association and the Board of Indian Commissioners, and Dr. Sheldon Jackson made some statements touching the alleged failure of the reindeer industry in Alaska which showed that industry instead of being a failure to be in a flourishing condition. William A. Light and Charles E. Burton addressed the Conference from the standpoint of the Indian School teacher. Dr. H. B. Frissel, Principal of Hampton Institute, also delivered an address.

The interest of the Conference in the Indian subject culminated on Sixth-day morning with the report of a Committee appointed last year to examine and consider the status of religious work among the Indians. The report was read by Dr. W. M. Slocum of Colorado College. After expressing appreciation of what had been done for the spiritual and moral uplift of the red man, he stated that the present movements for his religious education are totally inadequate and the results small and unsatisfactory. He quoted from many letters received from missionaries and teachers in the field testifying to the very slight amount of missionary work done by the various denominations among the different tribes, notwithstanding that the official reports of some denominations showed that in individual cases they were pushing the Indian work with some vigor. He explained that a portion of the lapse in this work was the rational outcome of the cutting off of Government appropriations for denominational or sectarian schools. Certainly the government schools cannot be held responsible for the distinctly religious education of the Indians and the churches must assume the work. The report closed with the recommendations of the Committee:

"1—That a much more substantial effort be made to examine into the actual conditions of Christian training among the Indians.

"2—That the effort be made to secure co-operation among many Christian denominations.

"3—That a careful examination should be made to know how the work of government schools can be supplemented by distinctly religious training.

"4—That more hospitals be established among the tribes by religious bodies.

"5—Recommends the distinctive work of the Young Men's and of the Young Women's Christian Association as being of special value.

"6—In conclusion your Committee suggests the necessity of a meeting, in the very near future, of all the religious denominations to consider ways and means for greatly enlarged work among our Indians.

The Philippines were discussed in a most interesting manner and this, too, in spite of the fact that the four speakers engaged and definitely promised for

this topic failed the Conference at the eleventh hour. But the editors came to the rescue. Dr. Devins of the *Observer*, Dr. Abbott of the *Outlook*, Dr. Ward of the *Independent*, and two naval officers, Rear Admiral Franklin Hanford and Commander Edward J. Dorn gave the result of their observations and studies. The duty of this nation towards the people of the Philippines Islands was the question before the Conference, and after various preliminary observations had been noted Dr. Abbott summarized what he considered the duties of the nation towards its dependents, in the matter of the enforcement of law, the promotion of industry, the dissemination and promotion of education and religion. The presentation of the subject of Hawaii and the Hawaiians produced in the Conference a sort of love feast. There were twelve or more residents or ex-residents of Hawaii present in the Conference. The conditions and needs of Hawaii were forcefully presented respectively by Hon. F. M. Hatch of Honolulu, former Hawaiian Minister to the United States and ex-Justice of the Hawaiian Supreme Court, and by Rev. O. P. Emerson. Particularly were the educational needs of the Island Territory explained by Theodore Richards, ex-President of the Kamahamama Schools, who urged to provide better lights for the island by giving back three-fourths of their revenue, to build better school houses, to provide better equipment, to raise the teacher's salaries and to have betters teachers. These recommendations found expression later in the platform adopted by the Conference.

A part of the last evening of the Conference was devoted to a discussion of Porto Rico, Dr. Samuel McCune Lindsay, of the University of Pennsylvania, ex-Commissioner of Education in Porto Rico being the chief speaker.

At the close the Conference unanimously adopted a platform embodying the following recommendation:

That Congress segregate and devote to the use of our detached territories and possessions the revenues derived by the Federal Government therefrom, after paying the cost of administration.

That the registration of all Indians with their family relationships be speedily completed at every agency.

That the division of tribal funds provided for by the "Lacey Bill" should be approved and such division be effected as early as possible.

That in one or more of the larger Indian industrial schools the course of study be extended to permit its graduates to enter the Agricultural and Mechanical Colleges in the States and Territories.

That Congress by definite legislation prohibit the use of Indian trust funds for instruction or support of Indian students in schools under ecclesiastical control.

That Congress amend the law providing for the election of a delegate from Alaska by granting citizenship and suffrage to native men of twenty-one years and upwards who can read and write.

That the Government provide an adequate system of industrial and lay schools for the natives of Alaska, provide for hospitals and sanitary care, and keep schools and reindeer herds under care of the Department of Education.

That citizenship be conferred upon its people as recommended by the President.

That industrial training be given a place in all elementary schools, and trade schools established at convenient locations.

That the customs dues lost to Hawaii by its annexation to the United States be restored to it, after administration expenses are deducted, to be used for education and other local purposes.

That the bill passed by the house of Representatives providing for reduction of the tariff be adopted by the Senate.

That the system of civil government so wisely created by Congress be extended as rapidly as peaceful conditions may allow.

A SEPARATION IN 1906.

[The following "Protest by some members of Fritchley Monthly Meeting" is published in the Philadelphia *Friend*, whose editor says: "We present a copy of a letter of expostulation addressed to Fritchley Monthly Meeting, 6th of Sixth month, 1906. We print it for the sake of information, and not to accentuate differences, nor as having a judgment on separation in this case as a mode of protest. But it will not do us harm to give respect and a hearing to tender consciences." This monthly meeting belongs to the conservative body of Friends in England who have for many years been separated from London Yearly Meeting, and who have their headquarters and hold their general meeting at Fritchley. The document is a curious echo of past separations.]

To The Monthly Meeting.

Dear Friends:—Some of us your members whose names are subscribed have found ourselves brought under great exercise of mind on account of the action of the Monthly Meeting at various times in receiving into membership those who are not concerned to maintain some of the testimonies the Lord has called us to maintain and by which we believe he has been pleased to distinguish us from others, and has appointed also as a means for our preservation in the way he designs for us to walk before him and before the world. We feel that by this action of the Monthly Meeting no stronger evidence could be given that some of these, the Lord's testimonies, are become of light esteem with Friends, and that instead of being a light to others, and encouraging them in coming forward, in faithfulness in the Lord's way, the Monthly Meeting is distinctly discouraging such faithfulness, and making it manifest to all that they esteem it of little account.

Through this it has become impossible now to answer the queries with satisfactory truthfulness, for how can we say we are training any in plainness when we are discouraging that plainness, not sanctioned by the world's fashion, which the Lord chose for us? and whilst this weakness is found amongst us we also cannot say with clearness that we are growing in the truth.

And we who thus address you not feeling any an-

swer from God giving us liberty to alter, and walk in a different way from that in which he called us, and in which he joined us with you in profession, are now much straitened, feeling it is forbidden to us with much clearness to join with any such alteration; and whilst the evidence of it remains, we see not how we can any longer join with you in the exercise of the discipline and are brought into a sore strait on that account.

We believe we are called as a church to maintain a separate existence in order that certain religious principles and testimonies may be held forth to the world, and that these principles and testimonies form a body of religious profession which cannot be attacked in any one part without the whole suffering thereby. Every departure from the purity and simplicity of that profession introduces the spirit of the world, and brings a corresponding degree of weakness, which sooner or later reflects itself in our religious life, and brings us face to face with the awful danger of becoming as salt that has lost its savor.

We view with no small degree of alarm the practice which has arisen of bringing the meeting to a decision on important matters while well concerned members feel the time for action has not arrived and that a cloud rests on the tabernacle. We believe it would be much safer if Friends were willing to wait until the meeting could move in a good degree of unity, especially in cases where departure from what has till lately been established usage are concerned, and it has seemed to us reasonable that we should try to lay this before you, reminding you how many times uneasiness and concern have been expressed in the Monthly Meeting with some of its proceedings, which yet have been carried out notwithstanding the well-grounded objections of some who have been unable to unite with them. And we desire you very seriously to consider the position in which both you and we are placed: and that we have not chosen it for ourselves. To some of us it has been the cause of much pain to lose the esteem of friends we love because we cannot join with them in the course they have taken, but feeling we cannot do so without changing our profession, and feeling no liberty to change we have no choice otherwise, and we feel that the separation which must needs follow can only be with the Monthly Meeting that has made the change.

We desire you very weightily to consider this and lay it to heart whether this which has thus come about is not a call to you to seek earnestly for a spirit of renewed care, and diligence, and zeal in walking in that narrow path that the Lord chose and cast up for Friends and to walk in which many in time past, and some in this age also, were made willing to endure suffering and hardship, but were brought by it to an eternal reward: for all our troubles, we believe have arisen from a want of true devotedness to God, resulting in the loss of our first love, so that we have not witnessed that growth in the Truth which ever accompanies faithfulness.

Henry T. Wake, John E. Southall, Edward Y. Sturge, Joseph Hinde, Martha Hinde, Edmund Hatcher, Henry F. Blake, Henry Whittaker.

A HOPEFUL MOVEMENT.

[A leading editorial in *The Friend* (Philadelphia).]

We can but rejoice in a wide-spread revival, both in our own Yearly Meeting [that held at Arch St., Philadelphia] and elsewhere, on the part of our younger members, of interest in the examination of the history and principles of the Society of Friends. It has been going on, through what are called "Round Table" companies, now for two or three winter seasons. Instead of abating—if the crowded meeting held in this city on the twelfth instant was a just indication—the interest in Friends' central and vital truth and its outshoots in doctrine, conduct, and testimony has come—we hope not to a culmination—but to a remarkable growth instinct with signs of a healthy life and a degree of Divine visitation on the hearts of our youthful co-laborers. Its effects in their imbibing and willingness to state sound doctrine and essential principles were apparent in that meeting as a comforting and hopeful outlook for our religious Society.

If on such occasions instances of some crudeness of understanding of the true inwardness and application of the truths committed to our exercise might be detected, yet crudeness with honesty and vitality is preferable to indifference or dead ripeness. And the enthusiasm of a formative period of life augers well for the vital common sense to be developed in the matured burden-bearer, when he has to put the full harness on. Under the oversight of the advancing Master we can trust the children to lay the right palm leaves, and sound their fresh-born hosannas; for if these are rebuked and hold their peace, we know not what kind of stones will cry out instead.

A changed manner towards our youth, more tender evidences of a fatherly sympathy and confidence towards them in our Yearly Meetings and neighborhoods, has encouraged them to make common cause with their elders in an openness towards what used to sound to them like a bugbear, namely "Friends' principles." And then the tender grace of the standard-bearers of those principles among us, the savor of the anointing of their spirits, has done more to recommend the truth which they illustrate than all their arguments. Opposition has melted down that stood against looking into these things for ourselves; and now, as if of their own accord, young people are embracing the truth of the good word which they have begun to taste. We desire that they may not be satisfied with the intellectual movement of a study of Friends' principles and their development, as other theologies are studied, and that the learning may not stop short of grace; but that the Master may be leading them over the threshold of his temple of Truth into the school of Christ, where he will teach his young people himself and they shall be tender pupils of the immediate and perceptible witness of the Holy Spirit, transcending any man, book or writing. May Quakerism as a philosophy or as a cult, not be permitted to rob our youth of a rising into its life as an experience, even into him on knowing whom they shall say, as was said in sub-

stance by a young man on the recent occasion: "Now we believe, not because of thy saying, but we have seen and heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

EDUCATIONAL COURSES AT SWARTHMORE.—III.

Since the last report of Professor Rawson's pedagogical courses, the classes have held two more regular sessions, and have read in the text book—McMurray's, "The Method of the Recitation"—to the end of chapter VI. The lectures in the course on methods have been chiefly an enlargement of this text, with such additional matter as Professor Rawson has gathered from his own experience.

At the close of the last report we were discussing the subject of individual and general notions. We had noted their differences and their relations, and had observed the four great values of general notions in education.

Education, therefore, consists of a triple process in which we first acquire individual notions; then pass from these to general ones; and, finally, apply our general conceptions, thus developed, to the various problems of practical life. We must examine these three steps in detail.

A new subject or idea, with which the child has had no former acquaintance, is to be presented; how shall we do it? In the first place the mind of the child must be put in a "receptive" condition, a condition in which it is prepared to grasp the idea, and not merely to commit a series of words. How mistaken is that teacher who thinks that her words will mean the same to the child that they do to her; or who rests content with having her pupils learn their lessons "by heart" without any explanation of their meaning! We are all acquainted with that type of child who can reel off rules by the dozens, but who knows nothing whatsoever. The process which leads to this is not education at all. It may be training, but you may train an idiot—you can never educate him.

A great deal may be done toward preparing a pupil's mind by the way in which a lesson is assigned. In every lesson the teacher has some definite aim as to the effect which she wants to produce, but it may be advisable in many cases to state to the pupils, not this full aim, but a more simplified one which they can readily understand. Suppose, for example, that she desires to teach patriotism as exemplified in the Battle of Bunker Hill. She should not tell them just that, in so many words, but should rather lead up to it in some such words as, "we will now try to find out how the Americans contrived to drive the British out of Boston." This will arouse their curiosity and place their minds in a much more receptive condition. Many other examples of this method may be found in the text-book.

One may now ask how much time should be spent in this process of preparing the pupil's mind to receive the notion. The only answer to this is that as much should be taken as is necessary. If the student's previous work leads up to the new concept, little will be needed; if not, much will be required. All teaching must lead from the known to the unknown by association of ideas. The mind cannot be treated as a blank page or an empty vessel.

In the course on School Management, we were discussing last time the matter of fatigue. We had considered its effects, but not its causes. Fatigue usually is the result of bad physical condition, including that which comes from long-continued work, from lack of sleep, from lack of food or from too much food. In addition to these, the factors of worry or dissipation will bring on fatigue much sooner than normal work. The teacher must be on the alert for such causes and attack them vigorously when found.

The second division of section IV of our outline takes up the subject of posture. Bad posture on the part of children is one of the commonest and worst evils in the school room. It is injurious not only to the lungs, heart, spine and all the internal organs of the body, but it also affects materially the enthusiasm, interest and dignity of the pupil. There are undoubtedly some "reformers" in this line who emphasize its importance far beyond the point where the greatest results are to be secured. A child should not, for instance, be required to stand or sit in absolutely correct position for any great length of time. This becomes irksome and does more harm than good, but a reasonable amount of oversight at this critical period in the child's development must be exercised.

The secret of all correct postures lies in keeping the spine straight. A common error of teachers is in telling pupils to throw their shoulders back or hold their heads up. It is perfectly possible for the students to obey either or both of these commands without having any effect on the shape of their spines. If the spine is straight, the shoulders will be back and the head up, but not necessarily vice versa. A better plan is to tell them to get the crowns of their heads as high in the air as possible, or tell them to press their necks back against their collars. Either of these processes will produce the desired results.

Closely allied with posture are physical exercises and drills. The aims of exercises in connection with schools are four fold: (1) to avoid mental fatigue by a change in kind of work, (2) to secure good posture, (3) to increase the circulation of the blood and lymph, and (4) to give the child control over and co-ordination in the use of his muscles. How best to secure these ends is a question much discussed. Some claim that the Swedish system is more effective, while others adhere to the old method of drills. The relative merits of each were weighed by Professor Rawson, and he gave it as his opinion that they both had their advantages and might be employed together. For the older pupils the Swedish system may be more applicable, being irksome to the younger ones after its novelty has worn off. For the very young ones, however, and for those who are too tired for regular exercise, the best plan is to turn them entirely loose and let them romp at their own free will.

A. J. P.

FRIENDS' INTELLIGENCER.

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WHAT AND HOW TO READ.

"Reading maketh a full man," said Bacon; "conference a ready man; and writing an exact man." But when the great philosopher penned this sentence he had no conception of the kind or amount of reading that would be done by the average man or woman of the twentieth century. In his time there were no great daily newspapers, with their blanket Sunday editions; there were not magazines and weeklies by the hundred, filled with short stories, sensational exposures of graft, and anecdotes "with a possible point." Neither did he dream that thousands of novels would be sown broadcast over the country every year; some of them historical with their history monstrously distorted, some of them problem novels that introduce innocent boys and girls to the social dissecting room, and other novels without moral poison but with no more nourishment in them than so much sawdust. He who takes these things for his mental diet will never be a "full man;" for such reading makes little impression on the brain and most of it is forgotten as soon as read.

The daily newspaper may be made a means of mental discipline if the reader decides to follow certain lines of events from day to day, and holds in his mind by positive mental effort the important points he has already read. The magazines may be used to increase brain power if the reader selects from those that come to his hand an article here and there along the lines in which he is especially interested. A good novel may be read now and then, to cultivate the imagination and to broaden one's knowledge of human nature; but with novels it is safe to follow Emerson's rule and never read one that does not still hold its own after it is a year old.

Every man and woman who has had a common school education ought to be able to read and enjoy some of the books written by the world's master thinkers; not only the classic novels and poems, but the books that deal with the latest discoveries in science, the underlying causes that have made the world's history what it is, and the social problems that are waiting a solution at our hands. Every one should make his reading a matter of conscience, and should not allow himself to get into such a condition that he cannot grasp and retain the essential points of books which he knows are worth while.

What can the home and the school do to cultivate the habit of reading books that require thought? First, the parents should read such books themselves and talk about them in the presence of the children. Then both parents and teachers can encourage children to read books other than fiction. Instead of the unheeded general injunction not to read so many story books, ask them to read certain other books in which they cannot fail to be interested if they have the ability to think clearly. One judicious mother whose children were omnivorous readers made it a rule that they should read no fiction before noon; as soon as they began to hunt for books and magazine articles other than fiction they found an abundance of interesting matter at hand.

Above all things let us not forget to read the Bible, until the noble words of psalmist and prophet rise unbidden to our lips, and the life of Jesus so takes possession of us as to make us realize the purpose of our own lives. When we have learned directly from the Master the full meaning of growth and service, we shall be hungry for such reading as will help us to grow and make us more able to serve.

NOTES BY THE WAY.

CHICAGO TO NEBRASKA.

One of our last visits in Chicago was in the home of Thomas and Mary Poulson, our Danish-American Friends. No more faithful members of our Society can be found anywhere than they. The daughters Mary and Sarah will be concerned co-operators in the First-day school and the new activities in Chicago. First-day evening, the 14th, we took the train for Nebraska, reaching Omaha early the following morning, and taking our first glimpse of the muddy Missouri from the "long bridge." We have spent a couple of days among the big Nebraska farmers. Corn is king here, with cattle of various kinds on the hoof, his right and left hand supporters. The same complaint of scarcity of farm help as one hears in the East is in evidence here, but the situation is not as strained as in the states nearer the Atlantic. In the first place the short work day has not yet found its way so far west of the Mississippi River, or at any rate not among the farmers. Besides, with the improved implements of agriculture, and this easily tilled soil, one man will plant and raise a hundred acres of corn, so that agriculture does not wait and stagnate, even though the labor problem troubles.

Much concerned provision was made by the Nebraska pioneers for education, and the schools of all grades are well equipped. The State University opens the doors of the higher education to the young men and women of the State, with no charge for tuition. It is possible to find university men running the big farms in this region, and running them all the better because of the brain-cultivated energy used. But even when all this has been said there is

FRIENDS' GENERAL CONFERENCE.

(Continued from last week, page 96 of the Supplement.)

John H. Shotwell, Asbury Park, N. J.: My thoughts have been carried back to the past in hearing what we have listened to to-night. I lived where the head of the family said, when there was a prospect of a war coming on, "I hope the war will come. It will make good times." The war came, and the son went as a physician in the army; and through some accident it was not long before that son came home a corpse. O, let us turn to the cause of peace. "Righteousness exalteth a nation, but sin is a curse to any people."

Thomas Jenkins, Chicago, Ill.: Friends, it is no accident that the word "misunderstanding" has come to mean quarrel; and the great obstacle that confronts us in pushing forward this movement is the prejudice against foreign nations which has been referred to. I only wanted, as we Friends are always in favor of practical suggestions, to indicate one little way in which practical work in this direction may be done outside of the work for peace and arbitration proper. I refer to the study in our schools of foreign languages, of French and German. I had a student once, a young lady, studying French with me; and after the course, among other things, she said: "I had no idea the French people were so nice a people." Now this was a little thing, but I believe that little things are always the commencement of large things. It seems to be a case where each one may say: "I am only one, but I am one."

Walker Bond, Baltimore: We are living at this time in the greatest commercial age that this country, or any other country, has ever known; and I have just one little incident that shows, I think, how the nations are dependent more and more upon each other for their daily support, food, clothing, and everything else that they use. About one year ago a vessel was standing in the harbor at Baltimore loaded with grain to go to the old country. They lacked a few carloads of grain to complete that vessel, and this grain was of a certain quality, and they had to have the same grain to finish up the whole cargo. In less than ten days the required number of carloads of wheat had been shipped from St. Louis to Baltimore, loaded on the vessel, and was in a mill on the other side of the Atlantic, ground and ready to be used. When nations depend upon other nations for food I am sure we should be encouraged to think that one nation cannot much longer afford to go to war with another nation.

William W. Cocks, Old Westbury, Long Island, N. Y.: I am probably as much interested in this subject as any one, and yet perhaps none of you are as often placed in an embarrassing position as I am. Every one of you that is paying taxes is contributing to the war measures of this government; you help pay for the battleships; if I vote for them directly in Congress, you build them. In my position, representing a district, remember, not necessarily as a Friend, but as an individual, I am under obligations to that district to carry out the wishes of my constituents.

I suppose most Friends believe that it is absolutely necessary that the police power be maintained. When William Penn referred to his great court (which was like unto The Hague) he said that its findings should be enforced. Enforced how? Why, there is only one way to enforce the findings of a court, whether it be The Hague, or the county court of this county, or the Supreme Court of the United States; and that is, by force; and you all know that an injunction would not be worth anything unless a sheriff or a United States marshal was behind it.

If it came to a matter of voting for a declaration of war that would be different; but when it comes to voting our appropriations, if I were a consistent Friend, of course I would have to vote "No" on every appropriation that looked to warlike expenditures, which means that I must vote against the appropriations for the maintenance of the army and the navy and of all the things connected therewith. My district would not probably elect a man who would vote against all war appropriations.

I think we have got good peace men among those who are generally called warriors, many of whom are very much opposed to actual warfare; yet they will vote for an increase in the military armament of the country. So far as the President is concerned, you know that while he is most warlike, and believes in warlike preparation, and a large military force and a large militia force, yet probably no man has done more for practical peace than he has.

Edward B. Rawson, New York: We ought to be thankful to get peace by any name, whether by police or a large army or navy, or if it comes through the commercial world; but if we have established peace amongst all nations, because we have convinced them that it does not pay to fight, have we done the thing that we want to do? Isn't it a good deal like obtaining the obedience that we heard of this morning through the fear of punishment? That is not obedience. The peace that comes because men cannot afford to fight is not peace. The only real peace is that which is based upon brotherly love; and for that thing we must continue to work long after it has become unprofitable to fight.

Henry W. Wilbur, Swarthmore, Pa.: I do not believe that any of us want to sit in judgment on the conduct of our only Congressman; certainly I do not. By his own conscience must he stand or fall. But there is a word about the matter of force which I think we might consider in a reasonable and commonsense way.

There are two kinds of force, one is constructive and the other destructive. The constructive force is an absolute necessity in the world for the maintenance of social and public order. The destructive force is a nuisance in the world and always has been. Let us learn to discriminate. It is a lamentable fact, however, that nations in the main will always halt for orders from the slowest public opinion, yet it is inevitable; and we shall never get any nation up to the level of real peace until we get the slowest public opinion better, and the slowest public opinion is generally the measure of public opinion.

There could be, it seems to me, more good work

done now in behalf of national and international peace through public education than in any other way. A suggestion in the Committee on Education, the other day, has a lot more in it than superficial opinion seems to think; and that is, that our histories, so far as possible, should be rewritten in the direction of emphasizing the works of peace rather than the works of war. We have been led to believe for a long time that almost all who ever did anything for human progress, for the subjection of the wilderness, were those who killed somebody. The simple fact is, it is only the minority that have done the killing anyhow. The plowshare has done more for human progress a thousand times over than the battle axe or the cannon. Let us put forward in the teaching of history the things that make for peace.

Lastly, nations seem to forever put the cart before the horse. That is true in their international relationships and in their other relationships; for in the last analysis nearly all the wars have to be ended by arbitration. Why not use it in the first analysis? After we had sunk all the ships in the Bay of Manilla; after we had put a lot more out of commission off Santiago; after we had marched our battalions up San Juan hill; after we had brought back our hundreds and thousands of boys with the Cuban fever, as some of us saw them, lying dying and dead at Montauk Point, we finally settled the scrimmage between the United States and Spain by arbitration; and the same thing was true as between Russia and Japan. Let us put the horse before the cart and get wise enough to arbitrate before the war and not afterwards. But it will take us a good while to do that, and we shall have to have a deal of patience in educating public opinion. Let us try through the medium of the public school and the private school to build up the notion that he is the greatest patriot who creates the conditions in which human production can be more successfully carried on, and human prosperity more surely advanced, and human fellowship more certainly forwarded. That the heroes of the world have always been the heroes of peace. There slumbers to-day in an obscure graveyard in Illinois a man whose heroic life, royal service and sublime sacrifice ought to be written on the pages of human history and written large; and he never killed a human being in his life. But he set moving the forces for human liberty and human brotherhood and human fellowship which finally resulted in the freedom of a race. Let us write Benjamin Lundy large and Andrew Jackson small in the history of the United States.

The Chairman: I regret to interfere with such an interesting discussion, but in order that we may close peaceably and get peaceful sleep and peaceful rest we will have to look toward the adjournment. Previous to this our speaker would like to have a few closing words, which we will now grant to him.

Frederic L. Paxson, Ann Arbor, Mich.: The last speaker has touched upon a subject which appeals to me with particular force, because it is my own particular trade. I would agree with him, as I would agree with any of you who believe that most of our history has made entirely too much of the man on horseback; but I am quite content if I can, and if I can acquire sufficient wisdom, to teach history not to glorify the soldier, not to promote peace, not to do anything but to present the fact; and I am entirely confident that when any of my colleagues can have sufficient wisdom and strength to teach our history as it has really occurred, we need not fear for the interests of our peaceful advance.

To my mind, among the lesser consequences and evils of war we are to place the loss of life and bloodshed. The lives which any war must cost are precious, but the loss of blood is not to be compared in importance to the destruction of an ideal or to the perpetuation of a lie. Whenever a nation, because of its superior strength, is enabled to carry out a lie, it has done an injury to mankind out of all proportion to the blood which has been spilled. We may take it as a fact, I believe, that in every matter of international controversy one of three things must be the case: party number one must be wrong, party number two must be wrong, or both must be partly wrong. I can see no other solution for any international situation. Now probably the larger number of us here present are doing in our own lives and our own teaching, work which is directly leading towards the perpetuation of the wrong side of the quarrel. I am afraid that we are all of us too much under the glamour of the word "patriotism." Personally I am inclined to believe that the word patriotism, as very frequently used, spelled in capitals and italicized, resembles the word honor, similarly used, among thieves. It is used to cloak what cannot be covered decently with any other garment.

It means in a great many cases the famous toast, that we have all had thrust down our throats until we are nearly choked, of "Our country, right or wrong." If our country is right, by all means our country; if our country is not right, then I take it that the only thing for the honest man to do is to place his country right. He need not enter into treasonable commerce with the enemy, but he must use his influence to maintain the truth.

We must be either right or wrong; in no case in which the United States can enter can both sides be right; and yet in no war which ever occurs do we fail to find the pulpit on both sides calling down the God of battles to maintain their righteous cause. We are able to believe anything if it is in our favor; and we are willing to call our neighbor any kind of names if he happen to disagree with us in a matter of national importance. I take it that we shall make the greatest progress toward peace in proportion as we teach our people, and, above that, teach ourselves to see clearly and to think honestly, to free our minds from the bias of national interest, to form our conclusions upon international affairs with reference to the facts in the case; and we shall then find that the facts in the case will either justify us in persevering in our national conduct or will justify us in giving to the other man what belongs to him.

We are no better off, morally or nationally, if we

happen to take from the weaker man the thing we want simply because we are able to take it. It is very comforting doctrine that the God of battles is always with the strongest guns, particularly if you happen to have the strongest guns, but it is a most pernicious doctrine.

I believe that we are wasting our time and strength in allowing our sentiments to be stirred by mere bloodshed. That is bad enough, but there are so many things in war which are worse than bloodshed, in the demoralization of national character, in the destruction of standards, in the perpetuation of lies, that we may as well place our labor where it is most needed, and allow the incidentals of war to take care of themselves.

The Chairman: It would seem as though something definite ought to come out of such meetings as this, and I have but one thought to present. In the session of our yearly meeting in Philadelphia, last spring, one of our prominent members, an educator, rose, and, speaking upon this subject, said without qualification that we have reached that period in the world's history when it is impossible for nations to go to war. A Friend followed him immediately and agreed with what he said. Another educator, a prominent member, who has since deceased, said: "Why, then, increase our army and navy, if this be the case?"

So let our protest in some definite form go out to the world against the extravagance involved in the increase of our army and navy, and then this meeting shall not have been in vain.

TWELFTH SESSION, 10 A.M.

Fifth-day, Ninth month 6th.

Joseph Swain, Chairman.

At the opening of this session, after the usual silence, Charles F. Underhill, Brooklyn, N. Y., recited a poem by Ella Wheeler Wilcox, entitled "My Ships."

The following paper, prepared for this session, by request of the chairman of the General Conference was not read, but was placed in the hands of the Committee on Publication.

THE WORK OF FRIENDS' SCHOOLS.

BY JOSEPH SWAIN.

The chairman of this conference has invited me, on taking the chairmanship of this session, to make a short address. It is only fair to Edward Rawson that I should not speak on the topic announced for his paper; at least not until he has spoken. I shall, therefore, speak briefly on the work of the Friends' schools. The Executive Committee of the Association of Friends' Schools asked me to present at one of their sessions of that association a paper on the special importance of the work of these schools. I asked by circular letters a number of teachers and principals to give me their views of the work of Friends' schools. I found this study suggestive and instructive, and I venture to give to this larger audience the summary of the paper then presented. It would seem, if not an introduction to the topic of the hour, to be a suitable forerunner to that topic.

In the time of George Fox there were very few opportunities for the common people. He had the wisdom to see that education with the people of the religious convictions of Friends must be not merely for the few, but for all. If each soul is to follow the light within, that soul must be trained. As one Friend says, "He began with the children of Friends, knowing he could not embrace all in these schools, though no doubt he would have desired to." Another says of the early Friends: "I think learning was the chief concern; religious training was given in the home and in the meeting. The later Friends established schools in order that their children might have the guarded education and to fit them for business." This same Friend believes that the real Friends' school has a peculiar mission, and is particularly adapted to the development of character; that Friends' principles so affect the life that those who constantly live by them make on this account better leaders of youth; that the knowledge of these principles should be given to all children. This, I think, constitutes sufficient justification for the maintenance of Friends' schools, provided always they are such, not merely in name." Another Friend says: "It was desired to have the children instructed in the rudiments, at least, of a sound education and not expose them to influences unfriendly or hostile to the Society." Friends' schools, according to reasons set forth in the discipline of the New York Yearly Meeting, were established for the guarded education of the youth of our Society. They were to be under the care of teachers in membership with us or in sympathy with our religious principles, who were qualified not only to instruct, but to co-operate with the Society in its endeavors to excite a love of virtue, and to afford a good example of a life consistent with our testimonies."

It is safe to say that Friends have been pioneers in appreciating the supreme importance of education, and especially in realizing that there is no education so important as moral education. They have from the beginning endeavored to surround their schools with the guarded influence of the home. As to whether these reasons still obtain there is some difference of view, the prevailing opinion being that they do.

While in recent years public schools have greatly multiplied and improved, they are not adequate to meet all needs, and there are some problems which they have not been able to solve. Classes are too large. In many places party politics have influenced them, and the teachers have not been able to meet even with their own conception of what the moral and religious education should be. They certainly have not been able to create, to any large extent, the atmosphere of the home. The teachers in the public schools are more and more realizing the necessity of

moral education, and there is no more important question to-day than how to make the training in the public schools more effective in this direction. Personally, I believe that while the reasons for the existence of Friends' schools will change from period to period, there was never a time when such schools were more needed than to-day. The nation needs that guarded education for which the Society stands, and I believe it will always need it. The more nearly our own schools realize their purpose the better it will be, not only for Friends and others educated in their schools, but also for the silent influence which these schools exert on other schools.

As to the perpetuation of the Society being dependent on its schools there is a difference of view. All agree, however, that they are powerful factors in its usefulness. Some of those who are leaders of thought among us, and who have given much time and attention to our schools, feel that the very existence of our Society depends on their growth and development. The following is perhaps a consensus of view: "There is no doubt that the perpetuation of the Society depends to a large extent upon the continuation and development of the schools. Most of the accessions to our members, especially those of youthful years, have come directly from our schools. Aside from this intelligent development of the spiritual character of boys and girls, now general in Friends' schools, these schools promote Quakerism, not alone in the characters of our own children, but of those who may never become members of our meeting." Thus there is a promotion of Friends' principles outside the Society no less important in its usefulness than that which is more in evidence within the Society. I have said before, if the Society is to continue to exist as a distinct body, it must itself be subject to the refining influences of higher education, and these influences are not only consistent with its testimonies, but tend to make them more efficient.

In such matters it is sometimes hard to tell the cause from the effect. But I believe that as long as the true Christian spirit which inspired the zeal for good work among the founders of the Society exists among us, we must do our part in the promotion and development of schools which will give to the rising generations those opportunities to preserve and foster the principles of life for which we stand. If the Society's existence does not depend on Friends' schools, the spirit which fosters the one will foster the other, and they will live and die together, unless the schools outlive even the Society itself.

So far as mere intellectual training is concerned there is not so much need of Friends' schools now as formerly. But the other reasons have even greater weight. One Friend says: "As the Society arose and became strong when no such schools existed, it is conceivable that enough new converts might come in to offset the falling away of our own members by joining other religious bodies. It would, however, be extremely imprudent to act on the supposition that such a state of things would occur. The most pushing and ambitious of our young members, those I mean who have considerable mental power, are naturally determined to have a good education, so as to start in life on at least equal terms with the young persons of other societies. Such education they have been able to obtain by entering the various colleges and universities which have no partiality for Friends. Such young persons have therefore been drawn away from us and into membership of other societies to a very great degree. This is in fact one reason, and perhaps the principal reason, why our Society has not grown in numbers and in influence as other bodies have done."

It is difficult to speak dogmatically concerning the results in the Friends' schools as no adequate statistics are available. One Friend says: "They are freer than public schools, having this in common with other private schools. Their advantage lies in the average higher character and aims of the management as compared with similar functionaries in other schools. These vary, of course, with individual schools. I think the moral aspect is more prominent and the personal association of teachers and pupils closer in the Friends' schools. In most private schools there are generally more teachers in proportion to the number of pupils than in public schools."

It is possible for the public schools to have smaller classes, and in time we may remove them from the baneful influence of politics and give more care to moral education, but it is not possible for them to give religious instruction to the same extent as the private schools, nor to so fully control the personal conduct of the student. They cannot demand the same degree of refinement and of character in their teachers, because the average demand of the constituency of the schools is not so high.

As to the training of teachers in our schools it is difficult to make any general comparison for want of statistics. The answers to the questions referred to above indicate that in the opinions of some, the scholastic and professional training is on the whole in favor of the public schools, yet there is general agreement that the teachers of the Friends' schools are selected with the greater care. Those qualities which make for culture, refinement and character are more general in the teachers in these schools. Some claim superiority in other respects for the Friends' schools.

In the salaries of teachers, one who has knowledge of the Friends' schools has this to say: "In the country district of Philadelphia Yearly Meeting the salary advantages are generally with the Friends' teachers. In Philadelphia and other cities, salaries in Friends' schools are inferior." There are places where there are exceptions to this statement, but it seems generally true.

In buildings and equipment some Friends' schools are thoroughly abreast with the best public schools, but the prevailing opinion expressed in answer to my circular letter is that in this respect the average salary is below that of the public schools. There seems to be general agreement that the smaller Friends' schools under the care of the Society, or under the care of committees, must have endowment or annual income outside of fees in order that they may

grow and prosper. This some of them have now, and most of them must have more in the future.

Friends' schools under the control of individuals may prosper in favorable localities, or under competent management, without endowment. Some Friends' schools of such character are now succeeding admirably, and they will continue to succeed, doubtless, under their present management.

In closing, permit me to say that it is my conviction that the Friends' schools as a whole should look to greater centralization of authority, a tendency which I am glad to say is already apparent; to larger endowments, in order that buildings and equipment may the better meet modern needs and that the salaries of teachers may be increased; and to the abandonment of some of the weaker schools if it is impossible to strengthen them, and a provision by which the students in these schools may attend the stronger ones or else go to the public schools.

Friends' schools have done and are doing a great work. In the future, as in the past, there must be the same consecration, sacrifice and love from those who have these schools in charge. While we recognize fully the importance of public schools and give our loyal support to them, so long as our schools make everything else subordinate to the formulation of character, and give to the children the beneficent influences of culture and refinement, and train them in the wholesome atmosphere of the simple life, there will be a place for them. Let their numbers be limited only by our ability to make them sound educationally and morally.

The Chairman: We shall now proceed to the main address of this morning, upon the topic, "The Friend as Teacher," by Edward B. Rawson, of Friends' Seminary, New York.

Edward B. Rawson, New York: I, too, prepared a paper to be read at this session of the conference. I am not going to read that paper for several reasons: in the first place, before I left home I tried it on people there and one competent and candid critic said the next morning: "I think you have said it very well, very clearly and forcefully, but I wasn't quite sure afterwards what it was you said." Now it was a good paper, and I tell you how I know it was a good paper, because nearly everything in it has already been said at this Conference, and everything that has been said has been good. The things in it that have not been said in the main are platitudes and may go without saying. Then, moreover, this is the end of the week and most of us are tired, and I hadn't the heart to inflict a paper upon you. A merciful man is merciful to his audience.

But I will tell you what I tried to say in the paper. Briefly, it is this: in the first place, I defined a Friend, incidentally saying that there were probably a great many more Friends outside of our organization than in it; that the organization is simply an organization of Friends, not at all claiming to include them all, but an organization of some of them; and I defined the Friend in such a way as to include everybody having the qualities that I approved of. Then I defined the teacher and showed that all the desirable qualities in the teacher are the qualities possessed by Friends; and then I drew the conclusion (which was very plain) that Friends are the best people for teachers.

Then I said, also, that while there were a great many Friends outside the Society, it was more likely that those inside the Society would be Friends than those outside, even those who are inside and are not Friends; there are some such, but we are more likely to find Friends inside than outside in any given number of people; because those inside have grown up in the atmosphere of it and have acquired the habits even if they have not embraced the principles; and the habits we have go a long way in determining our lives—sometimes farther than our principles.

One objection to Friends as teachers that I have often heard raised I tried to meet in this paper. It was the objection that Friends lack culture. Now that may be true; it would be strange if it were not true; because Friends have in the past devoted themselves so much more to the graces of the spirit than to the graces of society that the latter have been more or less neglected; but in these days when literature and art and travel are getting to be the common possession of all the people, and when it is so easy to put one's self under the influence of the things that produce culture, that objection is passing. I am not sure that it was ever a valid one, because if we had to choose between the creation of the spirit and the graces of society, in choosing some one who would very largely determine the character of our children, which would we choose? Even if we have not the faith that if we choose first the kingdom of God all else needful would be added, I think we would choose for our children the kingdom of God if nothing else were added.

This talk of mine is going to be exceedingly rambling, and I want you to understand what a heroic thing I did when I put my paper aside, because I cannot talk as well as I can write. Some people talk about the joys of youth, the delights of being young, and some old people I have heard wished they might be young again. Now I am free to confess that the first few days of this conference depressed me; but when the young people began to come to the front and show themselves on the program, then I began to revive. And I have felt sorry, from the bottom of my heart, that this last morning session of the conference has been devoted to one who can no longer claim the distinction of being young; and I will tell you what I mean by that. There are four degrees of comparison of the adjective old in our Society: first, there are the young Friends; then there are the younger people, who are a little older than the young Friends; then there are those whom we call the older Friends, that are a little older still; then there are the old; so when I say, "the young Friends," I mean the young, the first degree. They are the ones with whom the Educational Committee is concerned; they are the ones who are going to do our work, and if we older ones only knew it, they are the ones who are doing it. They are the ones who are putting life into this conference and into every conference that we

shall hold; and it delights my heart more than anything else to see them doing it.

Now it is with them that we are to work. It is for them that I am chiefly concerned; and they have struck in this conference its fundamental tone, and that fundamental tone, in harmony with which we must all get ourselves if we are to do anything, is the tone of advancement.

Every committee of this conference must be an advancement committee—to advance what? I don't dare say the principles of Friends. I sat by a Friend the other night at one of the meetings, and every time that expression was used he nudged me. "The principles of Friends"—we had heard it so often that—well, we had gotten a little tired of it; and so I will not say that every committee of this conference must be a committee for the advancement of Friends' principles, but that every committee and the whole Society must be called "The Society of Friends for the Advancement of Christianity."

Another thought that comes to me is that if the Society of Friends succeeds in accomplishing its purpose it will necessarily grow smaller and smaller and finally disappear. Its purpose is, as I believe it to be, to advance Christianity, to get more and more people everywhere in the world into line, to make the kind of Christians that we believe in of them all; why, we cannot possibly get them all into the Society; it is not necessary; it is not desirable; and as that work goes on, the work of any individual, society or group of people will become less and less and the numbers will grow smaller, and in the end there won't be any occasion for any Society of Friends. It will disappear because its work is done.

If the number of Friends outside is increasing we don't care about the number inside. Their number will increase if it is necessary; if it is not, no matter. Now if that is our work—to advance Christianity—we must of course train our young people to do that work. I believe that in making radium we have to handle a good many tons of the raw material to get a pound of radium. We certainly have to handle a good many hundreds of young people to get a few effective Friends. We must always expect that and not be discouraged if a good many of those upon whom we work do not turn out to be what we want to make them.

Now the schools are the factories, the homes are the factories, the First-day schools are the factories, where the reduction of this raw material is going on; but the day schools are getting more and more to be the factories that are most depended upon. There was a time when everything was done in the home, but that time is not now. We send our children to First-day schools, as some one has already said, in order that we may be relieved of the responsibility of teaching them religion; we have been sending our children to the day schools for a long time in order that we may be relieved of the responsibility of providing them with intellectual training. And it is pretty clear to my mind that the time is coming when the day schools will take on the work of the First-day schools, and we shall expect the week-day schools to do everything for our children that we cannot conveniently do for them at home.

The matter of religion in the day schools is a matter that is claiming the attention not only of educators everywhere, but of people everywhere who are not educators. It has been brought up already at this conference. We hear it everywhere we go. Here in America we have been so enamored of religious freedom that it has driven us to the point of cutting religion out of the schools altogether; but we are getting back again now to a realization of the need of religious teaching in the schools. And right here is where the Friend has an enormous advantage over everybody else, because the things that we insist upon in our religion are the things that are fundamental to all religions; and the things upon which the sects divide are things that we are agreed are of minor importance. And so if we teach our religion in the schools, we teach the things that practically everybody would have his children taught, and we do not teach the things that any one can object to; therefore the Friend can take his religion into the school as no one else can. It gives offence to none; it is the primary object of all.

Now to change the figure that I have used, instead of comparing the making of Friends to the process of reducing the raw material and getting the radium out, I shall have to call it yeast. The only way to make a Friend is to put him under the influence of Friends; and if all Friends are the genuine sort of yeast, then the things we stand for will spread and our ideals will be adopted; our principles will grow as the yeast grows—not made by something different, but made by multiplication, by propagation, by growth. The yeast plant of Quakerism grows; and so while we are providing teachers of the right kind, in order to make pupils right we must take the next step and provide the means for making the teachers and have them of the right kind, too. We cannot have Friends' schools everywhere, and I don't know that we would if we could; we can send Friends to teach in the schools everywhere—give us time enough—and that I am sure we do want to do; and we can provide the means for training Friends to teach, and make those means such that the young people, while they are preparing to teach, will be absorbing the qualities that we want them to take into the schools and in turn pass on to their children.

Now the Friend as a teacher has other special advantages besides the one I have mentioned of being able to take his religion into the school. The Friend minds the light, if he is a Friend. The teacher must be a prophet, for the prophet walks in the light. The schools should train their pupils for the lives that they are to lead; the schools have always been behind the times. It is perfectly natural, because the teachers are not prophetic; they train their children in the kind of lives that they themselves have led. Now the world does not move so very rapidly; but what if I train my children for the kind of life that I have had to lead? It will not be very much out of the way, because their lives will not be so very remote from mine, but the world is moving and is moving

more and more rapidly; and I must be able to train my children, not for my life, but for theirs. If, as is too often the case, I do worse than train them for my life and give them the kind of training that would fit them to have lived a century ago (which is what the schools have been doing), why that is pretty bad.

It is not impossible to be prophetic; it is perfectly possible to see which way things are tending, what things are going to be; it may be to so shape our instruction that the children shall avoid those things, or it may be to so shape it that they shall be ready to fall in with the progress of events.

Now one of the things that I think it does not take a very important prophet to foresee is that the world is surely coming to the conception of religion that the Society of Friends has held from the first. The very fact that we deal with the fundamentals and ignore the unimportant things upon which men divide, can stand as proof of that. One thing that Friends as teachers can do for their children by their influence, is to prepare them for accepting—no matter what Church they may happen to be in now—a conception of religion which deals only with fundamentals. The Friend is of necessity open-minded; he is of necessity progressive, ready, eager for the new things that are good. I say the Friend is of necessity open-minded, and open-minded teachers we must have if we are to have the children become open-minded men and women.

In the matter of discipline in the schools the Friend is pre-eminently qualified to deal with that part of his work, because, as we have heard here and as we hear everywhere, the qualities that are demanded in a teacher are self-control, the freedom from prejudice that is due to open-mindedness, love of truth, justice, willingness to wait and not act hastily; I might go on and make the list longer, but all these qualities, all these virtues, are the virtues of the true Friend; and these are the very things that make a teacher competent to control his school and to control it in such a way as to produce in his pupils the right kind of character. It is said, very often, that character-building is the chief work of the school; this is a proposition that everybody accepts on the face of it. Very few teachers, however, shape their practice by their principle. They accept the proposition that character-building is the most important work of the school, and then a good many go on teaching in ways that do not tend to build the kind of characters we want our children to have.

Now the Friend cannot do that, even if he wanted to, because he himself has the kind of character that we want him to build in our children, and the character-building that is most effective is the unconscious work of the teacher. He may do much directly and consciously, but he does most unconsciously; and he must be what he would have the children become or he will fail in his efforts.

One other way in which the Friend is better qualified than any other to build the character of his pupils, is that he is better trained in the practical application of the principle of equality. That is another proposition that we all accept and do not all act upon. We believe, not that every person is the equal of every other person, but that every person has an equal right with every other person to the opportunity for development, has an equal right for a fair hearing, an unbiased judgment. We as a Society and as individuals believe in equality: equality of the sexes, equality of the races, equality of the classes (if we admit any), equality of standards for all, equality of opportunity. Now I say we believe in those things, but it is a good deal as we believe some of the principles laid down by Jesus; we accept them, but we do not use them. We all admire the beatitudes, but very few of us are willing to pay for the blessedness that Jesus describes, the low price, for instance, of persecution, of reviling. We can have blessedness at that price and we accept the statement that we can, but we do not want it; we accept the proposition that we believe in equality, but we do not practice it always. The Friend does. I suppose by that definition nobody here is a Friend, because we could probably find some particular in which every one of us fails to come up to the full measure of his own principles. But I am considering now the ideal Friend; and when I say the Friend, I mean the ideal Friend. The ideal Friend does believe and does act as if he believed in equality.

The habit of waiting is one of the very best habits that one acquires through association with Friends. And a Friend in the school room will not only himself wait when he is in doubt as to the best course, but will induce that habit in his pupils.

Now the one thing that I want most to do this morning is to make special appeals to the different classes of persons who are here. If I had the power I should make such an appeal to the young people here that a very large proportion of them would go away determined to enter the missionary field of teaching. If I had the power and knew how, I should make an earnest appeal that it could not be resisted, to those who have children, that they exercise their care and their influence to secure for their children and for all children the kind of teacher that our young Friends would make if they turned their attention to that work; and to committeemen, to members of boards of trustees for our own schools and for the public schools; if I had the power, I would make an appeal to them that they could not resist, never to put into the school a teacher who had not most of the qualifications that I have referred to this morning though lacking a little, if necessary, in scholarly accomplishments, because the effect that our teachers have upon our children's characters is the most important part of their influence. The intellectual training is as nothing compared with the training of character that the children get in the schools. And if I had any power left after making all these appeals, I should make it to everybody to do anything and everything in his power to help make it possible for young Friends to become teachers, and to see to it that their preparation is had in just the kind of atmosphere that we want them to create in their schools.

Now the one piece of work that the Educational

Committee of this conference has had most prominently before it since the last conference, is the effort to provide means for the training of young persons to become teachers in an atmosphere of the kind that we want them to create in their school rooms. That effort will not be successful immediately; it may not be successful for a great many years; it is an exceedingly difficult thing to do, just as it is exceedingly difficult to get the right kind of teachers to do any of this work now. It will be just as difficult to get the teachers of the teachers. You see you have to begin somewhere, and as you cannot begin at the top it takes time; and I think no one has any thought that at Swarthmore (where the effort is to be made) there will be a very high degree of success in the immediate future. It may take many, many years to realize the ideal, but we shall never realize it if we don't begin. If we cannot do it there, where can we do it?

Now I hope you are all convinced that the committee of this conference that has in its care the educational interests of the Society has on its hands the most important work that this conference can engage in; and I hope you will think it over and in the quiet see the force of what I have so ineffectually tried to present.

The Chairman: I am sure, after this earnest address to which we have listened, I hardly need say what I propose to say—that Edward Rawson has a genuine religious concern, as Friends understand that term, that there shall be more of this Friendly teaching, through the teacher both in the public and the private schools of this country. I for one am exceedingly glad that through the kindly interest of the Committee on Education of this General Conference Edward Rawson will be able to begin this coming year to teach to others what he has said to us this morning; he has been very successful himself in his own school teaching these principles for many years. Now he proposes, and we are glad to have him undertake it, to teach to young people how to teach these principles. And I think it is right for me to add just one word concerning the Friendly feeling at Swarthmore.

I am sure that Swarthmore is penetrated with the Friendly spirit; and I think if you will just for a moment consider this fact in this meeting you will realize that that is true; there are no less than eighty students who have either been the graduates or students at Swarthmore who are actively participating in this meeting. Are there, from all the colleges and universities of this great land of ours eighty persons who have had college training in this assembly who come from other institutions? Is there a single institution of higher learning in the United States that has sent here as many as a half dozen representatives except Swarthmore College? I hope that there are. I do not bring up this matter to exalt Swarthmore College; I mention it merely that you may think of it and realize that there is much more of the Friendly spirit there than you can realize without you know some of the facts.

William M. Jackson, New York: The speaker alluded to the Friend as a teacher, but he widened the significance of the term Friend by the statement that there were probably more outside the organization of Friends than there are inside that are Friends. The Friend may be distinguished by his belief, not in the Christ crucified, but in the Christ that still lives.

We talk of the Christ; we think of him as the Christ crucified some two thousand years ago, through whom, in some mysterious way, we may learn the things of God. We forget that as he was the Mediator through whom there came the revelation of the new gospel to the men of his day, so the spirit of the living God comes through the consecrated teacher as a mediator to find a little lodgment in the soul of the ignorant or rebellious pupil.

Elizabeth Stover, New York: When Edward Rawson spoke of the Society diminishing as its principles were promulgated, I was reminded that you look through the telescope one way and the universe is enlarged and drawn near; you look through the other end and it is diminished and sent further away. It is only a matter of which way we look through the telescope. We may say that the Society diminishes in numbers as a society; but we may also say it enlarges—works in the whole universe—if you look through the other end of the telescope; it means simply the whole world becoming Friends.

As we have heard to-day, the Friendly atmosphere is the natural nurturing ground of a teacher who will teach in the spirit of Friendliness and make manifest the spirit of the Friend.

One of the characteristics of youth born of its faiths is that the desire for knowledge and activity becomes very acute. This has been called by Emerson "the season of the soul's mumps, measles and whooping cough." We all know what it is—that young people pass through it according to various temperaments under stress and strain; that the organizations which are to supplement the home discipline—the school and college—are the organizations that provide activities or channels for the normal, natural expression of activity which tides the young person over that time and brings him the realization of the possibilities, the privileges of fellowship and service.

And I would like to add to the appeal already made the appeal to this great teaching body which our organization must necessarily be (for we are all teachers in the Friends' Society) to take home with them the plea made to-day for the interests of this great and deep concern of our Society; and I should like to say that we want also to make the appeal that we may bring the standard of scholarship in line with the standard of character-building that has been referred to; that we may realize that we are called, through that sense of the divine in the human, to the developing of the individual to its highest possibility of service and realization of the fullness of life.

Thomas Jenkins, Chicago, Ill.: At an earlier session of this conference Dr. Magill, of New York, quoted a definition of a good teacher which I think is

worth repeating. The definition was that there are three requirements, not for the ideal teacher, perhaps, but three indispensable requirements for a good teacher: and the first of these is integrity of character; the second, ability to control; the third, scholarship.

Now I am very much afraid that when that was quoted, the question of scholarship being mentioned last, there was less importance attached to it than there ought to have been. I mean that I am convinced that we do not give enough attention in that direction. I have been teaching some ten years now in institutions not belonging to Friends and I see plainly that we are weak in scholarship. If it were not so, there would be fewer non-Friends on the teaching staffs of our academies and our college. This is in spite of the fact that the Society of Friends has a tradition in favor of high scholarship. The three names which stand at the beginning of our Society, which we may call the founders of the Society if we allow a plural, are: George Fox, the minister, who drew all men unto him that he could reach; there was William Penn, the large-minded man of affairs; but there was also, thirdly, Robert Barclay, who performed a service for the Society not so great, of course, but very great.

I would advance the proposition that scholarship pays. It pays from the point of view of the individual; it pays from the point of view of the Society; it pays from the point of view of the teacher. To be practical: when a teacher has gone through college and goes out from college to take a position, I think the average salary is $750 or $800; a student who has gone through the university will command a salary of $1200 to $1500. If we capitalize the differences there is an increase in the capitalized value of the person's efforts which is enormous, considering the outlay. So much for the money matter. Does the scholarship make a better teacher? Yes. A great German scholar once said that enthusiasm lies only in specialization. The specialist is enthusiastic; he feels he has a mission. It is very close to the missionary spirit; he sees what he can do with clearness, with a completeness which the non-specialist can never do. This certainly comes from confidence in his teaching.

When I look back upon my college days I see that in many ways my time was not well employed. I had no serious training in history. Why? My teacher was not a specialist in history. I had no serious training in German. Why? My teacher was not a specialist in German. It is a good deal this way: instead of putting into my hands a steam shovel, he set me to work with the old hand-pick and shovel. Instead of putting into my hands a drill to work by compressed air, he put into my hands a hammer and a chisel. It has been a disadvantage to me ever since. I do not mean to criticize in the least; I am too grateful for what my college has done for me to do that; but my work would have been easier ever since had I had a teacher in those subjects who was up to what nowadays is considered proper.

Effectiveness, then, comes from a high grade of scholarship; but a good many will say, "doesn't this specialization, this high grade of scholarship, draw one away from the Society of Friends?" I do not believe it does, and I give that assertion but very little weight. What I do say is, that if that be true in some cases, it is the fault of the Society of Friends and not of those people. If in a few cases these persons have drawn away, I think it is the duty of the Society to go after them; tell them what very fine people they are; get hold of them and set them to work for the Society.

Jesse H. Holmes, Swarthmore, Pa.: I taught for a good many years in one of our great Friends' schools; I have some slight knowledge of several others; and while it is not called by that name and while it is a philosophy peculiarly its own, I believe democracy to be one of the very vital elements of those schools. When I remember the school in which I taught, and its principal—a great teacher—I do not believe that such a thing as punishment, as discipline, really appeared in the school at all. There were possibly once in a while exceptions in the case of students that came into the school and had not yet absorbed its atmosphere, or had not come into the unity of the school; but so far as those who had become acquainted with the school and with its principal, the matter of discipline was practically a cipher. There was advice between student and teacher; there were differences of opinion that had to be straightened out; there were occasional disorders that had to be discussed in a friendly way; but so far as discipline is concerned it was a thing that might as well be left out of the account altogether. For other Friends' schools the matter of discipline is a zero; it is not a part of the school in the sense that it is a part of other schools. The whole band of people gathered together are a democracy; they are united in a certain purpose and they confer together from time to time for that purpose. The teacher is interested in all that the pupils are interested in; and the students in most cases are interested in what the teacher is interested in.

Now this, I believe, to be an ideal school. In this great democracy students need to begin their democracy early; and differences of advancement such as exist between teacher and pupil should no more interefere with that democracy than the differences that occur between other citizens of the country. It is equally true in our college, that throughout should exist that same democracy—that there should be the difference of more or less developed, more or less educated; there should be the specialist that my friend has just spoken of and the student who wishes to become either a specialist, or informed on that subject—but there should remain that relation of democracy which I believe does exist in our Friends' schools generally and in our college.

One more point only, that is the matter of religious instruction in our schools and in our college. Religion is not a thing to be taught. Dogma and doctrine are as much history as the history of the empire; but religion is a vital element beyond mathematics and history and economy of cost and engineer-

ing and everything else; and unless it is made a vital element and presented by teachers in whom religion as we understand it is present it fails in so far.

Emma K. Bartram, Lansdowne, Pa.: I understood a Friend to say that Christ was crucified two thousand years ago. Was it not Jesus that was crucified? Does not the power still live?

William W. Cocks, Old Westbury, N. Y.: There is just one point I would like to give to the young Friend who is going to be a teacher; and that is, I hope he will feel something of a concern to teach in some way, perhaps not directly, but at least to the young Friends that come under his or her care, a certain amount of loyalty to the organization.

We have suffered wonderfully in the past from that one thing; we have heard so many of our Friends say it was not necessary to keep up the organization; that all the people are becoming Friends and the Friendly feeling is spreading. But we must keep up the organization; and all of you that know about effective work in any line realize the value of organization. If we did not maintain an organization of the Society of Friends, a conference like this would not be possible.

Just one more about the teacher; I would like to pick out an all-round man or woman to teach my children, if I had any to teach—one who would maintain not only the welfare of the Society but the welfare of the nation—an all-round person, big-hearted, one full of sympathy; not those that had a tendency to draw their cloaks about them and thank God they were not like other men and women.

Edward Clarkson Wilson, Baltimore: There is only one point that time allows me to take up relative to the statement made by Edward Rawson; and that is this: I hope that in this next to the last session of the conference, those of us belonging to the various yearly meetings may go home with the determination that if our voice means anything at the next session of our yearly meeting, or whenever we choose members of the Central Committee, that that voice shall be given to selecting for its membership more young people than heretofore have been selected. A line of remark made rather in a joking way about a year and a half ago by Dr. Osler, whose name has become very famous on account of that remark, had the essence of truth in it when he said that nearly all the inventive genius of all times had appeared in men and women under forty years of age. That is true, however much some of us who are aproaching or who have passed that age dislike to swallow the truth. The inventive genius: not all the goodness and not all the good work, but the inventive genius; and it has been proved to be important in this series of conferences, that our young people should be given a chance to carry on the serious work of the conference, more than ever before. As I have glanced over the membership, just in memory, of the Committee of One Hundred, I am sure that we are safe in saying that less than ten per cent. would come under the age limit spoken of. I believe that number should be as much as fifty per cent.

Eli M. Lamb, Baltimore: I don't know whether it is entirely proper for me to appear, as I have passed the age limit and hardly know how much further past that I should have to go before I turn back on my road to a second childhood; but I feel like going that way; and I feel like looking back and seeing something of what was, and comparing it in some way with what is.

A few years ago a few Friends met at West Chester, and from there went to Philadelphia and Baltimore and New York and elsewhere, trying to hunt up the young Friends of our yearly meetings to create a conference, to get up an interest in First-day schools; that was the original idea. After that it grew to young Friends taking an interest and elderly Friends taking an interest. It was very hard to find young Friends then that could or would take the reins. But Swarthmore was starting, and year after year she added to the list upon whom we could depend; and now we look around and in almost every monthly meeting in the seven yearly meetings we find that the active workers amongst our young people and amongst possibly a great many of our old people, are Swarthmoreans. Whenever I go to a meeting I meet somebody whose face has become familiar to me as I have gone to and fro amongst the students of Swarthmore College. Swarthmore College has made the conference and has sustained the Society of Friends, it seems to me, as no other institution has during the last forty years.

Anna Travilla Speakman, Swarthmore, Pa: I would like to say a little word of information for those that I know are vitally interested in our beloved college. A few months ago before the close of the meeting a letter was brought forward. To the surprise of the meeting it was a letter from a professor of the college and his wife asking for membership with us. These young people came to Swarthmore knowing very little about the Society. They really were members of a Methodist Church. We that were vitally interested in our meeting never thought of asking them to join in membership with us; but we had noticed that time after time instead of going to their own little church in the village, they came to us; and they asked if they might join us. This was somewhat of a surprise, but you can imagine how very grateful we all felt when this letter was read; they are young people of a great deal of influence, and we hope will bring helpful service into the meeting. Also we have had recently four of the students from the college to join in membership with us. One or two of these knew very little of the Society when they came to the college, but they were attracted toward our principles, and by the feeling of fellowship and unity there; and I doubt not that they will go out into the world and perhaps do more good than some of us who have belonged in the Society.

Henry W. Wilbur, Swarthmore, Pa.: I think that the time has come when we may properly cease to too closely differentiate; the time has come when we may properly cease to preach to young people as if they needed preaching to any more than anybody else. If there is one thing more than another which has impressed me

during the last few days in this place, it has been the many personal evidences that have come to me that these young men and women are feeling the deep waters flow through their souls as much as the rest of us do. And we do not need to preach to them. We shall have all we can do to mind our own business and keep our own lives on the right line.

But, lastly, the thing that I really wanted to say is something regarding the danger of our scattering. We need to focus. It is all very pretty to tell of the time in the far future when the whole world will become Quakers; but, men and women, we must have fellowship in this world on present lines largely, on the sectional basis, in specialized groups; and our fellowship is simply our contribution to the great fellowship of the spirit in the world.

A somewhat noted Baptist doctor of divinity within the last few months has asserted that the Quakers have become like a lot of sugar dissolved in water. I don't believe it. Sugar in water is too liquid for anybody's purposes. What we want is to crystallize the Quaker sugar in the water; and the only way you can do that is by making a point of contact; you can no more promote the principles of the Society of Friends by letting them vaporize in thin air than you can make bricks without straw. Let us hang on to the point of contact. You cannot make rock candy out of sugar and water: you have got to have a point of crystallization; you have got to scatter threads through the sugar and water in order to make a point of contact, or you will never get a piece of rock candy under the sun. We are making rock candy, not a liquid solution; the liquid must be spread all over the threads.

The Chairman: Edward Rawson will now close the discussion.

Edward B. Rawson, New York: I want to thank Thomas Jenkins for bringing up the matter of scholarship. When a person is only commenting upon one phase of the subject, he is very apt to overlook other phases; and of course I agree with him fully in the matter of scholarship.

In regard to the religion in the schools: while it is true that the truly religious person will take religion into all his classes, whether mathematics, science or history, it is also true that he should do some conscious work—that his pupils should not only absorb unconsciously his religious qualities and assume his religious attitude, but that they should know that it is religion they are getting and he should know that it is religion that he is giving; because I think it is too bad that in these days so many people have religion and don't know it. There are a great many people who scoff at religion who are extremly religious, but they don't know it; and I think it is a pity that the word has gotten such disrepute as it has in some quarters.

Now as to loyalty to the organization, I agree with the representative in regard to that; but I don't make that very prominent; because if we have the right kind of Friends they will organize, they will get together, they will keep together, if they have the missionary spirit in them that the right kind of Friend must have; and so I should prefer to place the emphasis on something else, and let the loyalty to the organization take care of itself, as I thoroughly believe it will.

The Chairman: As stated, Chas. F. Jenkins has a brief paper to present by request of the Business Committee.

Chas. F. Jenkins, Philadelphia, Pa.: It is a mistake to say that this paper is presented at the request of the Business Committee; rather, it is through the sufferance of the Business Committee. It is a concern which has arisen with a Friend whose name is Henry W. Fry, an Englishman, grandson of Elizabeth Fry. He feels that he has made a new discovery; a great many of us feel that it is not a new discovery; but he is so imbued with the idea that this matter should be presented to this conference that he interview a number of Friends and prepared this paper. It will only take a few moments to read it; and it is a subject in which we are all vitally concerned.

Letter of Henry W. Fry.

To the members of the Society of Friends, gathered in Conference at Mountain Lake Park, Md., September, 1906.

Respected Friends:

Not being able to attend your conference in person, I venture to address you unofficially and individually by letter, and to the following few lines I would request your sympathetic attention.

During the last thirty years or so, I have travelled widely and have been brought into contact with individuals of many different races and religions, in Asia, Africa, Europe, North and South America and Australasia. I have found many who are seeking for Truth, irrespective of its origin or cost, and often without knowing what they are seeking. Having had the advantage of a close connection with the Society of Friends, I have known their doctrines and history, and feel convinced that the Truth as held and taught by the ancient founders of your Society, is the Truth above all others which is needed by the world to-day.

In addressing the President of your Young Friends' Association at its foundation, John G. Whittier wrote: "We need to direct our attention to the one central Truth upon which Quakerism rests—the Divine Immanence—the inspeaking Word. Resting on this vital doctrine, as it was proclaimed by Fox and Penn and Barclay and Penington, we could forget all our dissensions and be virtually once more a united people."

Robert Barclay writes as follows:

"From a sense of the blindness and ignorance that is come over Christendom it is that we are led and moved of the Lord so frequently and constantly to call all, invite all, request all, to turn to the Light in them, to mind the Light in them, to believe in Christ as He is in them, . . . for except Christ be in them, they are certainly reprobates."

"Glory to God forever who hath . . . sent us forth to preach this everlasting Gospel unto all, Christ nigh

to all, the Light in all, the seed sown in the hearts of all, that men may come and apply their minds to it."

"It is thus to preach Christ, and to direct His people to His pure Light in the heart, that God has raised us up."

These words from a teacher whom all members of your Society respect, give expression to the concern on my mind, especially do I appeal to you to recognize in this beautiful and central Truth, which your ancestors propounded and you have adopted as your special heritage from them, a banner delivered by God to you "that it may be displayed because of the Truth."

I have already had the advantage of consulting many Friends in America and in England, but more particularly Friends of both branches in Philadelphia and neighborhood, and the opinion of the great majority has been that something effective should at once be done, unitedly if possible, to proclaim the primitive Quaker message as of yore, when it was a mighty instrument in God's hands for giving Light to many who were in urgent need of it. In consultation with a special committee appointed after a small public meeting held at the Twelfth Street Meeting House, Philadelphia, I compiled a pamphlet giving the gist of the teaching of early Friends, supported by extracts from the writings of other authors, to avoid the appearance of denominationalism. It is proposed that this pamphlet should be circulated in quantities all over the world.*

Some few have already been distributed and I am in possession of testimonies from Roman Catholic, Baptist, Presbyterian, Congregational and Quaker sources, stating that they already have been the instrument of real spiritual profit. I may mention that the Swarthmore Monthly Meeting of your body has appointed certain Friends to assist in the circulation of the pamphlet.

I now desire urgently to appeal to every individual member of this Conference, until some more practical and effective suggestion is made, for your personal co-operation in this effort. I fully recognize the excellence of much which is being done by the various branches of the Society of Friends. In philanthropy, in morality, in education, in missionary effort and in other ways, a most excellent example is being set; but excellent as these things are, they are mere snares if they stand in the way of proclaiming the Truth, for, as Robert Barclay says, it was for this express purpose, i.e., the proclamation of the Truth, that God called your Society into existence.

In conclusion, I would add that I do not presume to make this appeal to you in my own name or for my own sake, but I do so in the name of the Lord Jesus Christ, who urged His disciples that they should "preach the Gospel to all nations and to every creature." I also feel that in this matter I represent multitudes all over the world who are hungering after the very Truth that your Society was formed to give them, and is so well able to give them. Will you co-operate in giving them this Truth, by furnishing the means needed to circulate this and future pamphlets on the same line? and be good enough to make any practical suggestions that may occur to you, addressing them to me at the Witherspoon Building, Philadelphia, Pa.

I am, respected Friends,

Your Servant for Christ's sake,

H. W. Fry.

* For information regarding it address Henry W. Fry, Witherspoon Building, Philadelphia.

The Chairman: Before we have our moment of silence, I want to close the spoken words of this conference this morning by quoting to you this language of an ancient philosopher: "In essentials, unity; in non-essentials, liberty; in all things, charity." This under the guiding spirit of that light of which we have heard, which is the voice of God in the individual soul.

THIRTEENTH SESSION, 8 P. M.

First-day, Ninth Month 6th.

Susan W. Janney, Chairman.

The Chairman: We regret very much that there will be no time, following the address, for the discussion that many of our friends desire. I have very great pleasure in presenting Charles Francis Jenkins, of Philadelphia and Buck Hill Falls.

CITIZENSHIP.

BY CHARLES F. JENKINS.

As citizens of the home and as citizens of the Church the record of many members of the Society of Friends will stand and speak for itself, but as citizens of the state, as units of the commonwealth, have we as Friends, in modern times at least, taken to ourselves our full share of responsibility?

In the cause of education, one of the fundamental forces for good government, we have always taken a leading part. When Friends found around them, in the big cities, the poor and hungry, they formed and managed soup societies to feed them. When others of their fellow citizens were out of work and needy, they opened houses of industry to aid them with honorable employment. For the sick and wounded they founded and maintained hospitals and asylums. When the great question of slavery was first lit by that twinkling candle light of protest from the early Germantown Friends, they bore aloft the torch of freedom for a hundred and seventy-five years, until not only their own membership was clear, but at length slavery was banished from the land. And in that great struggle over the question of slavery which convulsed a land and tested our institutions almost to the breaking point, in their own way, Friends did their full part. In the promotion of temperance, in condemnation of lotteries and gambling, in advocacy of peace and arbitration, no one can say but that the members of the Society of Friends, as a whole, have been model citizens of the state and nation. But these efforts have been confined almost entirely to the ethical and philanthropic phases of citizenship, and Friends, as a body, give but little time to the political side of civic affairs.

Just as I was beginning to put on paper the thoughts which a consideration of this subject brought to mind, there was issued from the press a book by President Isaac Sharpless, of Haverford College, which covered so closely the line my thoughts had taken and expressed so much better than I can hope to do the idea of the Friend in practical political work, that I must make my acknowledgment to its influence and material in shaping this address. It is called "Quakerism and Politics," and it outlines the duty which we as Friends owe to the political affairs of the state, and shows instructively the causes which led to an abandonment of political activity among members of the Society of Friends, particularly in Pennsylvania. It sets forth at length the very considerable part which Friends occupied in politics in the new world during the first century of their existence as a religious society. As early as 1672 Rhode Island had a governor and deputy governor who were Friends, and all the magistrates as well. In North Carolina John Archdale, a Friend, was the efficient governor for a number of years, and other Friends took a prominent part in the conduct of the Colony. New Jersey was a Quaker Commonwealth, with all the machinery of Government in the hands of Friends, before William Penn reached the shores of the Delaware, and before that date, when the Duke of York claimed sovereignty over the settlers and endeavored to tax them, they enunciated the principle that taxation without representation was untenable, as being opposed to the fundamental principles of the British Constitution, and they made bold remonstrances against it.

When William Penn, with a conception of the functions of government far in advance of the thought of his day, planted the Quaker colony of Pennsylvania and started his Holy Experiment, the opportunity was opened as perhaps nowhere else on this planet at that time of conducting a government in accordance with the eternal principles of right and wrong. For seventy-five years Friends were in control of Pennsylvania, filling the various offices of honor and trust, making the laws of the Province, and administering them as judges and magistrates and as officers of the courts. These early Quaker Assemblymen were constructive statesmen as well as politicians, and developed considerable ability along lines of practical political work, and with it all they were Friends who continued active in the work of their meetings. John Kinsey, as Joseph S. Walton shows in his admirable little biography of that gifted man, was speaker of the Provincial Assembly, Chief Justice of the Supreme Court of that colony and Clerk of Philadelphia Yearly Meeting at the same time. At a later date and at different times both James Pemberton and Isaac Norris served as Clerks of the Yearly Meeting and Speakers of the Assembly. And these are not isolated cases. Like the prophets of ancient writ, many of the leading men of the two provinces of New Jersey and Pennsylvania, served as ministers, elders and overseers, and filled at the same time the highest civic offices in the provinces; and Bowden, the especial historian of the early days of Friends in America, says of this arrangement that "so far from the cause of religion suffering, there is good reason to believe that they were often made subservient to its promotion among their fellow men."

Working under a charter the most enlightened of any in the western world, its provisions of religious toleration, of political freedom, of civil rights, of equal taxation, of justice to the widow and orphan were carried into effect by the wise and just laws of the Quaker Assembly. They saw that the policy of fair dealing and protection to the red man, inaugurated by William Penn, was continued, and they stood manfully for the cause of peace and against the many excitements to war. It was the "Golden Age" in the history of Pennsylvania, and it was filled with experiences, deep and rich, in the principles and workings of self-government—experiences which later had a deep effect on the formation of the National Constitution, when later that immortal fabric was woven within the borders of our state. Resistance to illegal acts of the various governor acting for the proprietaries, difficulties with the home government over oaths of allegiance and matters of taxation, problems of the Indians, and increasing perplexities of assimiliation as the tide of immigration brought to our shores races widely differing—all made problems which tried the temper and the wisdom of the Quaker legislators. But at length the breaking point came, and in 1756, when Governor Thomas declared war against the French and Indians, some of the Quaker members of the Assembly resigned in a body, and others declined to stand for a re-election, so that Quaker domination in the administration of affairs of the Provinces was at an end. But until the period of the Revolution Friends still maintained a deep interest in political affairs. They joined their fellow countrymen in remonstrating against the enforcement of the Stamp Act, and some fifty influential members were among the signers to the non-importation agreement of 1765.

But having voluntarily relinquished the power which had been theirs, weary through the turmoil of years of struggle over matters of state, and strongly counselled by London Yearly Meeting to withdraw from participation in the government of the colony, a strong reaction set in, and the Friends of the day begun to urge that political place and power were not consistent with the Quaker plan. Advices began to be heard to avoid the ways of worldly activity, and the Yearly Meeting of Philadelphia particularly exhorted Friends to beware "of accepting or of continuing in office or station in civil society or government by which they may be in any respect engaged in or think themselves subject to the necessity of enjoining or enforcing the compliance of their brethren or others in any act which they themselves conscientiously scruple to perform." This referred particularly to the matter of oaths and participating in military service. How could a Judge on the bench or a Justice of the Peace administer an oath to another which he conscientiously could not take himself? And after all, was not the moral responsibility the same if Friends by their votes elected a man to an

office, who by virtue of that office, must necessarily commit acts which were contrary to their views? If they elected a judge who would sentence a man to death and a sheriff to hang him, or a governor who by virtue of his position became commander-in-chief of the militia, or an assemblyman who would be called upon to vote money for war supplies, were they not simply appointing others to do what they would not do themselves?

So it was that tender advices and cautions were issued by the Yearly Meetings, and many of the disciplines of to-day, as, for instance, our own of Philadelphia Yearly Meeting, contain a caution similar, if not quite so strong as that of New York Yearly Meeting of 1856, which reads as follows:

"Friends are advised to demean themselves circumspectly towards all men, in the peaceable spirit of the gospel, to avoid political controversies, or giving just occasion of offence to those in government. If we dwell in the principle of truth, our testimonies will be preferred to every temporal consideration, and Friends are tenderly and earnestly advised not to accept offices of profit and honor in the government."

Thus counselled for upwards of one hundred and fifty years, it is no wonder Friends have largely withdrawn from political side of citizenship, and that they have neither been leaders nor workers in the cause of political reform. From the time of the breaking away from public life, for another period of approximately seventy-five years, the work of the Society of Friends became more self-centered, their activities diminished, their horizon narrowed, their numbers and their influence declined. Theological views and matters of doctrine became of paramount importance. Instead of presenting a united front to all the evils of darkness, Friends fell to quarrelling among themselves and the separation was the result. Its baneful influence continued for some years, and Friends were engrossed almost exclusively in their personal and meeting affairs, until in anti-slavery times there was some return to public life, and the burning question of the day again brought members of the Society close to the political arena. But many of you are old enough to remember that the pathway of Lucretia Mott was not an easy one in the early days of the agitation, and it was only when the public conscience of the whole people had been stirred to its depth and emancipation an accomplished fact that Lucretia Mott exercised in the Society the influence she had long wielded outside of it. In that same anti-slavery movement, another important Quaker figure was John G. Whittier. Had his health been better, it is possible we might have remembered him as a famous Congressman or Senator from his state, for he was a politician before he was a poet. As an ardent abolitionist and for many years hopelessly in the minority in his district, he firmly believed in the power of the ballot to bring about the desired result. In his early years he never failed, no matter what was the condition of his health, or the weather, to present himself at the Amesbury town-house to cast his vote. In 1860 and 1864 he was a member of the Electoral College, which cast the vote of Massachusetts for Abraham Lincoln, and poor health alone prohibited him from accepting office at the hands of fellow citizens. To the end of his life he took a deep interest in all the details of active partisan politics. He early joined the wing of the Abolition party which believed that their desired end could more easily be accomplished by the ballot, and it was he who introduced the Resolution in the Massachusetts Anti-Slavery Convention of 1838 on the duty of the Abolitionists carrying their convictions to the polls and voting accordingly. The controversy between the "Non-Resistance" and the "Political Action" wings of the Abolitionists for a time rent them in contending bodies.

Again, when President Grant inaugurated the policy of placing the Indians under the care of the various religious sects, Friends were given their share or more of the Indian agencies, and to this extent participated in public affairs. In connection with this work delegations of Friends were frequently at Washington, and in the cause of peace and perhaps other reforms, there used to be frequent pilgrimages to the White House and to the Halls of Congress, mainly in the form of protestants, but I cannot recall in twenty years the setting forth of any delegation from Philadelphia Yearly Meeting on such an errand. We are content to send a petition or a letter to our Congressmen, which probably does as much good to the cause, but by relieving us of a disagreeable and trying duty, fails to produce in the individual or in Yearly Meetings as a body that appreciation of fidelity to a known duty which was characteristic of our ancestors.

It is well known that in England the members of the Society of Friends are far more active in purely political affairs than are we on this side of the water. Nine members of the present Liberal Parliament are from among their number, one of them is a member of the Cabinet and another the Liberal Whip. In almost every community where Friends are at all influential some from among them are serving as justices, a position according somewhat with our county judges. The cities of Birmingham and York have in recent years had Friends as lord Mayors. In the political positions of Guardians of the Poor, as school managers, as borough and city councillors they are active everywhere. Two Friends are members of that model political body, the London County Council, and one of them is a man of deep spiritual feeling, who by his preaching and writing is doing much to advance the cause of Truth through the Society of Friends. Then when one gets really discouraged with the lack of activity of Friends in public affairs, and is seeking for inspiration, let him turn to the life and services of John Bright. For years the advocate of reforms which were unpopular, he lived to see many of them accomplished facts and his name a household word for political uprightness and fidelity to civic duty throughout the English-speaking world. John Bright's experience in the work of reform well illustrates what might be considered the law which seems to govern these movements. There is first a long period of discouraging agitation, when those who are

engaged in the work bring down upon themselves the scoffing and even the resentment of conservative people who want well enough left alone, but gradually each succeeding suggestion is received more tolerantly, and then suddenly—often with a great rush—the minds of a majority of the people are opened, the old abuse is removed, and the principle triumphs. It may take years, but if it is right it will come in the end.

This is why the leaders of thought must work on, no matter how discouraging the outlook and how inadequate seem the immediate results. If they are sowing the seed of a good cause, it will some day, sooner or later, take root and be gathered to the harvest. This was well illustrated in an incident which occurred during last winter's session of the legislature of Pennsylvania, which met under the moral stimulus of a great reform victory. For many years the Pennsylvania Civil Service Reform Association had been working for the passage of a bill with but very little hope of having it enacted. In the pursuance of this work they had given the subject many years of intelligent study, and had prepared and laid away a bill such as they hoped might some day be passed. One day they received a telegram from Harrisburg, asking how soon a bill could be ready, and within a few hours the bill which had been prepared years before was taken from its pigeon-hole, worked over, brought down to date and dispatched by special messenger to the legislature. In a few weeks the measure prepared years before as an ideal measure, with but little chance of its being adopted, was enacted as the law of the Commonwealth.

As has often been said, in a democracy people are governed just as well as they deserve to be. If the honest men withdraw from a participation in political matters, is it any wonder that the grafter slips in and, assuming the helm, steers the ship of state where he will and to his own profit? Too much engrossed in our own affairs, too ready to say that parties are so corrupt we cannot participate in the details of their doings, too willing to let the responsibility rest with others, and too lazy or indifferent to make the effort, we, of Pennsylvania particularly, for many years lay supinely by until the politics of the state became a stench in the nostrils of honest men throughout the land.

A few years ago there appeared in the Atlantic Monthly an article, which attracted considerable attention at the time, by an anonymous writer who aimed to prove that Pennsylvania's ills were due to the influence of the non-resistant Friends in the early days of the Colony. He says in part: "There is an historic reason (for Pennsylvania's plight). The Quakers were and are a good people. . . . For the conditions that beset Pennsylvania the present generation of Quakers are in no sense responsible. They are now too few to sway the state one way or another. But if the early Quakers had had the spirit of the Puritan fathers, Pennsylvania might have been held steadier to the moorings of civic decency. It is one of the anomalies of history that when the Puritans hanged the Quakers, both were happy—the one to hang a man for his belief, and the other to die for his belief. This brings out strongly the distinction between them. The Puritans were a church militant. The Puritan went to church with a Bible in one hand and in the other a musket for hostile Indians. The Quaker settled his differences with the Indians by readings tracts to them. When the Quaker came to the Puritan commonwealth to spread a doctrine which the Puritan didn't like, the Puritan beat him and drove him out, and when the Quaker came meekly back to turn the other cheek, the Puritan hanged him.. The point is this: the Puritan insisted on governing his commonwealth in his own way. He founded his commonwealth to carry out a certain set of ideas, and he never let his eye wander from that purpose. . . . . The Puritan formed the dominating habit, and to this day Puritan ideas dominate the essentially now Puritan population of Massachusetts.

Among the Quakers, on the other hand, meekness was the cardinal virtue. Their creed forbids them to bear arms. It does not in so many words forbid them to take part in politics, but certainly the rough and tumble of actual party contest is hostile to the ideal which the Quaker seeks to follow. The early Quakers, instead of strangling doctrines not in agreement with their own, instead of casting out the apostles of strange creeds, welcomed them, tolerated them; they soon came to the point where they were tolerating intolerance. Put in a minority by the unrestricted immigration of less worthy people, and lacking the strenuous dominating spirit of the Puritans, the early Quakers soon let the control of the colony pass into the hands of the less durable elements and there it has always remained."

It would be hard to crowd so many errors in fact and the deductions therefrom in a paragraph of an equal number of words. The comparative standard of real Christianity in the conduct of the early Puritan and Friend does not enter into it, and we can afford to let a judgment rest with future generations. The early Friends were resolute, yes, even strenuous, in the management of the civic affairs of the Colonies. They, too, founded a commonwealth to carry out a certain set of ideas, nor did they let their eye wander from that purpose. And years and years after they were hopelessly in a minority, they continued to dominate the assembly and the affairs of the colony. It was only when face to face with a condition which they could not possibly control they were offered the opportunity of continuing in power, and by so doing, violating some of the fundamental beliefs of Quakerism, that they stepped aside and let others take the helm. No, it was not the fathers of the Church who should be blamed for the political ills of past generations. Nor should we of the present day, when our numbers from such a small portion of the social fabric, be shouldered with all the responsibility. Yet again, let me ask the question, Have we done all we could to remedy the ills we knew existed?

And this brings us to the point of this paper, Is there anything in the Quaker way of thought, or Quaker tradition, or our Quaker discipline, that will

prevent each and every one of its members, women as well as men, from taking an active and aggressive part in the political duties which appertain to citizenship? The members of the Society of Friends cannot isolate themselves if they would. Suppose an increasing number of good men should withdraw from participation in public affairs, as did our Friends 150 years ago. What would be the inevitable result. We are part of the great whole, and under our system of government we are equally responsible with our neighbor for its successful conduct. Indeed, our opportunities and intelligence in many cases being greater than the average, our responsibility is that much increased. We have been willing, like too many of our fellow citizens, to accept the rights and privileges of citizenship, and think too lightly of the duties which go with it. Duties which, faithfully and with self-sacrifice performed by some older generation, have given us the privileges we are enjoying today. No, we cannot, we must not, shirk our responsibilities through what seems to me a higher sensitive conscientiousness.

Probably all the Disciplines of our several Yearly Meetings still contain the chapter on Civil Government, counselling Friends not to accept any public office which might, in any way, lead our members in paths inconsistent with our profession. This is sound advice, and the caution is needed. My plea is not that we should become office holders, and perhaps, we could not, even if we would; not that we should take more interest in civic affairs with any hope of preferment or profit, not that we should seek the success of mere partisan politics, but that what time and effort and money we can afford to give to the right conduct of township, city, county, state and national affairs, is but a reasonable service required of us, sovereign citizens of the commonwealth. There is nothing else in our discipline which bears directly upon this point, provided always, that in assuming interest of this character, we do not neglect our meetings, that their love and unity is not destroyed, that we keep ourselves clear of the corrupting influences of the world, that we are careful to live within the bounds of our circumstances, that we keep to moderation, and, above all, are faithful in maintaining our testimonies.

And in following a course that will again make us rub elbows with our fellow men, we are taking no new step, but we are returning to the course of action followed by our religious body when, placed in a new land under novel conditions of self-government, they realized and cheerfully assumed their civic responsibilities. An effort to strengthen the quality of our citizenship should not be a scattering force amongst our meetings. If there is any one thing the Society of Friends needs, it is to be up and doing. "Stop thinking and talking, and do something" is the way John Wilhelm Rowntree puts it. Like the Indian sitting in the doorway of his squalid wigwam and dreaming of the past glories of his tribe, so in many of our Friendly communities the time of our Young Friends' Associations and First-day schools is largely devoted to telling of what our Quaker ancestors accomplished. We stand on the shore of the ocean of life, telling each other of our heritage instead of plunging in and breasting the current on our own account. You may well say that in this paper I have followed the same plan of harking back to the example of the early Friends, but I have tried to show that those who sailed the ship of state, buffeted as it was by the winds and waves of temporal affairs, went further, accomplished more, lived richer, fuller lives and sailed their course straighter by the polar star of Truth than did those of a later generation, who setting out in their little row boats, or canoes, were compelled from the very nature of things not to venture far from shore.

Friends are well fitted through their training to participate in civic work, particularly in matters relating to municipal affairs. Their carefulness in business matters, a conservatism which is theirs by inheritance, and the experience they receive in our business meetings, which at their best approach closely the methods of a true democracy, make them in the broader fields earnest and efficient workers. The larger, wider sympathy, awakened by our increasing knowledge of our neighbors and their needs, the added strength we will receive from the greater scope given our faculties, cannot but augment the richness of our own lives and react beneficently upon our religious organization.

And all that I have said applies equally to women as to men. They have shared the management of our religious organization, and the training they have there received has made them valued workers whenever called upon in philanthropic and semi-public civic work. When the time comes, as come it will, and sooner perhaps than we now think, when they will go with their fathers and brothers and husbands and deposit their votes in the ballot box, no class of citizens will do it more intelligently or under a higher sense of duty than they.

And now for a few practical suggestions that seem to fit the present hour. As a basic duty, every Friend should cast his vote for the candidate or the policy, which, in his judgment, is for the best interests of the community. He should do this intelligently and independently. The party shibboleth has always been one of the pernicious influences in political life. What the tariff has to do with the election of a supervisor, or Imperialism, with that of a school director, sensible people have been asking themselves for some time. I once knew a Friend who frequently said he would vote for the "Old Boy" himself, if he was on the Republican ticket. "Hold your nose and vote the straight ticket" has been the policy of too many. That men are thinking for themselves more and more was strikingly shown two years ago in Massachusetts, Minnesota, and Missouri, where governors were elected from one ticket, and the balance of the officers selected from the other; and again particularly in Pennsylvania last fall, when a majority of 500,000 for the candidate of one party was within two years turned to one of nearly 100,000 for the candidate of another party.

(Continued next week on page 113 of the Supplement.)

not the same struggle to keep the social pace which seems to be making for unrest in the East. A simple life more genuine than Wagner probably ever knew, may be found here. The country church is much in evidence, the substantial farmers of the community finding time to attend the place of worship, as well as to cultivate their broad and almost baronial acres.

The development of eastern Nebraska during the past quarter of a century has been phenomenal. Land here has a rising instead of a falling value. Farms bought for six dollars an acre thirty years ago, now bring sixty and eighty in a lively market, so that the pioneers found themselves growing rich while they worked and waited. There is room, however, for improvement in even such a commendable community. Road building has not yet become a fine art in this region. Not a few of the roads are as the teams and wagons made and wore them in the black soil of the primeval prairie. It would seem that better roads would be an economical investment in a region where the crops are moved considerable distances to the shipping points in wagons.

The spirit of the pioneers is still abroad in Nebraska. The dissatisfied pull up stakes and go towards the setting sun, seeking new opportunities and cheaper land. Not a few of them go to the Pacific coast, and thousands of them have sought a supposably better chance in the dominions of King Edward, in the undeveloped Canadian north-west. However much one may criticize the restless moving spirit, it has to be remembered that it has been the dominant desire for betterment, which has belted the globe with Anglo-Saxon civilization, and is most surely promoting the material progress of the race. May we not hope that in the natural and apostolic order of development, the enlargement of the Christian virtues, and the promotion of spiritual progress may follow this marked advance in our material growth?

On the 19th inst. we landed in Lincoln, the capital of the state, and the home of William Jennings Bryan, possibly the city's best-known product. This leads to a recognition of the fact that politics hereabouts are very much mixed. Both big parties in Nebraska are nearly identical in their platform promises. They vie with each other in their assaults on what is called "corporate greed," and admitting the sincerity of both, the only choice would be as to the men and the methods to be employed in curbing the trusts, the corporations and the capitalists. The remnant of the old Populist movement, now little more than a memory in the East, is very much in evidence here, although the party is largely merged in the Democratic organization and machinery.

Nebraska Half-Yearly Meeting, the most western organized part of the Illinois Yearly Meeting, holds its spring session in Lincoln, but it has to be admitted that organized Quakerism in this part of Nebraska does not possess a desired amount of vigor. Our labor here has not yet enabled us to fully consider the possibilities, or to state the hope that may really exist in the situation. It is commonly confessed, however, that had the labors of a concerned committee taken hold of matters ten years ago, the condition might now be encouraging. The last of next week we go to Genoa to attend the Half-Yearly Meeting, and we hope the next batch of "Notes" may have a more explicit Friendly interest than characterizes this writing. H. W. W.

Lincoln, Neb., Tenth Month 20.

CONCORD FIRST-DAY SCHOOL UNION.

Concord First-day School Union convened for its semi-annual meeting on Seventh day, Tenth month 20th, at 10.30 A. M., at Willistown Meeting House. Many friends and delegates were present from the constituent First-day schools, although the weather was inclement. The members and friends of the Willistown First-day school met the cars from West Chester and Philadelphia and conveyed the visitors over the beautifully colored hills and valleys to the old historic meeting house where the sessions were held and a substantial lunch was served, which made the gathering one of social good feeling, as well as one of religious insight and inspiration.

The meeting opened by the reading of a portion of the fifteenth chapter of St. John by the clerk, Bird T. Baldwin, after which the assistant clerk, Anna W. Cloud, called the roll of delegates, forty-eight of the sixty-one being present to respond. The reports of the various schools were brief but very helpful, many of them containing considerations of vital interest and concern. Newtown Square has been active along philanthropic lines, 1750 bunches of flowers and 7 hampers of fruit having been sent during the summer to the Friends' Neighborhood Guild, 151 Fairmount Avenue, Philadelphia. Wilmington's results were encouraging, while in Middletown broader and more zealous work than ever was being done. Chester school is large; the report given was that of the thirty-fifth annual report read before the school when it closed Sixth month 24th last. One class of this school visited another First-day school class at Waterville. The visit was reported to be one of great spiritual uplift, they having been most cordially welcomed by the friends there. The report of Concord outlined the methods of their work. Birmingham was affected somewhat by an epidemic among the children but the remaining ones were ready and eager to continue the work. Lansdowne spoke of the work being done by the sewing circle, flower mission and reading circle. Providence emphasized the need of home study during the week. The West Chester report was a long and suggestive one, touching upon the points of holding students, the influence of regularity, promptness, faithfulness and devotion on the part of the teacher, and the need of home co-operation. In the Darby report mention was made of active business men frequently returning to the Meeting and saying, "I feel at home with you in this old house and have many times felt the restraining influence of the Friendly teaching here received, and for which I

am deeply thankful." Swarthmore reported that Dr. Holmes's class, which now meets with the other classes, is a great help and stimulus to the school. Willistown, though small, is still active, especially the adult class; Goshen is also small but the report is encouraging.

Remarks pertaining to the reports were made by Mary McAllister, Frank Maris, Lewis Smedley, Edwin J. Durnall, Rachel P. Leys, Catherine M. Stevenson, Matilda Garrigues, Bird T. Baldwin, Anna Smedley, Herbert P. Worth, Sarah Flitcraft.

The topic for discussion for the morning session was, "Would conference work on practical subjects be better for our country schools than individual class work?"

The discussion was opened by a very suggestive and thoughtful paper read by Anne J. Darlington, which aimed to present the views of Middletown School. First our attention was called to the fact that we must live in the positive, look ahead, not backward, and see nothing but the possible and the good. However there are some difficulties in the way of teaching in the rural districts. The members of meeting are few and scattered, the classes are small and the attendance irregular. The teachers are often untrained and frequently lack access to a good library. Under such conditions would it not be futile to attempt to present historical subjects from the Bible or even English history in the time of George Fox? How may these difficulties be overcome? By means of conference classes; "in the ideal one, as in every Friendly gathering, the inspiration of the hour will qualify every member of the class to be his neighbor's help and strength. All are co-workers. The Bible is the leader. Opened at almost any place there can be found, within a very few words, a lesson, the discussion of which, will bring life, strength, and vitality into the class." An illustrated lesson was selected from the second chapter of James, and it was shown that out of the discussion of such a lesson would grow "a greater reverence for our Bible, a better understanding of the principles of Friends, and an increased and living desire for a more perfect love of God and fellowship of man."

Questions which brought out more in detail the meaning of this paper were asked by Matilda Garrigues, Mary McAllister, Mary A. Yarnall, Rachel Leys, Lewis V. Smedley, Mary W. Pyle, Francis Broomall, Edwin J. Durnall, Herbert P. Worth.

The afternoon session opened with a helpful concert exercise by Willistown School, which brought out the thought that "Every day is a fresh beginning." The visiting committee reported that all of the schools were doing faithful, earnest work.

The question for discussion during the afternoon was, "Have you trouble in securing suitable teachers? Do inexperienced teachers develop satisfactorily? From your own experience have you any suggestions to give along this line?" A few schools found difficulty in securing suitable teachers, and in most cases inexperienced teachers were found to develop satisfactorily if they were interested, devoted and conscientious in their work. Sarah Flitcraft believed that we ought to have better trained teachers, that there should be more Bible study and more Bible teaching; Rachel Leys emphasized the spirit in which the teacher should work, quoting from Lucretia Mott when she said, "Take Truth for authority and not authority for Truth." Lewis V. Smedley stated that the impression left on the mind of the student is frequently an impression of the teacher and not of the thing taught. Matilda Garrigues outlined some of the important characteristics of the good teacher, and Mary McAllister gave a concrete example of a teacher who was remembered and loved by all who had come under her influence. The clerk believed that a thorough knowledge of the subject matter and a definite religious personality, which carries its influence beyond the limits of the First-day school into the homes of the pupils will always be considered one of the necessary qualifications of a good teacher in First-day school or day school, but special training is also now becoming universally recognized as a helpful requisite. Much is being done along this line by the various summer schools and the work at Woodbrooke, England. Anna M. Harvey spoke of the great need of parents taking a living, vital interest in their children's class work.

The query whether or not the discipline could be taught to smaller children was discussed by Matilda Garrigues, J. Hibberd Bartram, Anna Smedley and others.

During the noon intermission the delegates met and decided upon Lansdowne as the next place of meeting.

The following are the visiting committee for the winter: Jennie Darlington, Mary Sharpless, Birmingham; Margaret C. Johnson, Anna M. Harvey, Concord; Alice C. Windle, Helen Passmore, Goshen; Hannah W. Darlington, Anne J. Darlington, Middletown; Hannah M. B. Hipple, D. Hunter Lewis, Newtown Square; Priscilla Garrett, Lewis V. Smedley, Willistown.

Bird T. Baldwin, Clerk.
Anna W. Cloud, Assistant Clerk.

BOOKS AND READING.

Our Missions, the quarterly missionary magazine of the Society of Friends in England, has just been published (Ninth month 15th). It is an excellent number. The editor (Mary Hodgkin), is evidently on the alert for good books to recommend, signed reviews being a feature of the paper. Amongst other capital articles is one by Herbert F. Standing, M. Sc., on "Education in Madagascar," and another by Basil H. Backhouse, B. A., on the "Student Volunteer Conference at Conishead." Good illustrations abound. Copies may be obtained from the secretary of the Friends' Foreign Mission Association, 15 Devonshire street, Bishopsgate, E. C., London.

It is an encouraging sign of the times that our popular magazines find one of the best ways of in-

creasing their circulation to be by espousing some much needed reform. The *Ladies' Home Journal* and *Colliers Weekly* led off with a crusade against patent medicines, and no doubt the enlightenment that the people received at their hands had a good deal to do with the passage of the bill by the last Congress which requires, after the first of next year, that all such medicines shall proclaim on their labels what harmful substances they contain.

Now the magazine, *Success*, has undertaken the formation of a "People's Lobby," which will keep a few able men in Washington to watch legislation and let the people know when an attempt will be made to rush a bill through that would give privileges to the few at the expense of the many. Another line of good work is taken up by the *Woman's Home Companion*, which is organizing an Anti-Child-Slavery League. Any one who wishes to become a member of this League is asked to sign the following, accompany it with the names and addresses of others who would be interested, and address it to the Secretary of the Anti-Child-Slavery League, Madison Square, New York.

"You may enroll me as a charter member of the Anti-Child-Slavery League, and send me a certificate of membership, it being understood that a membership in this League carries with it no financial obligation nor any demand upon my time."

The two new volumes of *London Yearly Meeting Discipline* are now ready, and can be had from Headley Bros., 14 Bishopsgate Without, London, E. C., at 1s. 6d. each. The first volume is a reproduction of the two first parts of the previous edition, with new title page and index. The second contains the rules and regulations for conduct of meetings for church affairs, and in relation to discipline of members and duties of officers.—*The Friend* (London).

Readers of Prof. Ropes's "The Apostolic Age" [published by Charles Scribner's Sons, New York] will linger long on his beautiful description of Paul as a poet, and will echo his protest, "Has ever a man been so misunderstood and shamefully entreated as Paul, out of whose poetry men have made the propositions of a logical system?"—*Christian Register.*

The Young Friends' Review, once the organ of the F. C. F. U. [Friends Christian Fellowship Union], is now taking a wider line, and desires to circulate among younger Friends in general. It also encourages all young Friends, who feel the call to do so, to help in contributing something to its pages, "whether a Gospel message, the life of a hero, the thoughts of a poet or the story of science." The aims and standard of this little Quarterly are good and high, and we cordially wish it success. The editor is T. Nelson Evens, 28 Burstock Road, Putney, S.W. [London].—*British Friend.*

SINGING IN THE RAIN.

Tell me, what's the use of fretting when we think that things go wrong?
It never makes them better; but I've heard it said a song
Makes the heavy load seem lighter, and will cheer the troubled heart
Till it quite forgets its worries, and its vexing cares depart.
As the wind that sweeps the marshes where the fog hangs chill and gray,
Moves the mists that mar the morning till it blows them all away.

So, whenever storm clouds gather till they hide the sun from sight,
And it's darker in the morning than it ought to be at night,
Then let's sing about the sunshine that is on the other side
Of the darkest cloud, my comrade. Let the song ring far and wide
On the listening ear of others who climb the hill with you,
Till the rifted clouds are scattered, and the gray old world seems new.

Sing of gladness and of beauty. Let the faith that cannot fail,
In the great eternal Goodness, over fear and doubt prevail.
As the robin's song sounds sweetest when we hear it in the rain,
So this song of ours, my comrade, in a time of tears and pain,
Will to those who grieve a message full of hope and comfort bring,
So, look upward toward the sunshine, though it's out of sight, and sing.

—*Eben E. Rexford.*

BIRTHS.

BROWN.—On Tenth month 17th, 1906, to Clayton L. and Anna M. G. Brown, of Norristown, Pa., a son, who is named Clayton L. Brown, Jr.

HAVILAND.—At Brooklyn, N. Y., Tenth month 19th, 1906, to Henry Morris Haviland and Susan Borden Haviland, a daughter, named Elizabeth Haviland.

SHOEMAKER.—At Norristown, Pa., Eighth month 28th, to Edward C. and Margaret Walker Shoemaker, a daughter, who is named Edna.

MARRIAGES.

ENGLE—GAUNT.—At his residence, Tenth month 17th, 1906, under care of Pilesgrove Monthly Meeting of Friends, Charles H. Engle, of Mount Holly, N. J., and Caroline H. Gaunt, of Philadelphia (formerly of Mullica Hill, N. J.).

DEATHS.

BENEZET.—At Friends' Home, 6300 Greene Street, Germantown, Philadelphia, Tenth month 11th, 1906, of pneumonia, Elma Benezet, aged 83 years. Funeral at the Home on First-day evening, Tenth month 14th. Interment the following day at Mullica Hill, N. J.

DILWORTH.—At her home, Centerville, Del., on Tenth month 1st, 1906, Lydia C., widow of William Levis Dilworth, in the 65th year of her age; a life-long and consistent member of Center Monthly Meeting, Delaware. In the passing away of this beloved one many hearts, as well as her own family, have been saddened by the parting, but we have the blessed assurance that a heavenly rest will be her portion in the eternal life.

GRIEST.—At his home in Hyde Park, Cincinnati, O., on Ninth month 30th, 1906, E. H. Griest, aged 73 years, passed to the higher life. A busy man of affairs, he was suddenly overtaken by an affliction of from partial to utter helplessness—his sufferings of three years' duration were truly keen and severe. He was a son of Daniel and Nancy Griest. His religious affiliations were always with the Society of Friends' and he was an active member of the Friends' Association of Cincinnati.

GRISCOM.—At Cropwell, N. J., on Tenth month 19th, 1906, David D. Griscom, in his 80th year.

HOLLINGSWORTH.—At his home on North Avenue, Baltimore, Md., Ninth month 28th, 1906, Robert Hollingsworth, in the 41st year of his age; a member of Little Falls Monthly Meeting of Friends in Harford County, Md.; son of Charles R. and the late Sarah Longstreth Hollingsworth. He leaves a widow and two daughters.

MAULE.—On Tenth month 19th, 1906, at his home, near Lenover, Chester County, Pa., Nathan Maule, aged 82 years; a member of Sadsbury Meeting (Christiana, Pa).

MODE.—At Modena, Chester County, Pa., Tenth month 16th, Alexander Mode, aged 77 years; an active Friend of Western Quarter.

PALMER.—At his home, at London Grove, Pa., on Tenth month 21st, 1906, Marshall Palmer, in the 70th year of his age.

PAXSON.—On the 15th day of the Ninth month, 1906, Anna W. Paxson, widow of Joshua Paxson, in her 83d year, at her late residence, 529 North Nineteenth Street, Philadelphia.

VAN HORN.—At his late home, 77 Union Street, Lambertville, N. J., on Third-day, Tenth month 19th, Richard H. Van Horn, aged nearly 63 years; interment at Wrightstown, Pa.

WEBB.—Entered into rest on Ninth month 21st, 1906, Joseph M. Webb, aged about 49 years. He was a son of the late Wm. and Phebe P. Webb, who, like the deceased, spent all their married life on a farm near Unionville, Chester County, Pa. As a member of the Society of Friends, he was honest and upright in character, and ever ready to lend a helping hand to the needy and oppressed. He leaves a wife, three daughters and one son.

Is it not a blind mistrust or a faltering faith that leads us to feel that our dead are lost to us, rather than that they have only "gone before" a little while. We have not yet heard the "still small voice" that bids us look up and be comforted. Shall we not then bravely take up the broken thread, pursue the journey patiently, and henceforth be more faithful and affectionate in the discharge of our duties to the living?

"Far out of sight while yet the flesh infolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wond'rous told us,
Than these few words, 'I shall be satisfied.'"

NOTES AND ANNOUNCEMENTS.

Among the honorary degrees conferred at the Convocation of the University of Durham at Armstrong College, Newcastle, on the 29th ult., was that of D.C.L. on R. Spence Watson, LL.D. (St. Andrew's). Sir Isambard Owen, principal of the college, in presenting our Friend, enlarged upon his influence in local educational and political affairs.—*The Friend (London)*.

Dr. Alfred Salter, L.C.C., a Friend, was last week committed by the Bermondsey magistrates to prison *for the ninth time* for non-payment of the sectarian portion of the education rate, and having no goods on which distraint could be made. The term of imprisonment was two days. This is the greatest number of times on which any passive resister in the present movement has suffered imprisonment.—*The Friend (London)*.

I have been deeply interested in T. Kenderdine's account of Rancocas Meeting, and wish he or some one as good at describing things, past and present, would write up others of our old meeting houses, for there could be found much of historic interest connected with them. H.

Owing to ill-health, Robert Barnes, of Purchase, N. Y., has recently resigned as clerk of the preparative meeting, a position which he had held for forty consecutive years. His faithfulness and devotion has been much appreciated by his meeting. He is succeeded by Samuel Willets.

Samuel Jones and Sarah T. Linvill, members of the monthly meeting of Friends held at Green Street, have appointed under a religious concern a meeting for divine worship to be held in Race Street Meeting House, First-day, Tenth month 28th, at 7.30 o'clock. A general invitation is extended.

At the conversazione for the opening of the winter session at Toynbee Hall, London, the Deputy-Warden, T. Edmund Harvey [author of "The Rise of the Quakers," Headley Brothers], welcomed the past and present students and their friends, several hundreds of whom attended. He said that the authorities' one aim was to help people on in the world, and though they did not often see the results of their work, he thought the successes averaged more than the failures. A glance over the Educational Plans of Toynbee Hall for the current session conveys the impression of a veritable hive. Among a large number of lecture courses and classes are two University Extension courses of twenty-five lectures each, on "English Social Reformers" and "The Making and Sharing of Wealth" (at a minimum of a 1s. for the course), and a Nature Study Tutorial class also in connection with University Extension. The societies, clubs and guilds of Toynbee are legion. Among the regular organizations are the Sunday Evening Discussions, at which the frank discussion of religious matters is invited, and the introductory addresses aim at showing something of the value of the religious ideal in modern life.

Martha Schofield writes that she has engaged Thomas H. Johnson, of Mt. Vernon, Ill., as business manager. She adds: "My good, good matron telegraphs she cannot come; her daughter is ill; but I still hope for her." M. Eastburn and I are running it, and all the shops are open.

In a private letter to one of the editors, Abby D. Munro writes from Mt. Pleasant, S. C., as follows: "I came back the last week in September and found it as hot as the hottest weather we have had this summer, which is saying a great deal. I came back feeling well, but find the change to the intense heat quite debilitating. All my teachers are on hand, and school opened very pleasantly. Everything here looks encouraging. I have received some very nice letters from different friends, and some contributions, but I am quite at a loss to know who has been appointed treasurer [of the sub-Committee on Southern Schools]. It seems as if I should know. . . . I should really like to know to whom to look."

A class for the study of Friends' history and principles having been formed in Pittsburg, Pa., Alfred C. Garrett addressed its first meeting on Seventh-day, the 6th instant.—*The Friend* (Philadelphia).

A conference of Friends interested in maintaining the meeting at Mt. Holly, N. J., was held at Moorestown recently, and it was decided to appoint committees to attend the meeting each First-day morning for the rest of the year.—*The Friend* (Philadelphia).

The following is from *The Friend* (Philadelphia): "We know not the circumstances of the origin of the meeting in Syria, for which the following appeal is made, that it may have a house for Friends' manner of worship, which is said to be held there without a pastor. But as such manner of worship anywhere deserves encouragement, we are willing to give place to the appeal, and to state that David G. Alsop, at 409 Chestnut Street, Philadelphia, will receive contributions. "In the spring of 1905 a number of Friends from America attended a Friends' meeting held in a rented room in Ramallah, twelve miles north of Jerusalem. Except for the unusual garb and unknown tongue of the Syrian Friends assembled there, we might have imagined ourselves back in our native land, and within the limits of Philadelphia Yearly Meeting. The same solemn, quiet waiting; the same reverent and prayerful attitude of mind; the moving of the same spirit in the gallery and through the body of the meeting. A worship after our own hearts, and we verily believe in Spirit and in Truth. In view of the needs of these Friends—our brothers in the truth—for a house in which to gather, we think it fitting that this much of our impression of them should go out with the appeal in which their need and their self-sacrificing efforts are told to us.'"

MARGARETTA S. ALSOP.
JULIA COPE COLLINS.

JAMES WHITCOMB RILEY—FRIENDS' LIBRARY.

A RECITAL.

Paul M. Pearson, head of the Department of Public Speaking at Swarthmore, will give a lecture-recital on "James Whitcomb Riley" in the auditorium of the Young Friends' Association, at Fifteenth and Cherry Streets, on Sixth-day evening, Tenth month 26th, at 8 p.m. Not only is the recital in itself a delightful entertainment, but it is given for the benefit of a most worthy cause—the Friends' Library. Many generous contributors to the library in its early days have passed

away, and of late years the committee in charge has found itself hampered in its efforts to keep the library up to its proper standard.

THE LIBRARY.

The Friends' Library, at Fifteenth and Cherry Streets, has held, and should continue to hold, a unique position among libraries. It contains a larger collection of Friends' books than can be found except in a few other places, and its shelves are free of that great array of light and more than useless books with which this generation is flooded and with which young people are now wasting their time and injuring their literary taste.

This library has an unusual opportunity to supply wholesome reading to the hundreds of children who attend school on the Race Street grounds and to make it unnecessary for them to go to the miscellaneous collections in the public libraries.

FIRST-DAY SCHOOL ANNUAL MEETING.

The First-day School Association of Philadelphia Yearly Meeting will hold the annual conference on Seventh-day, the 3d of Eleventh month, at 10 a.m. and 2 p.m., in the meeting house at Fifteenth and Race Streets, Philadelphia.

Reports will be received and discussed from the thirteen unions making up the Association.

The subject for discussion at the morning session will be "How to Get the Most out of the Lesson Leaves." This will be introduced as to the primary work by Cora H. Carver, of Germantown; as to the intermediate by Elizabeth Lloyd, of Lansdowne.

In the afternoon discussion on the best way of using the adult lesson leaves will be introduced by Dr. Joseph S. Walton, of George School.

The subject of "First-day Recreation—Its Proper Limitation" will be introduced by Alfred E. Darnell, of Medford, N. J.

Lewis B. Ambler, of Abington, Pa., is clerk of the Association.

THE SWARTHMORE LECTURES ON QUAKERISM.

The first lecture in the course on "The History of Early Quakerism," to be given during the winter at Swarthmore College, will be given on First-day evening, Eleventh month 4th, at 7.30 o'clock. The subsequent lectures will follow at fortnightly intervals. A syllabus of the course is in press; it contains an outline of each lecture and references to books on the subjects treated.

The titles, dates and lecturers are as follows:

I. "The Forerunners of Puritanism," by Dr. Hull, Eleventh month 4th.

II. "The Protestant and the Puritan," by Dr. Hull, Eleventh month 18th.

III. "The Forerunners of Quakerism," by Dr. Hull, Twelfth month 2d.

IV. "The Puritan and the Quaker," by Dr. Hull, Twelfth month 16th.

V. "Mysticism," by Dr. Holmes, First month 6th.

VI. "Rationalism," by Dr. Holmes, First month 20th.

VII. "George Fox and His Message," by Dr. Walton, Second month 3d.

VIII. "The Light Within," by Dr. Walton, Second month 17th.

IX. "Spiritual Liberty," by Dr. Walton, Third month 3d.

X. "Quaker Worship," by Dr. Walton, Third month 17th.

XI. "The Rise of Discipline among Friends," by Dr. Walton, Third month 24th.

XII. "Quaker Migrations, to and in America," by Albert Cook Myers, Fourth month 14th.

XIII. "A Quaker Experiment in Government," by Dr. Sharpless, Fourth month 28th.

XIV. "Quaker Unity," by Dr. Walton, Fifth month 12th.

A cordial invitation to attend these lectures is extended by the college to all interested.

What we need from day to day
Life's riddle to unravel,
Is light enough to see the way
And strength enough to travel.

—*Unknown.*

PENNSYLVANIA MOTHERS' CONGRESS.

The annual meeting of Pennsylvania State Congress of Mothers will be held in Library Hall, Johnstown, Pa., Eleventh month 1st, 2d and 3d. All affiliated Mothers' Clubs are invited to send delegates. The program as drafted in its final form is as follows:

Thursday evening, 8 o'clock.—
Music. Invocation.
Address of Welcome .....Pres. Civic Club of Johnstown.
Response .....Mrs. George K. Johnson.
Pres. Pennsylvania State Congress of Mothers.
"Links in the Chain of Child Care"...Mrs. Frederic Schoff.
Pres. National Congress of Mothers.
"The Child Workers".....Mrs. Howard W. Lippincott.
Reception at Capitol Hotel at close of the meeting.

Friday morning, 10 o'clock.—
Business meeting, reports of officers and delegates.

Afternoon, 2 o'clock.—
"What the Women's Committee of the Civic Club Accomplished by the Recent Political Campaign."
Miss Emma Blakiston.
Pres. New Century Club, Philadelphia.
"Possibilities of Deaf Children".....Miss Mary Garrett.

Friday evening, 8 o'clock.—
"A Universal Divorce Law".....Mr. Walter George Smith.

Saturday morning, 10 o'clock.—
Educational Conference, under care of Mr. Muir, superintendent of Public Schools of Johnstown.
"A New Step Forward".....Mrs. Edwin Grice.
Cor. Sec. National Congress of Mothers.
"Parents' Associations in Public Schools."
Miss Anne Heygate Hall.
"Work for Erring Children" .....Judge O'Connor.
Juvenile Court of Johnstown.

Miss Bertha C. Caldwell.

GEORGE SCHOOL NOTES.

Seventh-day evening, Tenth month 13th, a much-appreciated musical recital was given by several members of the faculty and Humphrey Marshall Carpenter, of the West Chester State Normal School, who gave several violin solos. A piano solo by Gordon Harwood Graves was followed by a vocal solo by Eleanor D. Wood. Clara C. Adams gave three readings, "Helene Thamre," "The Boys' Story," and "The Message." A reading, "The Wind and the Moon," was given by Eleanor D. Wood.

In 1646, at Retford, in Nottinghamshire, England, James Parnell was born. After enjoying the advantages of a good education, he became a proselyte of George Fox at the age of 16, and afterward became an earnest speaker among Friends. James Parnell did not escape the persecutions of the time, and the last two or three years of his life were spent in a damp prison, where he died for want of food, light and air. It is for the birth-place of this English Friend that the new Science Building has been named, "Retford Hall," which is especially appropriate, as the names of other buildings are in some way connected with George Fox.

Tenth month 20th, a very interesting program was given by the Penn Literary Society. The evening was devoted mainly to Rudyard Kipling. Charles Hutchison and Albert Hogeland gave a piano duet; Amy Eastburn a reading, "The Story of Nug." The "Gleanings of the Penns" was read by its editor, Anna Butcher. Raymond Bye and Russel Green gave appropriate recitations. William Hough recited "How I got Dinah." Two pantomimes, "Little Golden Hair" and the "Soda Water Fountain," were given by several members of the society.

H. B. K.

SWARTHMORE COLLEGE NOTES.

By the will of the late Stephen M. Wright, a hardware merchant, who resided at Glenhead, L. I., it is reported that Swarthmore College will receive $2,000. The value of the estate is not given. Mr. Wright left small sums to various institutions of his native town in Long Island, and the remainder of his estate is divided into six parts, three of which are to go to Mrs. Ida Beach Stuart, and the other three parts to three cousins of the testator. While the conditions of the bequest to Swarthmore College are not definitely known, it is believed that the amount is to be added to the general endowment in honor of Mr. Wright's mother, who belonged to

the Society of Friends. The gift came as a surprise to the friends of the college. Mr. Wright was one of the contributors to the $600,000 additional endowment promised to President Swain when he became head of the institution.

Referring to the recent victory over the University of Pennsylvania in foot-ball, it is pleasant to hear that the best of feeling prevails between the university and the college, and that no more hearty congratulations over Swarthmore's success have come from any quarter than those freely extended by the large following of Pennsylvania.

On last Sixth-day evening, the 19th, the College Lecture Course opened its season with Frank Dixon, who spoke on his favorite topic, "The Man against the Mass." For a logical exposure of the whole fallacy of Socialism, Mr. Dixon excels, and his wide popularity in lyceum courses gives testimony to the influence which his spoken words are exerting. He opens his lecture with a rather humorous introduction, in which he tells of the disadvantages of being a younger brother to Tom Dixon, not only in the matter of handed-down clothes, but also in the way of reputation. Mr. Dixon says he "can beat Tom lecturing all hollow, but doesn't like to do it," and further that, "in spite of the fame which Tom has won with his 'Leopard's Spots,'" he expects soon to write a book that will "knock the spots off of Tom's leopard." With a few such remarks as these to introduce himself to his audience, Mr. Dixon then settles down to the gravity of his subject, and flays with ringing eloquence the socialist and his theories. He first puts forth the whole argument of Socialism in its strongest light, and you really begin to wonder how he can break down the case which he has made against himself. You are not long left in doubt, however. While admitting that the evils which the socialists see are real ones, he demonstrates conclusively that the remedy which they propose is absolutely fatal to all human progress. Not only would it be destructive to individual initiative, but it would lead to the stagnation or deterioration of the whole race. Competition, according to Mr. Dixon, is the active influence which induces each man to make a more intelligent individual of himself. Speaking of the concentration of wealth in the hands of the few, he points out the fact that the fortunes of these men have meant the prosperity of all. Wealth cannot be withdrawn from public circulation, and, although the millionaire may own the vast railway systems and corporations, we, the people, enjoy them without any responsibility in their management.

A. J. P.

FRIENDS' ASSOCIATIONS.

BYBERRY, PA.—Byberry Friends' Association was opened on Tenth month 7th, 1906, by Gertrude Tomlinson reading the 19th Psalm. The report of the Byberry School Reunion was handed in, and the committee released from further duties. Sarah W. Knight called the attention of the association to the course of study on American Race Problem, arranged by Carl Kelsey, of the University of Pennsylvania, for the Executive Committee of the General Conference of Young Friends' Associations.

A poem entitled, "They say," by Eleanor Wilcott, was recited by Florence Delaney, after which William P. Bonner read a borrowed paper on "Formalism," which was prepared and read before Solebury Friends' Association by Evan T. Worthington, of Newtown, Pa. He spoke of the great formality in the seventeenth century, which grew to be still greater in the eighteenth century, and how to-day we are, in our Young Friends' Associations, breaking down, step by step, this cold formality of the past.

Rachel Johnson and Sarah Knight gave interesting accounts of the Mountain Lake Conference. A paper on the same, written by Arabella Carter and read by Rachel Knight, was greatly appreciated.

CHESTER, PA.—The Friends Association held its first meeting on Sixth-day evening, Tenth month 12th, at the meeting house, after a vacation of three months. Scriptural reading was given by Rachel P. Leys.

No program being arranged for this meeting, our entertainment consisted of reminiscences of Mountain Lake Park Conference. Irwin D. Wood gave a description of the trip and of the scenery in and around Mountain Lake Park. Charles Palmer read a paper on "The Religious and Educational Features of the Conference." Anna M. Wood gave an account of the work of the Young Friends' Associations in the Society.

Lillian Hewes gave a very interesting talk on the trip to Luray and Washington. Sarah E. Wood portrayed the social side of the Conference.

The officers for the ensuing year are: Oscar Stevenson, president; Dora A. Gilbert, vice-president; Sarah E. Wood, recording secretary; Charles Palmer, treasurer. After a period of silence, the meeting adjourned.

ANNA M. WOOD, Corresponding Secretary.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School at 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School at 2.30 p.m.

Frankford, 10.30 a.m.; First-day School at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School at 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—

1811 I Street, Northwest, at 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

10th mo. 26th (6th-day).—James Whitcomb Riley—Friends' Library recital, auditorium Young Friends' Building, 140 N. 15th St., at 8 p.m. Readings from Riley and interpretation of the poet's work and place among American writers by Professor Paul M. Pearson, of Swarthmore College. Tickets at the door.

10th mo. 27th (7th-day).—Philanthropic Committee, Philadelphia Yearly Meeting, regular meeting at Race St., at 1.30 p.m.

10th mo. 27th (7th-day).—Western First-day School Union at Kennett Square, Pa. Sessions begin at 10 a.m. and 1.30 p.m. Eleanor Wood will give an address on "The Literary Beauties of the Bible." The following topics will also be discussed: "Methods of Bible Study." "Use of the Bible in the Home" and "The Bible as a Practical Help in Every Day Life."

10th mo. 27th (7th-day).—Mansfield, N. J., Friends' Association, at home of G. Franklin Harvey.

(Continued on page iii.)

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CALENDAR OF MEETINGS, ETC.

(Contnued from page 664.)

10th mo. 27th (7th-day).—Westbury Quarterly Meeting, at Flushing, Long Island, N. Y., at 10.30 a.m.; ministers and elders, day before, at 2.30 p.m. The committee appointed by New York Yearly Meeting to consider the proposition to increase the usefulness of the meetings of ministers and elders will meet at 2.30 p.m., on the 27th, and all Friends interested are requested to meet with the committee. The usual conference held on the afternoon of quarterly meeting will be omitted for this time.

10th mo. 28th (1st-day).—Hopewell, Va., Young Friends' Association, at the meeting house, at 3 p.m.

10th mo. 28th (1st-day).—Merion Meeting, Montgomery County, Pa., attended by Philadelphia Quarterly Meeting's Visiting Committee, at 10.30 a.m. Train from Broad Street to Narberth; short walk to meeting house.

10th mo. 28th (1st-day).—Hockessin Young Friends' Association, at the home of Oliver and Sarah Eastburn, near Mill Creek, Del., at 2.30 p.m. All will be welcome.

10th mo. 28th (1st-day).—Horsham Young Friends' Association, at 2.30 p.m.

10th mo. 28th (1st-day).—London-Grove Friends' Association at 3 p.m. Subject, Whittier. "Life and Teachings of Whittier," by Ethel Swayne; "Review of His Prose Works," by Sarah A. Pennock. Three of Whittier's hymns will be sung.

10th mo. 28th (1st-day).—In the evening (7.30), in Race St. Meeting House, a meeting appointed by Samuel Jones and Sarah T. Linvill.

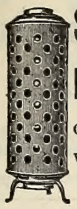
10th mo. 28th (1st-day).—Girard Ave. Junior Conference at 9.45 a.m. General discussion on "Birth and Youth of Jesus."

10th mo. 28th (1st-day).—Salem Quarterly Meeting's Committee on Extension of Christian Work (Advancement of Friends' Principles) will attend the meeting at Mullica Hill, N. J., at 10 a.m.

10th mo. 29th (2d-day).—Nebraska Half Yearly Meeting, at Genoa, Neb., at 11 a.m.; ministers and elders, 7th-day before, at 2 p.m.; youth's meeting, 1st-day, at 3 p.m.

10th mo. 29th (2d-day).—Baltimore Yearly Meeting, at Park Place and Lawrence Street, Baltimore, Md. Seventh-day, meeting of ministers and elders, at 11 a.m. and 3 p.m. First-day meeting for worship, at 10 a.m.; meeting of First-day schools, at 3 p.m.; meeting for worship at 7.30 p.m. Second-day, business sessions begin at 10 a.m., continuing morning and afternoon through Fifth- or Sixth-days; meetings in philanthropic, First-day school, educational interests in the evenings.

10th mo. 31st (4th-day).—Purchase Quarterly Meeting, at Darby, Delaware County, Pa., at 10 a.m.; ministers and elders, day before, at 2 p.m.



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10th mo. 30th (3d-day).—Concord Quarterly Meeting, at Chappaqua, N. Y., at 11 a.m. Friends' Association meeting, at 2 p.m. Subject, "Our Duty as Citizens." Meeting of ministers and elders, day before, at 2.30 p.m. Conveyances will meet train leaving New York at 9.05, reaching Chappaqua 10.10 a.m., and train from north reaching Chappaqua at 9.18 a.m., on Fourth-day. Carriages will wait on Friends on Third-day. Joel Borton expects to attend.

11th mo. 3d (7th-day).—Annual meeting First-day School Association of Philadelphia Yearly Meeting, in Race St. Meeting House, Philadelphia, at 10 a.m. and 2 p.m. Reports from the thirteen First-day School Unions. Discussion: "How to Get the Most out of the Graded Lesson Leaves"—Primary, Cora H. Carver; Intermediate, Elizabeth Lloyd; Adult, Dr. Joseph S. Walton. Paper: "First-day Recreation—Its Proper Limitation," by Alfred E. Darnell; general discussion.

11th mo. 3d (7th-day).—Mickleton, N. J., Friends' Association at the meeting house, 7 p.m.

11th mo. 4th (1st-day).—At Chichester Meeting House, Delaware County, Pa., at 3 p.m., a circular meeting, under care of a committee of Concord Quarterly Meeting.

11th mo. 4th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, No. 3 Bank St., at 11 a.m.

11th mo. 4th (1st-day).—Swarthmore College lecture on "Quakerism." First lecture, "The Forerunners of Puritanism," by Dr. William I. Hull. In Parrish Hall, at 7.30 p.m.

11th mo. 7th (4th-day).—Friends' Association of Media, Pa., in the Friends' School Building, Washington St. and Gayley Terrace, at 8 p.m. Subject, "Woodbrooke Settlement," by Robert Pyle, of London Grove and West Grove, Pa., recently a student at Woodbrooke. Sentiments from writings of Henry van Dyke. Anne J. Darlington, secretary.

If you prepare a dish of food carelessly you do not expect Providence to make it palatable; neither, if through years of folly you misguide your own life, need you expect divine interference to bring round everything at last as if you had done right.—*John Ruskin.*

The *Southern Workman* says negroes have not yet learned to co-operate. In Chicago, where there is a large colored population, there is no clothing, dry goods, or furniture store in the midst of any of the great "black belts" of the city.

Father Mathew was urged by Quakers to take up his work. We can repay the debt by urging non-Catholics as well as Catholics to abstain, besides keeping each from tempting the other.—*Catholic Abstainer.*

F. Hopkinson Smith has a very characteristic story in *Scribner's* for Eleventh month. It is called "Against Orders," and is a dramatic and touching story of a shipwreck in which the captain and his favorite dog appear as the chief characters.

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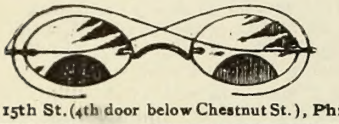
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CONTENTS OF THIS ISSUE.

Good Words.—XLIV. 665
A Hymn That Will Live (Verse) .. 665
Baltimore Yearly Meeting 665
Notes by the Way 666
A Going in the Philadelphia Mulberry Trees 667
Friends' Schools in Philadelphia 667
Emma J. Fussell 668
At the "Friends' Church" in Denver 669
The Bridegroom in the Quaker Wedding 669
Editorial:
Justice to Our Colored Brothers 670
Westbury Quarterly Meeting 671
Nottingham Week-End Conference . 671
Books and Reading 672
Music in the Moonlight (Verse) ... 673
Births, Marriages, Deaths 673
Notes and Announcements 673
Spring Street Mission 674
A Week-End Conference 674
Philadelphia's Philanthropic Committee 674
Swarthmore College Notes 675
Friends' Associations 675
Calendar of Meetings 675
SUPPLEMENT:
Proceedings of the Friends' General Conference 113-128

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PHILADELPHIA, ELEVENTH MONTH 3, 1906.

Volume LXIII. Number 44.

GOOD WORDS.—XLIV.

When religion concerns itself with what Jesus would do, instead of how Jesus was born, the world will be a better place to live in.

WILLIAM M. JACKSON.

A HYMN THAT WILL LIVE.

O Love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—*George Matheson, D.D.*

BALTIMORE YEARLY MEETING.

This yearly meeting, made up of quarterly meetings in Maryland, Virginia and Southern Pennsylvania, began its sessions in Park Avenue meeting house, Baltimore, on Seventh-day, Tenth month 27th, with the meeting of ministers and elders at 10 a.m. and 3 p.m.

In the evening there was a special meeting of the General Conference Committee on Education, of which Edward B. Rawson, of New York, was chairman, and Susan W. Janney, of Philadelphia, secretary. This was attended by Milton and Caroline Jackson, of Philadelphia; President Joseph Swain, of Swarthmore; Elizabeth Stover, principal of Friends' school, Brooklyn; Reuben P. Kester, of Grampian, Pa.; Sarah B. Flitcraft, of Chester, Pa.; Matilda Garrigues, of Darby, Pa.; Mary Atherton, of New York, and others.

There was also a reception to the visiting young people, given by the young Friends of Baltimore in the school buildings.

On First-day morning the meeting for worship, at 10 o'clock, after a brief time of silence, was opened with prayer by Sarah B. Flitcraft. Ellwood Roberts, of Norristown, spoke briefly from the body of the house. Edwin R. Buffington, of Rising Sun, Md., Alice C. Robinson, Isaac Wilson spoke at length.

In the afternoon a yearly meeting conference of First-day school workers was held. Lewis Lewis, superintendent of Park Avenue, Baltimore, First-day School presided. The meeting was opened with Scripture reading by Anna W. Janney. Representatives were present from all the five Quarterly Meeting First-day School Associations. Three classes of the Park Avenue First-day School recited a parable in concert, under the leadership of Grace L. Bond.

A paper by Bertha Cleaver, of York, Pa., in her absence was read by Lucy Sutton, of Baltimore, the subject being "The Parable of the Sower." Mabel Reese, of Baltimore, read the poem, "Be Strong," by Dr. Babcock. A paper by Martha J. Brown, of Lincoln, Va., on "Reaping," was read by Bertha Brown. Lois H. Preston, of Fallston, Md., gave a recitation. Lucy Thomas, of Sandy Spring, recited some verses by R. L. Stevenson.

The address was by Elizabeth Stover, of Brooklyn, on the general theme of the conference, "The Parable of the Sower."

At 4.15 p.m. a meeting was held to discuss the situation at Swarthmore College with regard to smoking, presided over by Joseph J. Janney. The discussion was opened by a statement by President Swain, of the college, as to the former regulation and the present regulation and their respective workings. He also gave a summary of the results of an investigation he had made of the whole subject, including replies received from parents of students who do and those who do not smoke. The discussion was continued by Dr. O. Edward Janney, Charles Matthews and his son, Stockton Matthews (a graduate of Swarthmore), Dr. Levi Taylor (a graduate); Pauline Holme, of Baltimore; Bertha Brown, of Virginia; Harry Holme (a graduate); Ellwood Roberts, of Norristown; Edward B. Rawson, and a number of others, including several young men who had studied at Swarthmore. Both sides of the subject were fully threshed out with perfect good feeling. President Swain closed the meeting with brief remarks.

In the public meeting for worship in the evening the speakers were Reuben P. Kester, of Grampian, Pa.; Isaac Wilson, Mary Bonsall, Ellwood Roberts, Edwin R. Buffington. The meeting closed with a prayer by Isaac Wilson, followed by a brief time of silence.

The business sessions began on Second-day at 10 a.m. The names of eighty-six representatives were called from the five quarterly meetings: Baltimore,

in Harford, Baltimore and Montgomery Counties, Md.; Warrington, in Western Maryland, and Adams and adjoining counties of Pennsylvania; Fairfax, in Virginia and Washington, D. C.; Nottingham, in Harford and Cecil Counties, Md., and Lancaster and Chester Counties, Pa.; Centre, in Bedford, Centre and Clearfield Counties, Pa.

In the report from Sandy Spring, Md., coming up through Baltimore Quarterly Meeting, the subjects of capital punishment and gambling at agricultural fairs were brought up. The first subject was discussed by Alice C. Robinson; Haviland Hull, of Forest Hill, Md.; Alice Coates, of Oxford, Pa.; John J. Cornell; Howard Coates, of Lancaster, Pa.; Henry Holme, of Baltimore. There appearing a unanimous sentiment against capital punishment as "legalized murder," the matter was referred to the Representative Committee, with direction that the question be carefully studied with a view to taking the most effective means of bringing to bear influence on the Legislatures of the three States represented toward the abolition of capital punishment.

The matter of gambling at the fairs was referred to the Philanthropic Committee, and at a later session it was reported that steps had been taken to become thoroughly familiar with the conditions and to take the most effective action toward getting the evil abolished. Professor William Amoss, of the Maryland State Agricultural College, took an earnest part in the discussion of this subject and was made chairman of the committee to take it up.

A minute was presented by his monthly meeting for Isaac Wilson, a minister of Bloomfield, Ontario, Canada. Other Friends present, without minutes, besides those mentioned as attending the educational committee, were Esther J. Fox and daughter, Erie Fox, of Ohio; John and Emily Longstreth, of Philadelphia; Ellwood and Mary Roberts, of Norristown, Pa.; Aaron and Marianna Packer, of Ohio and George School; Pansy Jackson, of New York; Chas. French, of Germantown, Philadelphia.

The Epistle was read from Philadelphia Yearly Meeting.

At the afternoon session the clerks were reappointed—Elizabeth M. Koser, of Adams County, Pa.; Edward C. Wilson, of Friends' School, Baltimore, and Rebecca Broomell, of Baltimore.

R. Barclay Spicer.

(To be continued.)

Were the miracles performed by the lake of Galilee more wonderful than the miracles unquestionably wrought in the inner life of many a soul?—*Nathaniel Schmidt, in "The Prophet of Nazareth."*

There is a large and increasing society of cultivated men and women scattered throughout all the towns and cities of the United States who neither read "society notes" nor contribute to them.—*Christian Register.*

NOTES BY THE WAY.

The first gathering in Chicago under the new plan mentioned in the Intelligencer last week was held on the 21st of Tenth month. A letter from Walter C. Messenger, one of the young Friends who is taking hold of the work with commendable earnestness, says: "About thirty-four were present to-day at our meeting for worship at the regular hour, 10.45. A good turnout for the first meeting, which we all hope will be kept up. Thomas Jenkins opened the First-day school by reading one of the Psalms. Mary Vesty and Martha Mason had charge of the children, seven little ones being present. A majority of the adults remained for the conference class. One of the Ethical Lessons was used, viz.: 'A True Gospel Ministry,' and quite a number gave their views in answer to questions. . . . The children joined us at 12, and two of their number gave recitations." It would seem that matters are moving with good satisfaction in Chicago.

* * *

We have been for about a week in Lincoln, and have been giving attention to the Friendly needs and conditions in Nebraska's capital. One condition is very apparent, but it is not as paralyzing as some think. That is the number of Friends who live outside Lincoln. The two Brinton families are seven miles from town on farms. David Swaney, now past eighty, is almost prevented by age and distance from publicly meeting with Friends. Maria Bailey and her husband have been farm dwellers for some time, but are about to take up their residence in town. Hamtonetta Burgess and mother, and her sister, Catherine Carr and husband, reside four or five miles from the city. The town dwellers that we have seen are Jacob Shotwell and family, Charles Sargeant and wife, and Edward Allen.

* * *

In Lincoln, as everywhere else, there are several Friendly-inclined people known to Friends, and doubtless more who have not made themselves known. All told there are enough to make an interesting and forceful company, if they can be united in a concerned and common purpose. To that end the present visit is being directed. We have visited Friends in their homes, and had one conference with a few of them. The work has been handicapped by what the Nebraskans assure us has been phenomenally bad weather. It has been most disagreeable both over head and under foot since we arrived in the city. Rain has descended in provoking profusion, and the mud has made suburban travel exceedingly uncomfortable. Following the Nebraska Half-Yearly Meeting the work in Lincoln will be resumed, and we hope some tangible result will follow.

* * *

One thing should be mentioned and emphasized, and that is the need of frequent visits to Lincoln Friends by Friends from the East passing through the city. The erroneous supposition prevails that there is only an isolated Friend or two residing in Lincoln. This has been made possible because of the

lack of organization here. Friends in Lincoln like to be visited, and will make it easy for visitors to see Friends together in a meeting capacity, or otherwise. If those contemplating a trip West, and especially a stop-off for any reason in Lincoln, will notify Henry W. Wilbur, 140 North Fifteenth Street, Philadelphia, of their intention, he will be glad to put them in communication with Lincoln Friends.

* * *

A trolley ride to College View, to the home of the Burgess family, took us in sight of the handsome country residence of William J. Bryan. It is a spacious brick structure, not unlike the East in its evidences of prosperity, and stands in a most commanding situation on a hill overlooking Lincoln. A cornfield on the Bryan estate almost leads to the conclusion that the "great commoner" is more successful as an orator than a grower of the American cereal. College View is the location of a college and hospital controlled by the Seventh-day Adventists, and makes a most creditable addition to the educational features of Lincoln and its environments. The superficial observer is bound to confess that the city is outwardly orderly. In fact it is hardly possible to see a policeman. After a week's sojourn we saw our first "blue coat" to-day. The town is regularly laid out and altogether roomy. Our chief criticism lies in the fact that from our best observation and reckoning the sun persists, when it shows itself at all, in rising in the West and going down in the East. The presence of the State University has brought many ambitious families to town for educational purposes, so that the population is in excess of the natural expectation, in view of the little manufacturing observable. Still Lincoln is the commercial center and shipping point for a rich and populous farming district, and easily ranks as the second city in a commonwealth which has had its entire growth since the Civil War. H. W. W.

Lincoln, Neb., Tenth month 25th, 1906.

A GOING IN THE PHILADELPHIA MULBERRY TREES.

[Last week we quoted what *The Friend* (Philadelphia) said in a leading editorial on the movement for the study of Friends. The following is an editorial in *The American Friend.* It is very significant as regards present tendencies among all Friends in America, that the two wings of the Orthodox bodies of Friends represented by these two papers, though so far apart in some respects, here find common interest.]

It has been evident for many months that something was happening in Philadelphia Yearly Meeting. Those who were present at the Twelfth Street Conference on Quaker History and Doctrine, held Tenth month 12th, were convinced that something had already happened. It was a remarkable occasion, and to those who were watching the signs of the times it seemed to mean that a new spirit, a profounder interest, was abroad.

No one would have guessed from reading the simple program of exercises that the meeting was to be a memorable event, but such an event it really was. The house was well filled in the afternoon; five hundred stayed for supper, and practically every seat was filled in the evening, with both gallery stairways full. Every type of Philadelphia Friend was in the company, and all were of one accord in one place.

There were, too, other signs of a pentecost spirit. One felt in an unusual degree that the meeting was being baptized together and was receiving a new vision of its spiritual tasks, with a new sense of the divine power for such tasks. There were ten papers in the afternoon, all read by young members, some of them being still in college. There was a freshness, a power, a clearness of insight, a note of reality running through all these papers, which made one feel that the new generation was girding itself for larger things. There was, too, in every paper a deep religious note, and a quiet, but no less positive, mark of consecration, and one could feel the meeting rising in genuine response to the living messages of these young members. Those who travailed in spirit with the exercises of that meeting will not soon forget the power of the occasion. The impression that remains is the consciousness that there is now among us a group of young Friends who have the spiritual preparation for the real work now before the Society in these parts.

FRIENDS' SCHOOLS IN PHILADELPHIA.

At the recent monthly meeting in Philadelphia, held at Race Street the 17th, and at Green Street the 18th of Tenth month, reports were received from the schools under the care of Philadelphia Friends. These schools are: Friends' Central School (of high school grade), situated at Fifteenth and Race Streets; the Boys' Intermediate, the Girls' Intermediate, the Primary (both boys and girls) and the Kindergarten, also at Fifteenth and Race Streets; the West Philadelphia School (intermediate, primary and kindergarten), at Thirty-fifth Street and Lancaster Avenue, and the school at Seventeenth Street and Girard Avenue. There are within the limits of the city, also, Byberry Friends' School, a country school in the rural section of the northern part of Philadelphia, under the care of Byberry Monthly Meeting; and Germantown School (high school, intermediate, primary and kindergarten grades), under the care of Germantown Preparative Meeting (a branch of Green Street Monthly Meeting).

FRIENDS' CENTRAL SCHOOL.

This school is under the joint care of the monthly meeting held at Race Street and that at Green Street. The report presented was the sixty-fourth annual report. It said: "While we desire that our educational facilities may be increased, and that the instruction imparted may be the best intellectually, nevertheless we are not unmindful of that deep concern of our predecessors which inspired them to found a Friends' school, and we feel that our first and largest duty must be an earnest endeavor to lay broad and deep the foundation of upright and moral character, that the influence of such may be felt not only by our own members, but that the community in general may be impressed in no uncertain way."

The total number of pupils enrolled the past year has been 350, of whom 129 were boys and 221 girls. Those members of the Society of Friends were 80; the total number of non-members were 270 (of whom 8 have one parent a member). In Sixth month last 18 girls and 14 boys were graduated; of these 20 entered college.

The financial statement shows that the amount of tuition received for the year was $48,683.44; receipts from rents and interest on deposits were $958.39, making the total income, $49,641.83. The expenses were: salaries, $30,265; advertising and catalogues, $1,507.85; light, heat and care of buildings, $2,985.15; text books and supplies, $1,612.80; which, with other expenses, made a total of $40,585.04 expenses. This gave a gain of $9,056.79, which, with a cash balance of $949.95 from the year before, made $10,006.74. A part of this being used for various extra expenses and outstanding obligations, etc., there remains as the present cash balance, $1,058.14. There are outstanding tuition bills to the amount of $1,538.

An indebtedness of $28,800 has been assumed by the two monthly meetings, and the school is now free of all encumbrance. The Harriet W. Paiste Fund of $2,300, and the Joseph G. Rowland Fund of $1,700, amounting in all to $4,000, have been set aside in care of the monthly meeting trustees (Race Street) as the nucleus of an endowment fund for the school.

The committee expresses the belief that, "after this date the Friends' Central School, with the present number of scholars, will be able not only to maintain itself, without further assistance from the two meetings, but to reserve a certain amount each year for making permanent improvements as time shall require, as well as keeping itself in a position to offer to our patrons educational advantages second to none."

THE MONTHLY MEETING SCHOOLS.

The sixty-ninth annual report of the Intermediate Primary Schools and the Kindergarten, on the Race Street grounds, and the West Philadelphia school (all under the care of the monthly meeting held at Race Street), was submitted. There were in these schools a total of 328 pupils. Of these 45 were members of the Society of Friends, and reduction in tuition was allowed them to the amount of $1,809.08. The income from tuition was $20,875.07. The salaries to teachers amounted to $15,274.72. The cash balance, after all expenses were paid, was $533.62. These schools have opened for the present year with an enrollment of forty more than at the same time last year.

THE GIRARD AVENUE SCHOOL.

This school, which is under the joint care of the monthly meetings held at Race Street and that held at Green Street, has opened for the present year with an increased attendance. The amount received for tuition the past year was $5,869.05, the total receipts of the school being $6,410.95. For salaries was paid out $4,507.04. The total expenses were $6,036.09, leaving a balance of $374.86. This, with other cash on hand, makes the balance in the treasury, $2,205.77.

EMMA J. FUSSELL.

In an article signed by Thaddeus S. Kenderdine, on the "Friends' Settlement of Rancocas," the name of my beloved niece is given as one of the later teachers in the school at that place. She did teach there and at other places. She died in 1862, a short time after she had entered on her 23d year. Her brief life was typical of the anti-slavery youth of that period. When a call came for teachers of the freedmen at Beaufort, South Carolina, she offered her services to J. Miller McKim, who had the matter in charge. In his opinion, a sufficient number of devoted persons had already been secured, and he kindly but firmly refused her offer. He afterward informed her father that having watched her development from childhood onward he was unwilling to make of her a useless sacrifice. He doubtless felt that she was more needed in Philadelphia in helping to keep alive the strong anti-slavery sentiment which later was destined to overthrow the system of slavery. She could not, however, be reconciled, and as the large tears coursed from her eyes, she said: "He did not know how much I wanted to go, or he could not have refused me."

Soon after this several hundred of the wounded from one of our battlefields were sent to Philadelphia, and lodged in an improvised hospital near the residence of her father, Dr. Edwin Fussell, then residing at 910 North Fifth Street. As a matter of course he offered his services as a physician, and equally as a matter of course, his eldest daughter accompanied him as an assistant. Her natural aptitude for the relief of suffering, and the skillful training given by her parents, made of her a peculiarly efficient helper. So great was the demand for her services that time could not be given to the due care of her own strength. No one perceived how constantly her life forces were drawn upon, and least of all did she herself recognize the fact that she had already passed the limit of human endurance. Her sympathies were so strongly called upon by the suffering around her that she forgot weariness and the need of rest. But a time came when she could no longer bind up wounds, or write letters to the friends of the patients. Gastric fever was doing its fatal work, and after a few hours of intense suffering her career on earth closed forever. Inexpressibly dear as she was to us, and great as was our sorrow, she was only one of the many victims of slavery. Few, if any, of the families of the early abolitionists escaped the loss of their first born. The young men and maidens of their faith had voluntarily offered themselves on the altar of freedom in such numbers that the "bright, consummate heroes" of our national life perished in that sublime period of our history. The conscience of the North had grown to the height of Abraham Lincoln, and it stood behind his Proclamation of Emancipation. Slavery was legally dead.

Half a century and more has passed since then, and the whole country, North and South, is reaping the benefits of that proclamation. But those who are able to interpret the signs of the time see that the effects of slavery are still in existence. Its spirit is alive, though its legal form is extinguished. It manifests itself, over our broad domain, in a cruel and relentless prejudice against the negro, holding the race, as a whole, responsible for the criminal portion of it, and placing upon the innocent the odium of the guilty.

From their well-known standing as a religious body the Society of Friends has a duty to perform in warning the community against the danger of fostering such an unrighteous public sentiment. They stand for justice, right and freedom, and for true Christian kindness to all, whether black or white. Not only as Friends, but as patriotic citizens of our States, North and South alike, they cannot be relieved of this duty. They see too clearly, they know too much, they have resisted evil too long to fail in this duty now. If we need a spur to our activity, let us find it in the memory of our sainted dead, not lost to us, but counseling us from their eternal home to depend solely on the principles which endure for eternity.

Graceanna Lewis.

Media, Pa., October 23d, 1906.

AT THE "FRIENDS' CHURCH" IN DENVER.

Having heard many times of "Friends' Church" in Denver, I went, on the 26th of Eighth month, to worship with these, who called themselves Friends, in what is a veritable church, save the steeple and bell. Sabbath School was in order when I entered, with a large number of children in attendance.

After the classes were dismissed and the eleventh hour approached, quite a goodly number of rather plain, substantial-looking people assembled. Three men mounted the platform and seated themselves back of the modest little pulpit.

Without a moment's silence the minister said "Our services will begin by singing the 154th hymn," to which the congregation responded, all remaining seated. A prayer followed, and then "Jesus, Lover of My Soul" was sung by the choir, a young woman playing the melodeon.

A collection was then taken, baskets, lined with red, being used for the purpose.

The minister then said: "I know that you will be glad to welcome our friend, Mr. Thompson, with his guitar," whereupon a stout young man reached for his instrument, and, placing one foot on the rung of a chair, thrummed an accompaniment to a pretty song. Another song followed later on..

A chapter in the Bible being read, a temperance worker was introduced, who delivered an interesting lecture. Another hymn by the choir, the doxology was sung, and the benediction pronounced in the usual order of the churches.

I turned to a young woman seated beside me—who had whispered that this was a "genuine old-fashioned Quaker meeting," and asked her in what particular it resembled such a meeting, and she replied, "I do not know, but I will introduce you to the pastor, and he will explain."

Although their methods of worship are entirely at variance with those of Friends, yet there was an atmosphere of Friendliness in the kindly smile and extended hand to the stranger within the gates.

Apart from their forfeiting all claim to the name, "Quaker," as far as their outward worship is concerned, these good people manifested an earnestness and sincerity in their devotions, praying with fervor and singing with whole-souledness, and no doubt are acceptably serving the Master in their daily lives, and in their own chosen way.

Emilie P. Jackson.

Denver, Col.

THE BRIDEGROOM IN THE "QUAKER WEDDING."

[From *The Friend* (London).]

Westminster meeting-house was the centre of a happy gathering on the 22nd inst., when the wedding took place of William Hanbury Aggs with Sylvia Marie Thompson, eldest daughter of Professor Silvanus P. Thompson. Some idea of the number of distinguished people who were interested in the event may be gathered from the fact that presents had been received from Sir William and Lady Crookes, Sir Norman and Lady Lockyer, Sir Oliver and Lady Lodge, Sir William and Lady Ramsay, Professor and Mrs. Herkomer, Sir Joseph and Lady Swan, Sir Edward and Lady Evans, Sir Thomas and Lady Hanbury, Sir Robert and Lady Wilson, Sir James and Lady Dewar, and Sir Frederick and Lady Wills. (It will be observed that scientists are prominent in the list.) Yet "anything less unlike a usual fashionable marriage ceremony," says the *Daily News* in an appreciative account, "with pealing organ, beautiful singing, officiating clergy, and throwing of confetti, could not well be conceived; but for reverence and tender feeling it could hardly be surpassed." It is several years now since W. Hanbury Aggs served as the model for the bridegroom in the "Quaker Wedding" of his brother-in-law, Percy Bigland, with the gallery of Westminster meeting-house as the background. The honeymoon is being spent at La Mortola, in the Riviera, the well-known residence of Sir Thomas Hanbury, uncle of the bridegroom.

Bishop Potter once found Col. Waring's picture on the wall of a tenement house in New York by the side of that of the Virgin Mary. "What! do you pray to Col. Waring?" asked the startled bishop. "No, your honor," replied the woman, "but when I pray I thank God for having sent Col. Waring to keep the streets clean to save the lives of my children." We give a man great honor who gives his wealth to found a hospital for sick children. Is it not an equally Christian deed to save children from going to the hospital? Health is better than cure. Formation is better than reformation. The man who kept the streets of the New York slum districts clean was loved at home, honored abroad, and died regretted by the whole nation.—*Baptist Commonwealth.*

FRIENDS' INTELLIGENCER.

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PHILADELPHIA, ELEVENTH MONTH 3, 1906.

JUSTICE TO OUR COLORED BROTHERS.

IN the comments in the various newspapers upon the suppression of the play known as "The Clansman" in Philadelphia theaters, there has been very general condemnation of the action of the colored ministers of Philadelphia in calling upon the members of their churches to assemble in the street in front of the theater. It was indeed a dangerous experiment, and had anything occurred to cause violence and bloodshed the blame would have been thrown upon the colored ministers, and not upon the author of the objectionable play, to whom it would have rightfully belonged. But the fact is that what appeared to be a mob was under the control of those who had summoned it, and when the Mayor promised the leaders a hearing the next day, at the request of those leaders the thousand or more men who were in the street dispersed and went quietly to their homes. Of how many white mobs have we any record that made so little disturbance and dispersed so promptly when appealed to?

Why should we condemn an emotional race for doing what their white brothers have done again and again and have been applauded for doing? A year ago these colored ministers went to Mayor Weaver and plead for the suppression of this same play, on the ground that it was everywhere stirring up prejudice and hatred against their people, and the Mayor paid no attention to their request. This year they decided to take such action as would compel the Mayor to listen, and they succeeded in their purpose. They had tried peaceful measures for the righting of a wrong and failed. When we condemn them for resorting to a more aggressive policy let us also condemn the mob that threw the tea overboard in Boston harbor.

Among the children of the old abolitionists there are some who go so far as to speak of "The Clansman" as the Southerner's reply to "Uncle Tom's Cabin"; but it is sacrilege to place the two books in the same class. The writer of Uncle Tom was stirred by the wrongs of an enslaved and helpless people. She wrote her great story because she believed that those who were in slavery were God's children and were therefore her brothers. The writer of "The Clansman" believes, and is trying to make others believe, that no negro can rise to the level of his white brothers, and that the colored people should forever remain in subjection to the whites. He is actuated by race hatred, and his books have greatly intensified race prejudice.

The young people who have read the novels of Thomas Nelson Page see only the sunny side of slavery, for that gifted writer has left out all the shadows. It is easy to say that "Uncle Tom" is overdrawn, but there are many true stories of slave life in which the shadows are just as black. In the life of Peter Still, who, with his brother Levin, was kidnapped from his home in Jersey while they were children, and did not regain his freedom until after he had passed the prime of life, we are told how his brother was whipped to death by the order of a master who was much higher in the scale of civilization than Legree. In the autobiography of Mary Livermore she tells us how a good colored man owned by the Christian family in Virginia in which she was governess was maimed for life by a passionate overseer. These are but two of thousands of similar instances.

That many colored people to-day are ignorant and vicious is the inevitable result of their two hundred years of slavery and our subsequent neglect of their greatest needs. We have begun a campaign of education, but it is only a beginning; the work before us will need all the patience, wisdom and energy that we can put into it. Abby D. Munro, of Mt. Pleasant, S. C., says in a recent letter: "It is lamentable that so many of these people are still growing up in utter ignorance, unreached by the schools. It is this class, coming into the cities, who make trouble. In all the years I have been here there has never been any race trouble anywhere in this vicinity. Nothing but the most friendly feeling seems to exist all the time. The white people are a superior people, and the colored people are, in a measure, a copy of the white people they are brought up amongst. It has always been an easy matter to tell by the freed slaves what kind of masters they had, which side of their nature had been cultivated the most. I wish some foreign mission might turn its attention nearer home."

A better sentiment is growing in the South toward the colored people, in spite of the mischief done by Thomas Dixon, Governor Vardaman, and others. One of the indications of this is an address delivered before the Alumni Society of the Georgia University, last summer, by William H. Fleming, an eminent Southern lawyer. While acknowledging that race differences may necessitate social distinctions, he says that they cannot repeal the moral law; and he proposes to solve the negro problem by giving the negro justice. Following this line of thought he says:

"This does not require social equality. It does not require that we should surrender into his inexperienced and incompetent hands the reins of political government. But it does require that we recognize his fundamental rights as a man, and that we judge

FRIENDS' GENERAL CONFERENCE.

(Continued from last week, page 112 of the Supplement.)

But the concerned citizen's duty should not end or begin with his voting. Nowhere can the influence of a strong, earnest man count for more than in framing the platforms and policies, and the selection of candidates for office. Platforms are not always lived up to; they may have been prepared simply to catch votes. But if not filled with the adulation of individuals and a recital of past accomplishments, they may serve as an ideal to be striven for, and if they ring true, there is no telling how much they may have aroused the better instincts and desires of those who are actively supporting them. I know that a primary, or nominating convention, is sometimes, yes, often, not a place that most Friends would attend of choice. Such a meeting is apt to be held in some not overly clean, ill-ventilated room, which is soon thick with tobacco smoke and the smell of closely packed humanity. But if enough people attended, who did not like that sort of thing, they could soon change the conditions. The people who stay away are as much to blame for them as they exist, as those who attend. And as but a little example of the value of the influence which you and every other man can exert, let me relate an incident which occurred on the way home from one of these primary meetings. A Friend and two of his near neighbors walked home together, and after the two had left the Friend, they hurried back a half a mile to the tavern to get a drink. They did not like to stop on their way home because they knew he would not join them or approve of their stopping. Perhaps next time they will not turn back at all. It is this what might be called negative influence for good that many Friends possess, now lying dormant, which is needed, and badly needed, in the political world, and there can be no measure to their influence for good, if it is positively and aggressively exerted in these fields.

But the citizen's political duty must not end with the deposit of his ballot. He must watch the course of men elected to office, see that they fulfill the obligations they have assumed, and that their duties are performed with honesty and fidelity. He should be ready with advice or assistance when possible and commendation when it is deserved. In talking not long ago with a man long in public office, he told, not in a complaining way, of the few words of encouragement and counsel which came to him, and how the friendly hand shake and the little word of approval were a strength and an incentive to continued effort. Especially did he value the honest criticism given in a friendly spirit, and still more especially, the helpful suggestion which showed him his duty more clearly and the way that duty might be fulfilled. We have been in the habit of electing our officers, paying little or no attention to them, and examining the records of their service at irregular intervals. We have left them to do as they pleased, and only when conditions became intolerable have good men risen in their wrath and turned the rascals out. A bad man in office may conduct it reasonably well, if watched, advised and labored with. And a man of good intentions may fail in office through lack of support and encouragement from the influence which placed him there.

Nor will the model citizen be satisfied with his present knowledge of civic matters. Like the covered ruins of Pompeii and Herculaneum many forgotten principles of good government, discovered and enacted by the fathers of the race, are buried by the ashes of the dark ages to be again sought out, re-discovered in the pages of history. We often imagine some problem is new only to find that it was known and solved ages ago. The swiftly-changing conditions of the present day will claim the best effort of the student to meet and solve them as they arise. The scientific solution and the political aspect of the special reforms dear to the Society of Friends, the abolition of the liquor traffic, equal rights for women, modification of the death penalty, the cause of peace and arbitration, will all be advanced if we study them as related to a broader citizenship. In the fields of pure civics, the problems of good roads, good water and light, good and constantly-improving schools, muncipal ownership of public utilities, present themselves as still far from a complete solution, and in the broader fields of politics, the election of United States Senators by a direct vote of the people, the government ownership of railroads, telegraphs and telephones, the regulation of trusts, the curtailment of expenditures for an ever-increasing army and navy, are but a few of the many great questions already claiming attention which will require deep and careful study and dispassionate non-partisan judgment ere we come to an intelligent solution of them.

We Americans are so apt to think we know it all, when, as a matter of fact, many foreign communities are far ahead of us in the management of their municipal affairs, and every community can learn something from those who have already made the experiment and taken the step forward. Our young men, in taking their courses in our colleges, can do no better service to their fellow men than to dedicate themselves to the cause of civic regeneration and progress, and fit themselves through study and training for leadership in this all-important work. And if, as it may sometimes happen, they or other Friends are called by their fellow citizens to occupy a public office, let their conduct of it and their daily walk be such as will rebound to the honor of the religious profession which they make. I would paraphrase a portion of our discipline which relates to another important matter, and say that a Friend accepting office should do so gravely and weightily, that moderation be observed and no cause for reproach occur, but let him behave with such sobriety as becomes a man loving God. The testimony of Friends concerning the office is earnestly commended to all, that it be an engagement solemnly made in the divine presence by the party thereto, who proceeding in sincerity and truth must seek divine blessing and approval.

Fortunately, within the last few years, there has come a great moral upheaval in the political world, and

we are now in the midst of it. The public conscience has been quickened, and the citizens of the Republic are asking themselves to-day, as perhaps never before, unless it was in the shadow of some great national cataclysm, "What are my duties as a citizen, and what am I doing to fulfill those duties?" The time has come, the opportunity is here, when Friends and other good citizens, who have held back because they were disheartened, or because they felt they could not conscientiously take part, can now press forward in confidence of seeing some good come out of their efforts. Everywhere, in every community, the chance is presented of making our influence felt, of rounding out and putting in practice the principles of right living as co-ordinate with and inseparable from the principles of right government. I do not urge any particular party or any particular line of duty. The country will be best served when there are strong, true men in the leadership of the different parties. No state or government will grow better of itself. Let us as members of the Society of Friends put our shoulders to the wheels which have already begun to turn, and do the share which belongs to us under the feeling that it is a religious duty. Remembering that in every step forward, in every permanent improvement, we are aiding future generations and handing down to them in our turn the blessings which are now ours through the efforts of those who have gone before, with interest compounded thereon. And when the reaction to the present uplift comes, as come it probably will, if the lessons of history are taken to heart, let us keep right on, undismayed and full of the knowledge of the ultimate triumph of the right. As torch bearers let us dedicate ourselves to the work of civic regeneration, till in the end our nation becomes a shining light unto the rest of the world.

And in deciding upon our course of action in purely political matters let us remember, as the historian Bowden explains, that throughout their history Friends as a people have inclined to the popular and democratic view of things. None have been more bold and unflinching in the maintenance of the inherent rights of man and in passive resistance to oppression and tyranny in government. Our meeting for sufferings nearly two hundred years ago made the statement, that "Friends have a just sense of their religious and civil liberties, and have been, and ever are, desirous of preserving them by all measures not inconsistent with our Christian professions and principles."

The Chairman: A few minutes will be given for appropriate closing remarks.

John Ashworth, Manchester, England: When we have had the pleasure of meeting together in a conference of this kind and holding fellowship and communion together, it is only fitting, as the last sitting is closing, that we should render unto Him who has presided over these meetings our thanksgiving and our praise; and I think we can all truly say that our God has been present in our midst and that he has indeed poured out upon us a blessing.

Having come from the other side almost a perfect stranger amongst you, yet realizing that the Lord in his goodness gave me the faith and the trust to come and gather with you, and to hold communion with you, I leave this conference realizing that though we may not some of us ever see one another's faces again in this life, yet we are all journeying on to that place where we know that in our Father's house are many mansions, and that in those mansions we can all rejoice as we each one are called to our eternal home; and I go back in due course from this land realizing that whether we are present in the body or not we are towards one another present in the spirit, praising our God and our Father.

And I can truly say that as a humble servant in the Society of Friends I will take a message of love as you have shown it to me during the few days I have gathered with you, across to the other shore, and no doubt fill other hearts with praise and thanksgiving as the time is drawing near when we shall meet closer together in the bonds of true Christian fellowship. And may the blessings of the Lord our God rest with you and with us.

Elizabeth Stover, New York: We can but notice that there has been some pronounced characteristic at each of our conferences. It was said at the one of two years ago that it might be summed up in the two words "aspiration" and "consecration." It has seemed to me that the truths of that aspiration and consecration have been apparent in this conference, for which the watchword has been "Fellowship and service."

We hold no formal communion service as Friends; but each one of these biennial gatherings, as indeed each one of our gatherings when we come together in recognition of the Divine, is a communion from whence we go to taste the cup of loving service.

William W. Cocks, Old Westbury, Long Island, N. Y.: I wish to emphasize the necessity of persistent work along the line indicated in the address of the evening. Not spasmodic work, not occasional work, but long-continued service in the cause of what you think is civic righteousness. That is a simple work; perhaps, not enough to attract you. You think there is not enough to it, that there is no reward for it. Perhaps you look for a reward too soon; but remember that all the great things that have been accomplished have been accomplished by brave, persistent work; and we ought to have the stuff in us to accomplish that kind of work.

Just a word to our friend who has come here from across the waters. I hope that he will bear to the Friends there a message of love; and I hope that he will say to them that we here have been most pleased to have him with us. We hope the time is fast approaching when the fellowship shall be greatly increased, when we shall know each other much better; when those of us in all parts that bear the name of Friends and are really seeking after righteousness and the promulgation of the truth may work absolutely in harmony, and see eye to eye, and be well acquainted with each other and willing at all times to co-operate in all the great things in which the world needs our co-operation to-day as much as it ever did;

and the time, I believe, is approaching when many of the things that divided us are slowly passing away.

Henry W. Wilbur, Swarthmore, Pa.: We have spent our days upon a veritable mountain of transfiguration, and as we have mingled here, the clearer vision of duty and service has been presented to our individual spirits.

I cannot let this conference close without expressing my supreme gratification at the round of its experience and my great thankfulness for the opportunities that it has brought and the uplift it has given. The inspiration and helpfulness which I have personally received, the confidence of Friends, the assurance of co-operation, the tenderness and sincerity of the fellowship, will become a glorious memory as time shades into the great eternal.

There cannot very well help clustering around this place and this time the memories of our yesterdays; the things that are gone, the services and the ministry that have passed into the records of the days that are no more; but let us remember these things in the language of our good poet:

"Our fathers to their graves have gone;
Their trials past, their triumph won;
But sterner trials wait the race
That rises in their honored place,—
Eternal warfare with the crime
And folly of an evil time.

"So let it be. In God's own light
We gird us for the coming fight,
And use the weapons he has given—
The light, the truth, the love of heaven."

We have been filled with enthusiasm here; we have been filled with the holy purpose here; but, Friends, enthusiasm and purpose should be translated into the warp and woof of service; then when we shall have separated to our homes this will not become merely a memory in the days before us. I feel that surely this conference has meant more in heart-touch and personal contact and friendliness and fellowship, than any that it has been my privilege to experience. What shall be in store for any of us in the good providence before another two years shall roll around none of us can tell. But whether we shall live in the world of the senses or the world of the spirit, I feel that we all can say:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

And in this spirit of faith and confidence and hope may we go our way and work our work forever; and may the Spirit that ruleth over the sea and over the land take us, and this friend of ours who has met and mingled with us and brought us the fellowship of the Friends across the sea, to go safely to home and fireside and loved ones, to re-dedicate the spirit that is in us to the service of men and the glory of our Father.

W. W. Davis, Mountain Lake Park, Md.: This closes the season of 1906 for Mountain Lake Park; conferences have come, met and adjourned; men and women have come from the East and the West, from the North and the South, met here this year—come individually, come in larger parties; but I say to-night only the truth when I say this, that no conference that has met here this year has left a stronger impression for good and for the truth than has this conference of Friends that to-night adjourns.

It has been a real genuine pleasure to us to have you with us and use these grounds of ours. It has touched our hearts as we have heard over and over again the expressions of appreciation from you for the little that we have done in our efforts to make you comfortable during your stay. I should not say the truth without saying that we waited your coming with some degree of apprehension. Mountain Lake Park has never had within its borders so large a conference as this, that were strangers to us in the flesh. It has been somewhat of an experiment. We have done the best that we could to try to make you comfortable so that when you go away you should say at least this much: "They have done what they could."

Personally I have enjoyed, I have profited from attending your meetings. My only regret has been that I have not been able to attend more; for surely after an experience of some years in the building of programs I have never had the privilege of attending the session of a conference whose program has been a better one in every way.

And now I want to say this word in closing. We hope that it will be your pleasure to come see us again sometime. Come individually, in smaller numbers; and we shall be able to take better care of you; and should it be your desire some time in the years to come—(may it be soon!) to come to us again in a body—having had this experience and having learned how to do things along this line a little better than we knew a week ago, we promise you not a warmer welcome from our heart, for you could not receive that; but we do promise you better accommodations, and larger comforts, during your stay.

And I want to say this other word: that from all of our people here and in the neighboring town of Oakland I hear but expressions of regret that your stay with us has been so short; and so to one and all here to-night I want to say that we have been glad to have you with us; we have been glad to meet with you socially as far as we have the time; and when to-morrow you take the train for the homeward journey, may it be that the good Father shall grant that every one shall reach the home, whether it be on the Western Slope or the Eastern Coast, whether it be over across the boundary up in the Canadian country, or where summer skies shine more brightly, whether it be, like our Friend Ashworth, from across the waters in the island home, may it be the good Father's pleasure to grant you a safe, pleasant journey.

And should it be our privilege no more to meet here on this earth, may we all be again one in the Father's home above, is my prayer, the prayer of every one on Mountain Lake Park grounds.

Joseph Swain, Swarthmore, Pa.:

"Our Father's God! from out whose hand
The centuries fall like grains of sand,
We meet to-day, united, free,
And loyal to our land and Thee,
To thank Thee for the era done,
Aud trust Thee for the opening one."

I trust that every one of us here to-night will take these words and thank Thee for the conference done and trust Thee for the work that opens before us.

Mary Travilla, West Chester, Pa.: Are we not grateful to-night that we realize in dreams that God is with us individually, and that as we go forth from these mounts of vision back again to the paths of daily duty, we know that God is in us and around and about us; and one of the sweetest things that I take away with me from this conference, independent of spiritual or intellectual incomes, is the thought of fellowship and the fraternal bond of friendship that has cemented us together.

Mary Bentley Thomas, Sandy Springs, Md.: I would like to know these Friends again, and many of them I am sure I shall not; but I do hope it will be the custom of the people who have attended this conference, where they see others who were here in the cars, or wherever they may meet them in the different cities, that they will speak to them and have as the opening word: "Was thee not at the Mountain Lake Park Conference?"

O. Edward Janney, Baltimore Md.: The time has now come when we must close this conference. I think we must all appreciate the care that has been taken of us. We appreciate the care that has been taken of us by the railroad companies that have brought us here, and in the name of this conference I thank them. We appreciate the efforts that have been made upon these grounds by the residents here for our accommodation, that we might be as comfortable as possible, that our material wants might be cared for; and we thank them. And we especially and particularly appreciate the efforts that have been made by the Mountain Lake Park Association in extending the invitation to us to meet here, and in putting forth every effort while we have been here, that we might be comfortable and well cared for. To the Superintendent of this Asssociation do we render our especial thanks. No one in such a position could possibly have been more careful of our interests, or more ever ready to put forth the helping hand. To a very considerable degree the success of this great conference is due to our friend, William W. Davis.

And we appreciate, too, the visit of our friend from across the water, whose thoughts have been towards us directed, and whose visit to us and whose services among us have fallen upon us like a benediction from the Most High.

And we are thankful for the fellowship that has been among us, for the many, many friendships that have been made here. We are particularly thankful that God in his mercy has given us so much of his spirit, that high thoughts have been given us, that earnest endeavors will be made in the future to enter into his service under his directing care.

And so with these thoughts, with this grateful appreciation of all our blessings, may we remember the thought that is expressed in this text which hangs above our heads, and keep, throughout our lives, our Heavenly Father in our midst.

After the closing silence the Conference of 1906 was declared adjourned.

THE RELIGION OF JOHN G. WHITTIER.

CHARLES BURLEIGH GALBREATH.

[This address was delivered in the auditorium on First-day afternoon, Ninth month 2d, immediately preceding the meeting for worship.]

A man's faith is not always to be measured by the church to which he belongs. In organizations according to the individual a wide range of freedom, differences of opinion naturally exist.

It is difficult at times to define the distinctive tenets of a religious sect. Especially is this true of the so-called Quaker Church. There are Friends and Friends. There are Orthodox Friends, the Hicksites, the Wilburites and the Gurneyites. Of these it is not our purpose to speak.

Nor shall we attempt an extended analysis of Quakerism or a history of its influence—an influence at once silent and powerful—that has left its impress on modern thought and smoothed down somewhat the asperities of our Anglo-Saxon civilization. Into the arena where religious intolerance and brute force were supreme, it came, and with a humility befitting its mission proclaimed the Inner Light—the light of reason and conscience—as the interpreter of Holy Writ and the guide to religious duty. Its message was peace and charity, charity in the scriptural sense—the love of all mankind. Divine wrath it knew not, but divine love it invoked for the redemption of man and the salvation of the world. From the days of George Fox to the present moment, the Quaker has resolutely stood for a literal interpretation and application of the Sermon on the Mount. For more than two centuries he has lived the "simple life," heralded in these later years as something new and wonderful. He has opposed war, slavery, intolerance and cruelty in all its forms. In some things he has been visionary, but the great principles for which he has contended, in theory at least, have been generally accepted.

It is our present purpose to consider American Quakerism as exemplified in the life and words of its famous bard, John Greenleaf Whittier.

His early religious training was not unlike that of other boys brought up in the better homes of the members of the Society of Friends. From the quiet farm the family journeyed on First-day to distant Amesbury to attend meeting. The afternoon was usually spent in reading the Bible and other works of a religious character. On such occasions the members of the family commented freely as the spirit moved them. Early in life John began to entertain opinions of his own, and to manifest the interrogatory tendencies peculiar to boys. On one occasion he declared that the warlike King David seemed hardly to deserve the high place assigned him in scriptures. "If he were living to-day," said the boy, "he could not become a member of the Society of Friends." Somewhat diverted at the comments of the inquisitive youth, the parents wisely confined his religious reading for the most part to the New Testament.

Occasionally the Friends must have met at the Whittier homestead. In a reminiscent mood the poet tells of a particular First-day meeting there when he was a mere boy. A Quaker lady of mild demeanor rose in her place, and, in remarkably gentle tones, spake as the Spirit directed. A favorite ox that was browsing in the yard raised his head to the window, rolled his large, lustrous eyes over the little assembly, and listened with evident satisfaction. A little later a tall, rugged Friend of the masculine persuasion stood upright, and in stentorian tones gave testimony. A look of consternation came into the eyes of the bovine auditor; immediately horns and tail were high in air, and he went bellowing down the hillside. In after years Whittier was wont to relate the incident and to commend the just discrimination of the ox critic.

He loved the quiet ways and simple formalities of the Society of Friends, including the peculiarities of dress and language. From these he did not depart. His coats he had made in Philadelphia, without change of cut or measure for more than forty years. The plain language he used, chiefly, he said, because it was his mother's tongue, and had ever for him a natural and homelike flavor. He freely admitted that as spoken by him it was a departure from good English, but this consideration he did not regard as important. *Thee*, in the nominative, with both singular and plural verbs, occurs on almost every page of his published letters. It is perhaps unfortunate that he did not avail himself of the opportunity that came to him as a literary man to set the example of grammatical use of the plain language. It was my good fortune to know a scholarly Friend, who had long accustomed himself to the correct use of *thou* and *thee*. His conversation had a charm that impressed all who heard him.

Whittier's early manhood was dedicated to reform, and reform, in the broadest and best sense, lies always within the pale of practical religion. This is especially true of the Christian religion, which holds ever before us the ideals of faith, hope and love, and the invitation to a perfection like unto that of the Heavenly Father in justice, mercy and truth. Assuredly the work of the anti-slavery advocates was a righteous enterprise. Into the movement Whittier put his whole soul. Hostile majorities and brutal mobs did not daunt him. Anathemas and brickbats and eggs were hurled at him in vain. With unfaltering courage he stood for his cause until the shackles fell from four million slaves and liberty was universal in America. He always looked back with great satisfaction on his work through the stormy days of this historic controversy. He declared that he thought more of his signature attached to the initial declaration of the American Anti-Slavery Society than of his name printed on the title page of any book.

Whittier was a reformer—a sane reformer. He was not of those chronic disturbers who oppose everything simply because they seem to have been born in the objective case. His zeal did not carry him into a mania for occult "isms," wild eyes and long hair. His attitude is well expressed in his own words:

"The humbug of Reform is no better than other humbugs, but I am naturally inclined to think the best I can of all who claim to be trying to set the world aright."

"The Reformer" is a fine poem, familiar to all who have read his works. After depicting the futile pleas of those who stand for the existing order of things and the relentless work of the destroying genius of reform, he reveals the beneficent results in the following stanzas:

"I looked. Aside the dust cloud rolled;
The waster seemed a builder, too;
Up springing from the ruined old
I saw the new.

"'Twas but the ruin of the bad,
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still."

His ideals of reform were crowned with a healthful optimism. How beautifully it is expressed in these lines:

"Life greatens in these later years;
The century's aloe flowers to-day!"

The closing of the era of anti-slavery agitation brought leisure for meditation and literary work. His words and letters now bear more directly on religious themes. From the standpoint of art his poetry is criticised because "he preaches too much." In season and out of season he manifests a disposition to sermonize. While this at times grows monotonous and mars his work, it renders comparatively easy our quest for the essence of his religious faith.

The reader cannot fail to be impressed with his broad-minded liberality, his tolerant attitude, or, as one writer expressed it, his "catholicity of spirit."

In a collection of sixty-six hymns, prepared for the use of the Parliament of Religions at Chicago, in 1893, nine were taken from the poems of Whittier—a larger number than from the writings of any other author.

The following, from a letter to a friend, is significant:

"The sweet, calm face of the pagan philosopher and emperor, Marcus Aurelius, looks down upon me on one hand, and on the other the bold, generous and humane countenance of the Christian man of action, Henry Ward Beecher; and I sit between them as a sort of compromise."

Of the great revivalist, Moody, he once wrote:

"I cannot accept his theology, or a part of it, at least, and his methods are not to my taste. But if he can make the drunkard, the gambler, and the debauchee into decent men, and make the lot of their weariful wives and children less bitter, I bid him Godspeed. . . . I like his aim better than his theology."

He frankly bears testimony to the elements of good in many forms of belief:

"In Vedic verse and dull Koran
Are messages of good to man;
The angels to our Aryan sires
Talked by the earliest household fires;
The prophets of the elder day,
The slant-eyed sages of Cathay,
Read not the riddle all amiss
Of higher life evolved from this.
. . . . . .

"Wherever through the ages rise
The altars of self-sacrifice,
Where love its arms has opened wide,
Or man for man has calmly died,
I see the same white wings outspread
That hovered o'er the Master's head!"

The elemental unity of different systems of faith and the poet's view of his own are further set forth in the stanzas taken from "The Quaker Alumni":

"The Word which the reason of Plato discerned;
The truth, as whose symbol the Mithra-fire burned;
The soul of the world which the Stoic but guessed,
In the Light Universal the Quaker confessed!

. . . . . .

"There are those who take note that our numbers are small,
New Gibbons who write our decline and our fall;
But the Lord of the seed-field takes care of his own,
And the world shall yet reap what our sowers have sown.

. . . . . .

"The last of the sect to his fathers may go,
Leaving only his coat for some Barnum to show;
But the truth will outlive him and broaden with years,
Till the false dies away and the wrong disappears.

. . . . . .

"Enough and too much of the sect and the name.
What matters our label so truth be our aim?
The creed may be wrong but the life may be true,
And hearts beat the same under drab coats and blue."

"I am not a Universalist," he once said, "for I believe in the possibility of the perpetual loss of the soul that persistently turns away from God, in the next life as in this. But I do believe that the divine love and compassion follow us in all worlds, and that the Heavenly Father will do the best that is possible for every creature he has made. What that will be must be left to his infinite goodness." All of which goes to show that he had something in common with the Universalists, after all, for he believed that the saving grace of the Father extends beyond this life, that the opportunity for reformation does not end with death.

The transcendentalism of Emerson is said to have appealed strongly to him. Of this there is frequent evidence in his correspondence. Here is a striking illustration:

"Of one thing I feel sure: that something outside of myself speaks to me, and holds me to duty; warns, reproves, and approves. It is good, for it requires me to be good; it is wise, for it knows the thoughts and intents of the heart. It is to me a revelation of God, and of his character and attributes; the one important *fact*, before which all others seem insignificant."

This has the Emersonian flavor without its obscurity. It is doubtful whether any message from the sage of Concord himself would be more acceptable to the transcendental school of philosophy.

He speaks frequently of the humanity of Christ. "My own mind," said he, "had become convinced of the divinity of Christ; but I cannot look upon him as other than a man like ourselves, through whom the divine was made miraculously manifest."

Of the religious system of the Master he says:

"I regard Christianity as a life rather than a creed. . . . The only orthodoxy that I am especially interested in is that of life and practice."

With him spirit was supreme; the Word held a place of secondary importance. "The Scriptures," said he, "are *a* rule, not *the* rule of faith and practice, which is none other than the living omnipresent Spirit of God. The Scriptures are a subordinate, secondary and declaratory rule, the reason of our obedience to which is mainly that we find in them the eternal precepts of the Divine Spirit, declared and repeated, to which our conscience bears witness."

From what has already been said, it will be seen that he attached much importance to the present life. Charity has its own reward; selfishness inflicts its own punishment. On this side of the grave are the realms of joy and woe:

"O restless spirit! wherefore strain
Beyond thy sphere?
Heaven and hell, with their joy and pain
Are now and here.

"Back to thyself is measured well
All thou hast given;
Thy neighbor's wrong is thy present hell,
His bliss, thy heaven."

Modest in all things and conscious of the limitations of his power in dealing with the tangible and the finite, he did not affect infallibility in the divination of the unseen and the infinite. He was willing to admit that there were some things which he could not explain, of which he was not sure. Of the future life he said:

"There is no great use in arguing the question of immortality. One must feel its truth. You cannot climb into heaven on a syllogism."

"The awful mysteries of life and nature sometimes almost overwhelm me. What, When, Whither? These questions sometimes hold me breathless. How little, after all, do we know! And the soul's anchor of Faith can only grapple fast two or three things, and first and surest of all, upon the Fatherhood of God."

"Well, I hope the Hereafter will not lack something to remind us of the beautiful earth-life—beautiful despite its sin and sorrow."

Again: "The great question of the Future Life is almost ever with me. I cannot answer it, but I can *trust*."

Aye, faith, next to charity, the greatest word in our religious vocabulary, the keynote of this noble life. Who that has read them can ever forget his words of sympathy for those who have it not:

"Alas for him who never sees
The stars shine through the cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!"

Something further remains to be said of his views regarding the character of the Deity. Here are a few quotations selected at random:

"We can do without Bible or church; we cannot do without God; and of Him we are sure. All that science and criticism can urge cannot shake the self-evident truth that he asks me to be true, just, merciful and loving, and because he asks me to be so I know that he is himself what he requires of me."

"For myself, I believe in God as Justice, Goodness, Tenderness—in one word, Love; and yet my trust in him is not strong enough to overcome the natural shrinking from the law of death. Even our Master prayed that that cup might pass from him, if it were possible."

It was a comforting thought to him that God would do for his creatures at least as much as they were required to do for their fellows. Not many years before his death he wrote:

"Does thee remember the epitaph-prayer of Martin Elginbrod?

"Here lie I, Martin Elginbrod.
Have pity on my soul, Lord God,
As I wad do were I Lord God
And ye were Martin Elginbrod."

I think there is a volume of comfort in that verse."

He had no sympathy with the theology that ascribes to the Father the attributes of vengeance and cruelty. In a light vein he wrote this note to a fellow author:

"My own experience of the poetry cure was not satisfactory. Some years ago, when I was getting up from an illness, an honest friend of mine, an orthodox minister in the very kindness of his heart, thought to help me on by administering a poem in five cantos, illustrating the five points of Calvinism. I could only take a homœopathic dose of it. Its unmistakeble flavor of brimstone disagreed with my stomach, probably because I was a Quaker."

In a more serious tone he once said:

"It is scarcely possible to overestimate the evils of doubt, anguish, despair and infidelity resulting from doctrines which attribute to the Heavenly Father schemes and designs utterly at variance with the moral sense of his creatures, and which in them would be regarded as unspeakably unjust and cruel."

In "The Minister's Daughter" this phase of his religious thought finds a beautiful amplification:

The minister's morning sermon turned on the old sad story of Adam's fall and the divine wrath that has since rested on all mankind. Among his congregation was his little daughter. After the service the two went out together through the orchard under the blossoms of May. The minister said to the child:

"'Behold in the bloom of apples
And the violets in the sward
A hint of the old, lost beauty
Of the Garden of the Lord.'

"Then up spake the little maiden,
Treading on snow and pink;
'O father! these pretty blossoms
Are very wicked, I think.

"'Had there been no Garden of Eden
There never had been a fall;
And if never a tree had blossomed
God would have loved us all.'

"'Hush, child,' the father answered,
'By His decree man fell;
His ways are in clouds and darkness,
But he doeth all things well.

"'And whether by His ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love Him still.'

"'Oh, I fear Him!' said the daughter;
'And I try to love Him, too;
But I wish He was good and gentle,
Kind and loving as you.'

"The minister groaned in spirit
As the tremulous lips of pain
And wide, wet eyes uplifted
Questioned his own in vain.

. . . . . .

"And lo; from the bloom and greenness,
And the tender skies above,
And the face of his little daughter,
He read a lesson of love.

. . . . . .

"Thereafter his hearers noted
In his prayers a tenderer strain,
And never the gospel of hatred
Burned on his lips again.

"And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flint aforetime,
Grew soft in his warmth and light."

To recapitulate briefly: In the religious evolution of John G. Whittier we have a basis of faith sufficiently broad and inviting to attract with increasing power the liberal-minded seekers for truth of every sect and clime. He contributed largely to the humane and tolerant tendencies of his time. The message of this great and good soul, which has gone to all lands, was breathed forth as he lay in his last illness —"My—love—to—the—world."

Recently it was my pleasure to visit those portions of New England that will ever be associated with the name of the Quaker poet—Hampton Falls, the beautiful hamlet where he sank to rest at the age of eighty-four; Amesbury, the flourishing little city where he wrought so long and well; and the old homestead near Haverhill, the scene of "Snow-bound" and "Maud Muller," the humble farm house in which he was born. As I approached the latter, I saw the little spring-brook that still flows

"Through the meadow, across the road."

Of me it could not be said that Maud Muller

"Stooped where the cool spring bubbled up
And filled for him her small tin cup,"

but I took a tin cup that lay invitingly near and drank from the stream, as pure and cool as in the days when the poet crowned the waters with his immortal verse. No barefoot maiden

"Raked the meadows sweet with hay,"

but it was June, and the fields were there untouched by scythe and fragrant in their floral array. The traveler who looks upon this spot with sympathetic eye will not forget it. For him as for the judge of the long ago, the scene will live again, and the cares of the work-day world will fade away as he

"Dreams of meadows and clover blooms."

Here were green pastures, quiet valleys, undulating hills, and around all remnants of the "forest primeval," while over the tranquil landscape arched the summer sky, so peaceful, so benign, so "purely beautiful," that the spirit of the Quaker bard seemed still to linger there as it lingers like a benediction over the teeming world that he loved so well.

MINUTES OF THE MEETINGS OF THE CENTRAL COMMITTEE OF FRIENDS' GENERAL CONFERENCE.

Pendleton, Eighth month 18th, 1905.

The Central Committee of Friends' General Conference met in Fall Creek Meeting House near Pendleton, Ind., with 29 members and many other interested Friends present, excuses being given for six members.

In the absence of the chairman and secretary, Joseph S. Walton and Bertha L. Broomell were appointed to fill their respective places.

The Committee united in the suggestion that all Friends present be considered part of the committee and be granted all the privileges of members.

The secretary reported that since the Toronto Conference she had, as directed, sent notices to the three yearly meetings about to be held, in regard to sending delegates to the Boston Peace Congress; she had forwarded a copy of the memorial, and had notified the yearly meetings in regard to their quotas for the expenses of the General Conference. She had received a number of communications from libraries to which copies of the report of the Toronto Conference had been sent, expressing thanks for the same. She had also received two invitations for the present meeting of the Central Committee, one from Illinois Friends, which had to be declined, owing to the previous invitation for the present place of meeting.

To audit the Treasurer's report and to present it at a later meeting, Wm. W. Birdsall, Lorin H. Bailey, and Chas. Swain Thomas were appointed.

The Committee on First-day schools made an interesting report, stating that First-day schools had been recommended to adjust their work, so far as practicable, on the basis of a consecutive or graded course of study, and that lesson helps had been issued which, it was believed, would be serviceable in pursuing such a course.

The Business Committee reported that invitations for the next General Conference had been received from Asbury Park, Ocean Grove, Chautauqua, Swarthmore and Mountain Lake Park.

After discussion, it was definitely proposed that the Conference meet at Ocean Grove about Ninth month first, 1906. The matter was left for action to a future meeting of the Committee.

The following were appointed to nominate committees to arrange for the next General Conference:—Susan W. Janney, E. Eliza Hutchinson, Benjamin H. Miller, Martha J. Warner, Clarence D. Mills, Lorin H. Bailey.

Then adjourned to meet Eighth month 19th, at 9 a.m.

BERTHA L. BROOMELL, Secretary pro tem.

The Central Committee met at the time to which it adjourned.

The question as to the time and place of holding the next General Conference was again considered. It was proposed that the next meeting be held two years hence, and that next year a number of smaller conferences be held in remote centers which especially feel the need of such meetings.

After much interested discussion, decision was left for a future meeting of the Committee.

The report from the Committee on the Advancement of Friends' Principles was presented, and much approval and appreciation of its work was expressed. William W. Birdsall asked to be released from this committee and his resignation was accepted with regret.

The report of the Philanthropic Committee was then read. This committee was authorized to give to Emily P. Yeo credentials to attend, as its delegate, the Peace Congress to be held in Switzerland.

The following report of the Auditors of the Treasurer's account was read and accepted:

"The Auditing Committee appointed to examine the Treasurer's account has examined the same and found it correct, with vouchers duly approved, submitted for the expenditures. The balance on hand as reported by the bank, $405.71, which, less the amount of check outstanding, $25.00, leaves a balance in the hands of the Treasurer of $308.71. A summary of the account is as follows:—

Balance of last audit	$1792.50
Interest on deposit	7.17
Conference Fees, Toronto, 1904	277.50
Return Fare advanced by Former Treasurer	35.45
First-day School Quotas, 1905	1300.00
Quotas, Conference Purposes, 1905	1200.00
	$4612.62

DISBURSEMENTS.

Traveling Expenses Speakers Toronto Conference	$ 217.62
Entertainment Committee, Toronto Conference	986.37
Printing Committee, Toronto Conference	1373.03
Educational Committee	20.98
Advancement Committee	300.00
Philanthropic Committee	3.49
First-day School Committee	1330.41
Total	$4231.91
Balance on hand	380.71
	$4612.62

Respectfully submitted on behalf of the committee.

WM. W. BIRDSALL, Chairman.

Adjourned to meet at 1 p.m.

BERTHA L. BROOMELL, Secretary pro tem.

The Central Committee met at 1 p.m., Eighth month 19th, 1905.

The consideration of the time and place of the next Conference was again resumed. After much earnest deliberation it was concluded that the desire of the meeting was to hold the next Conference at Mountain Lake Park, Maryland, and the matter was so decided.

Adjourned to meet at 7 p.m.

BERTHA L. BROOMELL, Secretary pro tem.

The Central Committee met at 7 p.m., Eighth month 19th, 1905.

The Nominating Committee reported as follows and the report was accepted.

Committee on Arrangements, Benjamin H. Miller, Chairman; Harry A. Hawkins, John L. Thomas, Sarah T. Miller, Anna B. Walker, Alban G. Thomas, Rebecca B. Nicholson, William G. Brown, Robert H. Walker, J. Russell Smith, Louise E. Haviland, Cordelia Wilson, Lorin H. Bailey, Clarence D. Mills.

Committee on Program, O. Edward Janney, Edward B. Rawson, Anna M. Jackson, Henry W. Wilbur, Frances M. Robinson, Jesse H. Holmes, Wm. W. Birdsall, Susan W. Janney, John Wm. Hutchinson, Bertha L. Broomell, Joseph S. Walton, Rachel W. Underhill, Anna B. Sheppard, Herbert P. Worth, R. Barclay Spicer, Theodore P. Marsh, Edith M. Winder, Henry M. Haviland.

Committee on Transportation, John William Hutchinson, Chairman; James H. Atkinson, Joseph J. Janney, Samuel P. Zavitz, Joseph Ratliff.

Publication Committee, J. Eugene Baker, Chairman; Elizabeth Lloyd, R. Barclay Spicer, Henry W. Wilbur.

The Finance Committee reported that the usual assessments were scarcely sufficient to cover the expenses of the Conference, and suggested that in order to lessen the expenditures, only the minutes of the meetings be published in the proceedings. After discussion the matter was referred to the Publication Committee.

It was suggested that the Central Committee should express to President Roosevelt the appreciation of his work in promoting peace, but it was thought best to leave the matter to be attended to by the different yearly meetings.

The Committee on Education made an interesting report. It had decided to release the sub-committee on education, appointed at Salem, Ohio, in 1903, for the reason that it was an unnecessary duplication of committees, and would almost unavoidably lead to confusion. The work of the sub-committee was considered to have been valuable up to this point in outlining the scope of educational work in the society, but it was thought that in the future this work could best be developed by the original committee. The secretary was instructed to inform Edward B. Rawson of this action, and also of the earnest wish of the committee that its work should be continued as previously indicated, and as reaffirmed at Toronto, to which end it recommended that the chairman call to his aid such an executive committee as he might deem most helpful in carrying out an active Friendly propaganda. The committee further recommended that a meeting be called at the time of Baltimore Yearly Meeting, to take action in regard to its participation in the program of the General Conference of 1906.

The Central Committee adopted the suggestion that the General Conference should convene on Sixth-day morning, Eighth month 31st, and continue not longer than one week.

The recommendation of the Philanthropic Committee that only two sessions of the Conference be held each day, and that five sessions be devoted to the work of that Committee were referred to the Program Committee.

Adjournment.

BERTHA L. BROOMELL, Secretary pro tem.

Mountain Lake Park, Md., Eighth month 31st, 1906.

The Central Committee of Friends' General Conference met at 3 p.m., in the Hall of Philosophy.

The secretary being absent, Bertha L. Broomell was asked to act in her place.

Roll call showed forty-three members present, excuses being given for ten, several of the latter sending substitutes.

Minutes of previous meetings were read and approved.

The chairman of the Philanthropic Committee reported that credentials had been furnished to Emily P. Yeo, as a delegate to the Peace Congress in Switzerland, and that she had attended.

The Program Committee gave as its report the program printed and being carried out, calling attention to the fact that for the first time the program was not divided into sections representing the different interests, but had been prepared as a whole. The report was accepted.

The Committee on Publication stated that the proceedings of the Conference would be published as a supplement to THE FRIENDS' INTELLIGENCER, as already announced in that paper. The report was accepted.

The Committee on Transportation reported progress.

The report of the Finance and Business Committees was presented as follows and approved and the recommendations therein made were adopted:—

To the Central Committee:

At a meeting of the Finance Committee held in Philadelphia, Sixth month 30, 1906, it was recommended to submit to the Central Committee for its approval, that the following traveling expenses be authorized to be paid by the Treasurer. That while it has been done in the past, this Committee desires that an official record shall be made for the future guidance of the Treasurer.

First: The traveling expenses of the chairman, treasurer and secretary attending upon the business of the Central Committee.

Second: The Chairmen and Clerks (or secretaries) of the various sub-committees when attending their meetings and the meetings of the Central Committee.

Third: Members appointed to special service, with the approval of the chairman of the Central Committee, other than for a meeting of the committee or a sub-committee.

JAMES H. ATKINSON, Chairman.

[Treasurer's Report for 1906 was given on page 73.]

Adjournment.

BERTHA L. BROOMELL, Secretary pro tem.

Ninth month 1st, 1906.

The Central Committee met at 3 p.m. in the Hall of Philosophy.

The chairman opened the meeting by reading a letter from David Wilson expressing his good wishes for and his sympathy with the Conference.

The minutes of the last meeting were read and approved.

The report of the First-day School Committee was presented and accepted. [See page 66.]

The Philanthropic Committee recommended that the Central Committee issue a call to all who bear the name of Friends to meet in conference upon the subject of temperance at some suitable place during the next year.

The Philanthropic Committee requested that hereafter the Central Committee allow more time in the Conference for the consideration of the work of that committee.

The recommendation and the request were referred to the new Central Committee for action.

The Committee on Educational Interests reported that it had held several meetings during the year and that it had established at Swarthmore College what it hoped would prove the beginning of a Pedagogical Department. The Committee was directed to present its report to the meeting of the Conference on Third-day afternoon. (See page 68.)

The Committee on the Advancement of Friends' Principles was directed to reserve its report for the same meeting. (See page 72.)

The Committee on Arrangements was directed to report to the new Central Committee.

The Committee on Publication gave in writing its report given verbally at the last meeting of the Committee. (See page 73.) Adjournment.

BERTHA L. BROOMELL, Secretary pro tem.

Ninth month 1st, 1906.

The new Central Committee met in the Hall of Philosophy on the adjournment of the old committee whose officers were asked to serve at this meeting.

After the reading of the names of the new committee, the following were appointed to nominate officers of the Central Committee and members of the various sub-committees.

Herbert P. Worth, Rebecca B. Nicholson, Matilda Garrigues, Eli M. Lamb, John Wm. Hutchinson, Sarah T. Miller, R. Barclay Spicer, Anna B. Walker, Pauline W. Holme, Mary R. Livezey, Joel Borton, John L. Thomas, Isaac Wilson, Samuel P. Brown, Edward Coale, L. Emma Wilson, Elizabeth Stover, Margaret K. Shoemaker, Henry W. Wilbur.

It was decided that the superintendents of the various departments, whether members of the Central Committee or not, should be expected to attend its meetings and those of the Philanthropic Committee, and that notices of these meetings should be sent to them.

Adjourned to meet 2 p.m., Third-day.

BERTHA L. BROOMELL, Secretary pro tem.

Ninth month 4th, 1906.

The Central Committee met in the Hall of Philosophy at 2 p.m.

The Nominating Committee proposed the following, which were united with:—For Chairman, Dr. O. Edward Janney; for Treasurer, Harry A. Hawkins; for Secretary, Bertha L. Broomell. (For sub-committees see lists in Appendix.)

The minutes of the last meeting were read and adopted as corrected.

The Business Committee stated that after carefully considering the subject of holding a meeting to discuss certain conditions and regulations at Swarthmore College, they had unanimously decided that no such meeting should now be held, but that the Central Committee should be requested to appoint a commission to thoroughly and judiciously consider the whole question and report at a future meeting of said Committee. After much interested discussion the Committee decided that it would be unwise to grant the request.

Adjourned to meet Fifth-day at the call of the chair.

BERTHA L. BROOMELL, Sec.

Ninth month 6th, 1906.

The Central Committee met in the Hall of Philosophy at 2 p.m.

The minutes of the last meeting were read and adopted, after being corrected.

The matter of calling a conference on temperance during the coming year was carefully considered, and then referred to the Philanthropic Committee with approval and power to act, that Committee to arrange such a conference if way opens, the invitation not necessarily to be confined to Friends.

The invitation to send delegates to the fourth triennial congress of the "International Council of Unitarian and Other Liberal Religious Thinkers and Workers" to be held in Boston, September, 1907, was considered and referred with approval to the Committee on the Advancement of Friends' Principles.

The Transportation Committee stated that as a result of the Luray trip there would be a sum of money in excess of expenses, and proposed that this sum be held by the treasurer as a special fund to be divided between the Philanthropic Committee and the Committee for the Advancement of Friends' Principles. The Committee united with the proposition to reserve the sum as a special fund, but decided to leave the division of it to the Finance Committee.

The Committee decided to ask the yearly meetings for their usual quotas, in order to raise the necessary amount for the expenses of the Conference and for the work of its committees.

The Committee united heartily in the proposition that since John Wm. Hutchinson, Harry A. Hawkins, and James H. Atkinson had given so much time and labor toward making the Conference a success, their entire expenses on this occasion be borne by the Conference.

The suggestion to replace S. Robinson Coale on the Finance Committee by John Wm. Hutchinson was approved.

The suggestion to combine the Finance and Business Committees under the name of the Finance and Business Committee was adopted.

It was suggested that at future conferences there should be a question box, by means of which subjects not otherwise provided for might be brought before the meeting.

A letter was read from members of Dunning's Creek Monthly Meeting, inviting the Central Committee to meet next summer at Fishertown, Bedford County, Pa. Appreciation of the invitation was expressed.

The following-named persons were appointed as a special committee to receive invitations for the meeting of the Central Committee in 1907, and also for that of the General Conference in 1908; and to investigate and propose places suitable for holding these meetings:

John Wm. Hutchinson (chairman), Dr. O. Edward Janney, Bertha L. Broomell, Mary H. Whitson, Willis G. Worstall, James H. Atkinson, Percy Russell, John L. Thomas, Harry A. Hawkins, Griffith E. Coale, Anna B. Walker, Charles F. Jenkins, Joseph J. Janney, Mary W. Albertson.

The invitation from Dunning's Creek Friends was referred to the above committee, as was the proposition to hold the next Conference in Sixth month.

The following report of the Committee on Arrangements was read, heartily approved, and accepted:

Mountain Lake Park, Ninth month 3d, 1906.

In presenting the enclosed report of the Sub-Committees of Arrangements, who did the real work of preparation for this Conference, I wish to preface it with a few statements of facts.

The Committee in Baltimore was organized with O. Edward Janney as chairman, but as he was also chairman of the Central Committee, to avoid confusion the work was done over the name of the undersigned, but with his approval.

There were between 2,000 and 2,500 letters and postals sent out by the two Committees; a booklet was prepared, giving all necessary information as to Mountain Lake Park, and 3,500 copies widely distributed among Friends and Friendly people. The results of this activity are apparent in the present gathering.

The work in Baltimore was divided among members of the Sub-Committees, but in Philadelphia was almost entirely done, and well done, by Rebecca B. Nicholson.

For a week preceding the meeting of the Conference, Rebecca B. Nicholson, Sarah T. Miller, Eli M. Lamb and Harry A. Hawkins were on the grounds straightening out any entanglements as to the location of Friends, and the comfort of those in attendance is largely due to the thoughtful care of these Friends.

BENJAMIN H. MILLER, Chairman.

To the Committee of Arrangements:

Dear Friends: In preparing for the present Conference, it was found that the work could best be done by smaller Committees. One such was formed by members living in Maryland, and the other in charge of Rebecca B. Nicholson, of Camden, N. J.

These Committees have performed their duties to the best of their duties to the best of their ability to the present, and now think it wise to report to the General Committee, leaving the work in their hands.

REBECCA B. NICHOLSON,
O. EDWARD JANNEY.

Adjournment.

BERTHA L. BROOMELL, Secretary.

APPENDIX

STATISTICAL REPORT OF PHILADELPHIA FIRST-DAY SCHOOL ASSOCIATION.

NAME OF SCHOOL.	SUPERINTENDENT.	ADDRESS.	WHEN IN SESSION.	Are Friends' Lesson Leaves Used?	No. of Officers and Teachers	Pupils Enrolled.	Average Attendance.	How Many are Members of Meeting?	How Many are Not Friends?	No. of Volumes in Library.
Abington	Emma W. Gaskill	Jenkintown, Pa.	10th mo. to 5th mo.	Yes	4	54	38	12	42	....
Alloways Creek	Louisa Powell	Hancock's Bridge, N.J.	Entire year.	Yes	5	43	26	10	33	175
Ambler	Mary A. Craft	Ambler, Pa.	9th mo 1 to 7th mo 1.	Yes	8	28	21	18	10	184
Bart	Louise S. Pownall	Christiana, Pa., R.F.D.2.	5th mo 1 to 10th mo. 31.	Yes	10	110	70	39	71	50
Bear Gap	William U. John	Elysburg, Pa.		Adult Class only						
Birmingham	Isaac A. Passmore	West Chester, Pa.	4th mo. 1 to 11th mo. 1.	Yes	8	27	18	8	19	....
Bristol	Catharine R. Laing	Bristol, Pa.	10th mo. 1 to 6th mo. 1.	Yes	4	....	8	6	2	400
Buckingham	Anna C. Atkinson	Holicong, Pa.	5th mo. 1 to 10th mo. 1.	Yes	6	53	31	24	27	250
Byberry				Adult Class only						
Camden	Joseph B. Tyler	317 Market St., Camden, N.J.	9th mo. 15 to 6th mo. 1.	Yes	8	53	25	40	13	500
Camden*	Pennell Emerson	Wyoming, Del	Entire year.	Yes	2	20	10	16	4	....
Chester	Rachel P. Leys	319 E. Broad St., Chester, Pa.	10th mo. 1 to 6th mo. 1.	Yes	12	75	50	10	65	250
Concord	Margaret C. Wilson	Concordville, Pa.	4th mo. 1 to 12th mo. 1.	Yes	7	43	11	37	6	150
Crosswicks	Adaline O. Watres	Crosswicks, N.J.	9th mo to 8th mo.	Yes	9	81	37	18	69	430
Darby	Mary McAllister	304 N. 35th St., Philadelphia.	9th mo. to 6th mo. 15th.	Yes	10	68	45	2	66	200
Doe Run	Edwin B. Maule	Cochranville, Pa., R.F.D.4.	4th mo. 1 to 10th mo. 1.	Yes	4	20	12	....	....	200
Doylestown	Ellen D. Smith	Doylestown, Pa.		Yes	Adult Class only					
Fallowfield	Edwin Walton	Timicula, Pa.	Entire year.	Yes	7	28	19	21	7	150
Fair Hill	Walter Pearson	806 Windsor Sq., Philadelphia.	10th mo. 1 to 6th mo. 15.	Yes	14	103	75	5	98	450
Fallsington	Annie Comfort	Morrisville, Pa.	Entire year.	Yes	3	34	17	30	4	80
Frankford	Abbe R. Branin	1652 Unity St., Frankford, Pa.	10th mo. 1 to 7th mo. 1.	Yes	9	44	....	2	42	446
Friends' Neighborh'd G'ld.	Samuel H. Day	Odd Fellows' Temple, Phila.	10th mo. to 6th mo.	No	....	70	65	....	70	800
George School	Jos. S. Walton	George School, Pa.	9th mo. 15 to 6th mo. 15.	Yes	6	180	180	126	54	....
Germantown*	Stanley G. Child	McKean Av., Germantown, Pa.	10th mo. 1 to 6th mo. 1.	Yes	5	36	24	28	8	250
Girard Ave.*	Jos. S. Scull	Merchantville, N.J.	10th mo. 1 to 6th mo. 1.	Yes	13	173	110	92	81	1,100
Goshen	Ernest Windle	West Chester, Pa.	5th mo. 1 to 10th mo. 1.	Yes	6	28	10	17	11	200
Greenwich	Anna P. Watson	Greenwich, N.J.	9th mo. to 7th mo.	Yes	3	13	5	7	6	150
Gwynedd	Walter H. Jenkins	Gwynedd, Pa.	9th mo. 1 to 6th mo. 1.	Yes	6	28	20	18	10	150
Haverford	Garrett Kirk		Entire year.	Yes	Adult Class only					
Hockessin	Lillian E. Cloud	Kennett Square, Pa., R.F.D.	5th mo. 1 to 12th mo. 1.	Yes	7	40	30	25	15	40
Horsham	William J. Hallowell	Hallowell, Pa.	10th mo. 1 to 7th mo 1.	Yes	5	50	36	22	28	100
Kennett Square	William J. Hicks	Kennett Square, Pa.	9th mo. 1 to 6th mo. 1.	Yes	12	58	36	....	....	400
Lansdowne	Frank Maris	Lansdowne, Pa.	9th mo. 1 to 6th mo. 1.	Yes	11	62	46	38	24	390
Langhorne	Edward Palmer	Langhorne, Pa.	9th mo. 1 to 6th mo. 1.	Yes	6	54	33	31	23	600
London Grove*	Ellen Pyle	London Grove, Pa.	4th mo. 1 to 2d mo. 1.	Yes	9	154	57	120	34	138
Marlborough	**Martha M. Tussey**	Kennett Square, Pa. R.F.D.3.		Yes	Adult Class only					
Makefield	Emma D. Eyre	Dolington, Pa.	Entire year.	Yes	8	43	20	27	16	180
Mansfield	Thomas S. Gibbs	Columbus, N.J.	Entire year.	Yes	2	35	14	28	7	300
Medford	C. H. Griscom	Medford, N.J.	9th mo. 1 to 6th mo. 1.	No	4	50	16	....	....	200
Merion*	Charles E. Hires	Merion, Pa.	10th mo. 1 to 6th mo. 15.	Yes	4	40	17	8	32	142
Middletown	Anne J. Darlington	36 E. Front St., Media, Pa.	Entire year.	Yes	6	37	25	22	15	....
Mill Creek	Sara J. Mitchell	Hockessin, Del		Yes	Adult Class only					
Moorestown	William C. Coles	Moorestown, N.J.	8th mo. 1 to 6th mo. 1.	Yes	16	173	97	122	51	436
Mount Holly	Joseph R. Gillam	Mount Holly, N.J.	9th mo. to 8th mo.	Yes	8	23	13	11	12	525
Millville	Charles Eves	Millville, Pa.	Entire year.	Yes	12	97	50	66	31	266
Mullica Hill	Anna Kirby	Mullica Hill, N.J.	9th mo. to 7th mo.	Yes	12	40	24	34	6	464
Newtown	J. Wilmer Lundy	Newtown, Pa.	Entire year.	Yes	11	115	65	70	45	100
Newtown Square	R. P. Dutton	Newtown Square, Pa.	4th mo. 1 to 10th mo. 1.	Yes	6	35	18	21	14	....
New Garden	Samuel Wickersham	New Garden, Pa.	4th mo. 1 to 1st mo. 1.	Yes	13	125	59	53	72	650
Norristown	Alfred W. Wright	52 E. Elm St., Norristown, Pa.	9th mo. 1 to 6th mo. 1.	Yes	10	119	67	75	44	206
Plymouth*	Benjamin Smith	Plymouth Meeting, Pa.	9th mo. 1 to 7th mo. 1.	Yes	14	105	30	75	30	230
Providence	Mary R. Livezey	Norristown, Pa.	10th mo. to 6th mo. 15th.	Yes	6	55	30	....	55	60
Providence	Clara B. Miller	Media, Pa.	10th mo. to 7th mo.	Yes	4	37	18	24	13	300
Race Street*	Arthur C. Jackson	Oak Lane, Pa.	9th mo. 1 to 5th mo. 1.	Yes	9	101	83	90	11	250
Richland	Jane G. Kinsey	Quakertown, Pa.	Entire year.	Yes	11	80	60	20	60	270
Sadsbury	Jesse L. Webster	Christiana, Pa.	10th mo. 1 to 8th mo. 1.	Yes	14	60	30	58	2	631
Salem	Mary J. Pancoast	19 Oak St., Salem, N.J.	9th mo. 1 to 7th mo.	Yes	11	67	39	28	39	430
Solebury	Ellen B. Carter	Aquetong, Pa.	5th mo. 15 to 10th mo. 15.	Yes	7	65	40	40	....	500
Stroudsburg	Anna Walton Palmer	Stroudsburg, Pa.	Entire year.	Yes	1	15	8	14	1	150
Swarthmore	William I. Hull	Swarthmore, Pa.	Mid. 9th mo. to mid. 6th mo.	Yes	14	146	70	90	56	130
Third Haven*	Wilson M. Tylor	Easton, Md.	4th mo. 1 to 10th mo. 1.	Yes	6	34	13	32	2	200
Trenton	David Willets	Trenton, N.J.	10th mo. 1 to 7th mo.	Yes	15	125	....	82	43	950
Upper Dublin*	Elizabeth A. Hollingsworth.	Three Tuns, Pa.	Entire year.	Yes	2	16	9	13	3	115
Upper Greenwich	Albert Heritage	Mickleton, N.J.	9th mo. to 7th mo.	Yes	15	88	33	72	16	306
Valley	Joseph Flowers	Wayne, Pa.	4th mo. 1 to 1st mo. 1.	Yes	7	56	32	29	27	200
West Chester	Herbert P. Worth	West Chester, Pa.	9th mo. 15 to 6th mo. 15.	Yes	20	148	102	88	60	840
Westfield	Sarah H. W. Conrow	Riverton, N.J., R.F.D.	10th mo. 1 to 6th mo. 1.	Yes	5	52	35	43	9	382
West Grove	John B. Tanguy	West Grove, Pa.	4th mo. 1 to 12th mo. 30.	Yes	12	42	25	41	1	100
West Philadelphia	George D. Miller	313 N. 33d St., Philadelphia.	10th mo. to 6th mo.	Yes	9	91	65	71	20	1,000
Willistown	Alice C. Bartram	Malvern, Pa.	Summer only.	Yes	6	15	12	10	5	300
Wilmington	Lewis W. Brosius	1502 Del. Ave., Wilmington.	9th mo. to 6th mo.	Yes	19	87	58	52	35	800
Woodstown	Joel Borton	Woodstown, N.J.	9th mo. to 7th mo.	Yes	18	157	82	115	42	960
Wrightstown	Lydia M. E. Thompson	Wycombe, Pa.	5th mo. 20 to 11th mo. 1.	Yes	11	120	73	60	60	450

* Report of 1905. All other statistics are from reports made in 1906.

STATISTICAL REPORT OF NEW YORK FIRST-DAY SCHOOL ASSOCIATION.

NAME OF SCHOOL.	SUPERINTENDENT.	ADDRESS.	WHEN IN SESSION.	Are Friends' Lesson Leaves Used?	No. of Officers and Teachers	Pupils Enrolled.	Average Attendance.	How Many are Friends?	How Many are Not Friends?	No. of Volumes in Library.
Brooklyn	Rachel W. Underhill	510 Willoughby Av., Brooklyn.	10th mo. to 6th mo.	P'tly	6	67	36	66	....	500
Chappaqua	Mary N. Cox	Chappaqua, N. Y.	9th mo. to 6th mo.	No	....	....	40	4	....	....
Cornwall	Rowland Cocks	Cornwall, N. Y.	All the year.	Yes	2	20	15	20	....	....
Granville	Stacy W. Potter	Granville, N. Y.	All the year.	No	4	18	12	18	....	300
Jericho	Amy Willets	Jericho, N. Y.	4th mo to 1st mo.	Yes	4	22	18	4	....	100
Kakiat	Leah M. Conklin	Pomona, N. Y.	4th mo to 1st mo.	Yes	5	30	13	8	....	30
Manasquan	Geo. L. Lafetra	Belmar, N. J. (R.F.D.)	All the year.	Yes	6	50	25	12	....	50
Nine Partners	Mary Haviland	Millbrook, N. Y.	All the year.	Yes	2	19	12	14	....	....
North Easton	Job L. Wilbur	Greenwich, N. Y. (R.F.D.)	All the year.	Yes	2	18	7	10	....	27
Plainfield, N. J.	Margaret F. Vail	208 Church St., Plainfield, N.J.	10th mo to 7th mo.	P'tly	3	41	30	25	....	....
Purchase	Jas. S. Haviland	Rye, N. Y.	6th mo to 11th mo.	P'tly	4	27	22	19	....	185
Quaker Street	Mary J. Hoag	Quaker St., N.Y.	6th mo to 11th mo.	Yes	2	17	7	5	....	80

STATISTICAL REPORT OF GENESEE FIRST-DAY SCHOOL ASSOCIATION.

Pelham	Elston E. Willson	Chantler, Ontario, Can.	Six mos., summer.	No	4	....	....	....	....	....
Arkona	Ernest Cutler	Arkona, Ontario, Can.	Six mos., summer.	Yes	4	....	....	....	....	....
Coldstream	Hugh W. Zavitz	Coldstream, Ontario, Can.	Eight months, summer.	Yes	9	58	40	....	....	....

STATISTICAL REPORT OF OHIO FIRST-DAY SCHOOL ASSOCIATION.

Short Creek	Not given.	.....	Twelve months.	Yes	2	20	10	13	7	128
Concord	Edgar A. Berry	Martin's Ferry Ohio R. R.	Twelve months.	Yes	3	15	8	15	....	100
West Grove	Esther J. Fox	Cadiz, O., R. R. No. 7.	Twelve months.	Yes	2	15	8	15	....	....
Salem	Leona M. Whinery	Salem, O., Star Route No. 1.	Twelve months.	Yes	2	7	5	7	....	....

STATISTICAL REPORT OF ILLINOIS FIRST-DAY SCHOOL ASSOCIATION.

Benjaminville	Mary C. Brown	Bloomington, Ill, R.F.D. 1.	Twelve months.	No	8	40	20	26	14	50
Blue River	Walter Trueblood	Salem, Ind.	Twelve months.	Yes	8	60	40	45	15	300
Clear Creek	Elizabeth Mills	Lostant, Ill.	Seven months.	Yes	10	53	31	39	14	....
Marietta	Clara M. Pyle	Marshalltown, Ia., R.F.D.3.	Twelve months.	Yes	8	30	2	25	5	....
West Liberty	Mary Pilkington	West Liberty, Ia.	Twelve months.	Yes	5	13	9	13	....	100
Prairie Grove	Lewis W. Canby	Winfield, Ia.	4th mo. to 12th mo.	Yes	6	21	15	13	8	97
Chicago (Bible Class)	Carolyn Smith (Leader)	59 DeKalb St., Chicago, Ill.	.....	Yes	1	10	6	....	....	....

STATISTICAL REPORT OF INDIANA FIRST-DAY SCHOOL ASSOCIATION.

Waynesville	Edwin Chandler	Waynesville, O.	All the year.	Yes	5	16	11	12	4	300
Green Plain	Martha J. Warner	Selma, O.	Nine months.	Yes	5	40	11	39	1	90
Richmond	Esther S. Wallace	Richmond, Ind.	All the year.	Yes	8	56	32	36	18	500
Westfield	Abraham H. Brown	Camden, O.	Nine months.	No	7	22	18	2	20	....
Fall Creek	John L. Thomas	Pendleton, Ind.	All the year.	Yes	11	89	44	69	20	579
Duck Creek	Levi Cook	Greensboro, Ind.	From 4th mo. to 12th mo.	No	5	30	18	24	6	....
Rush Creek	Job Holloway	Lincolnville, Ind.	All the year.	No	6	18	13	16	2	....

STATISTICAL REPORT OF BALTIMORE FIRST-DAY SCHOOL ASSOCIATION.

NAME OF SCHOOL.	SUPERINTENDENT.	ADDRESS.	WHEN IN SESSION.	Are Friends' Lesson Leaves Used?
Baltimore, Park Ave.	Louis Lewis	Roland Park, Baltimore	9th mo. to 6th mo.	Yes
Baltimore, Aisquith St.	Thomas O. Matthews	10 N. Frederick St.	9th mo. to 6th mo.	Yes
Sandy Spring	Catherine D. Thomas	Ednor, Md.	10th mo. to 6th mo.	Yes
Gunpowder	Granville Matthews	Philopolis, Md.	All the year	Yes
Little Falls	Hannah M. Hollingsworth	Fallston, Md.	10th mo. to 6th mo.	Yes
York, Pa.	Bertha K. Cleaver	24 E. Jackson St., York, Pa.	All the year	Yes
Menallen	Josiah W. Prickett	Flora Dale, Pa.	All the year	Yes
Winchester	Daniel T. Wood	Lake View, Va.	All the year	Yes
Goose Creek	George Hoge	Lincoln, Va.	5th mo to 11th mo.	Yes
Washington	Algerta Wilson	1811 I St., Washington, D. C.	9th mo. to 7th mo.	Yes
Woodlawn	Ellen Lukens	Accotink, Va.	All the year	Yes
E. Nottingham	Howard Brown	Calvert, Md.	5th mo. to 6th mo.	Yes
Oxford	Elizabeth L. Brinton	Oxford, Pa.	All the year	Yes
Penn Hill	William P. King	Wakefield, Pa.	5th mo. to 9th mo.	Yes
Eastland	Howard Coates	Little Britain, Pa.	5th mo. to 10th mo	Yes
Fawn Grove	Samuel Clement	Constitution, Pa.	5th mo. to 9th mo.	Yes
Deer Creek	Ruth H. Matthews	Darlington, Md.	All the year	Yes
Bald Eagle	L. A. W. Russell	Fleming, Pa.	5th mo. to 9th mo., incl.	Yes
West Branch	Reuben P. Kester	Grampian, Pa.	All the year	Yes
Centre	G. W. Fisher	Loveville, Pa.	All the year	Yes
Dunning's Creek	Margaretta Blackburn	Fishertown, Pa.	4th mo. to 12th mo., incl.	Yes
Hopewell	Susan T. Pidgeon	Wadesville, Va.	4th mo. to 12th mo.	Yes
W. Nottingham	Conference Class.		All the year	Yes

THE CENTRAL COMMITTEE.

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John L. Thomas.....Pendleton, Ind.
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Purity.
Mary Travilla.

Demoralizing Publications.
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Temperance.
Wilson S. Doan.....47 Irvington Ave., Indianapolis, Ind.

Tobacco.
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Indian Affairs.
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Gambling, etc.
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Abolishment of the Death Penalty.
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Mary Bentley Thomas.....Ednor, Md.

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Alban G. Thomas .....Ashton, Md.
Alice W. Titus .....
Emma Waln.....1708 Vine St., Philadelphia, Pa.
Edmund Webster .....1324 S. Broad St., Philadelphia.
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Secretary—Henry W. Wilbur .....140 N. 15th St., Phila., Pa.
Frank Bartram.....1639 Race St., Philadelphia, Pa.
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Wilson S. Doan.....Indianapolis, Ind.
Nancy T. Gardner....487 E. Orange Grove Ave., Pasadena, Cal.
Harry A. Hawkins.....373 W. 123d St., New York City.
Jesse H. Holmes .....Swarthmore, Pa.
Mary S. Howell .....Box 253, Pasadena, Cal.
Caroline S. Jackson.....Oak Lane, Pa.
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George L. Maris.....Sanford, Fla.
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Susan T. Pidgeon .....Wadesville, Va.
Frances M. Robinson.....Richmond, Ind.
Percy Russell.....93 Crooke Ave., Brooklyn, N. Y.
Charles Sargent.....Lincoln, Neb.
Anna B. Walker .....Emerson, O.
Samuel P. Zavitz.....Coldstream, Ont.

FINANCE AND BUSINESS COMMITTEE.

James H. Atkinson, Chairman.
John Wm. Hutchinson.
Franklin Parker.
Also officers of Central Committee and Chairman of Standing Committees.

SPECIAL COMMITTEE TO RECEIVE INVITATIONS FOR MEETING OF CENTRAL COMMITTEE IN 1907, AND OF GENERAL CONFERENCE IN 1908.

Chairman—John Wm. Hutchinson.

O. Edward Janney, Bertha L. Broomell, Mary H. Whitson, Willis G. Worstall, James H. Atkinson, Percy Russell, John L. Thomas, Harry A. Hawkins, Griffith E. Coale, Anna B. Walker, Charles F. Jenkins, Joseph J. Janney, Mary W. Albertson.

For names of the Central Committee grouped according to the yearly meetings by which they were appointed, see page 66.

INDEX

Abolition of Death Penalty, Report on 68
Advancement of Friends' Principles 37
Names of Committee on 126
Report of Committee on 72
Applied Religion 56
Ashworth, John, Remarks by 44, 61, 71, 89, 96, 114
A Young Man's Religion 30, 33, 35

Bacon, Ellis W., A Young Man's Religion 27
Baldwin, Charles W., Welcomes the Conference 3
Bancroft, Emma P., Remarks by 89
Bancroft, William, Remarks by 63, 74
Bartram, Emma K., Remarks by 106
Bartram, Frank M., Reads paper 43
Bartram, Mary W., Friends' Association Activity 75
Birdsall, William W., Education a Religious Concern 19
Response to Address of Welcome 3
Remarks by 19, 27
Bond, Grace L., Remarks by 41
Virginia Friends' Associations 78
Bond, Walker, Remarks by 97
Bonsall, Mary, Remarks by 41
Borton, Joel, Chairman of Eleventh Session 91
Remarks by 64, 67, 91
Burdsall, Ellwood, Remarks by 41
Business Committee, Names of 126
Business Session of the General Conference 65

Carver, Cora H., Remarks by 67
Carver, John L., A Young Man's Religion 35
Chairman of Fourth Session 27
Remarks by 9
Carver, Sarah M., Remarks by 40, 64
Central Committe, as Appointed by Yearly Meetings and General Conference of Friends' Associations 66
Minutes of 120
Officers of 125
Sub-Committees of 125
Citizenship, Charles F. Jenkins 108
Clevenger, Grace, Are Younger Friends Faithful as Regards All Forms of Oppression? 80
Coale, Griffith E., Remarks by 17, 73
Coates, H. G., Remarks by 90
Cocks, Wm. W., Chairman Ninth Session 75
Remarks by 61, 71, 97, 106, 114

Davis, William W., Address of Welcome 3
Remarks by 115
Death Penalty, Abolition of 68
Demoralizing Publications, Report on 68
De Peel, Catherine, Remarks by 11
Discipline in the School, Eli M. Lamb 47
Dunham, Mary, Remarks by 62

Education a Religious Concern, William W. Birdsall 19
Education, Names of Committee on 125
Report of Committee on 70
Elliott, Anna T., Remarks by 89
Equal Rights, Report on 69
Eves, Myra M., "What the Reading Course May Do for the Individual Reader" 43

Finance Committee, Names of 126
Reports of 73, 121
First-day School Associations, Summary of reports 66, 123
First-day School Committee, Names of 125
Report of 66
Friends' Reading Circle 42
Friends' Schools, the Work of, Joseph Swain 99
Friends' Temperance Conference Proposed 74
Fry, Henry W., Letter of 107

Galbreath, Charles Burleigh, Shall the State Kill? 50
The Religion of Whittier 116
Gallagher, Dora C., Remarks by 18
Garrigues, Matilda, Remarks by 67
Greist, William, Remarks by 18, 49, 74

Hadley, Caroline, Friendly Influence at Swarthmore 79
Reads paper 84
Hallock, Elizabeth A., Remarks by 90
Haviland, Louise E., Possibilities of the Week-End Conferences in Promoting Fellowship 39
Haviland, Martha G., Friendly Activities in a Neighborhood That Has No Association 79
Haviland, Mary S., Applied Religion 60
Holloway, Emma, Remarks by 69, 83, 87
Holme, Pauline W., Remarks by 71, 73, 87
Holmes, Edwin A., Remarks by 89
Holmes, Jesse H., Remarks by 49, 65, 70, 73, 75, 83, 95, 105
Home Training, Alice C. Robinson 45
Hoopes, Lavinia C., Remarks by 17
Hopkins, Edna, Applied Religion 56
Hutchinson, Eliza, Remarks by 72
Hutchinson, John W., Chairman Sixth Session 45
Reads report 68
Remarks by 71

Ignorance of the Bible a Loss to Society, William M. Jackson 11
Indian Affairs, Report on 68
International Council of Religious Liberals, Invitation to 74
International Morality, Frederic L. Paxson 91

Jackson, Anna M., Remarks by 41, 63, 69, 70
Jackson, Arthur, Remarks by 89
Jackson, William M., Ignorance of the Bible a Loss to Society 11
Remarks by 10, 27, 49, 67, 87, 104
Janney, Anna W., Reads paper 45
Janney, Joseph J., Chairman Seventh Session 56
Remarks by 71
Janney, O. Edward, Chairman First Session 3
Chairman of Business Session 65
Remarks by 95, 116
Janney, Susan W., Chairman Thirteenth Session 108
Remarks by 69, 71
Jefferis, Ethel, Association Work in Country Neigborhoods 75
Jenkins, Charles F., Citizenship 108
Remarks by 107
Jenkins, Marie C., "How the Week-End Conference Can Help Broaden the Social Life" 38
Jenkins, Thomas A., Remarks by 17, 97, 104

Knight, Sarah W., Friends' Association Activity 76

Lamb, Eli M., Discipline in the School 47
Remarks by 106
Lewis, Lucy Biddle, Remarks by 67
Livezey, Mary R., Remarks by 18, 65
Lloyd, Elizabeth, Remarks by 26, 65, 88
Lownes, J. Russell, Remarks by 11, 44, 73

Magruder, Mary E., Remarks by 10, 40
Major, Charles, Remarks by 88
Maris, Frank, "The Reading Course as a Social and Neighborhood Help" 43
McAllister, Mary, Remarks by 67, 89
Miller, Benjamin H., Remarks by 73
Miller, Sarah T., "The Reading Course Helpful to First-day School and Meeting" 42
Mills, Albert T., Chairman Third Session 18
Remarks by 16
Mills, Clarence C., A Young Man's Religion 30
Remarks by 73
Minutes of Central Committee 120
Morris, Martha, Remarks by 89
Mission Work Among Women and Children, Report on 68

Oppression, Are Younger Friends Faithful? 80

Palmer, Charles, Remarks by 67, 69
Paxson, Alice Hall, The Child, the Home and the First-day School 84
Paxson, Frederic L., International Morality 91
Remarks by 98
Pennock, Edward A., A Young Man's Religion 33
Philanthropic Labor, Names of Committee on 125
Report of Committee 68
Principles of Discipline, The 45
Purity, Report on 68

Quakerism: A Normal Religion, Joseph S. Walton 4

Ratliff, Ruth (not Mary), Remarks by 73, 90
Rawson, Edward B., Address by 101
Remarks by 26, 70, 87, 97, 107
Report of Treasurer 73
Reports of Committees:
Advancement of Friends' Principles 72
Education 70
Finance 73, 121
First-day Schools 66
Philanthropic Labor 68
Publication 73
Roberts, Ellwood, Remarks by ..9, 16, 46, 55, 62, 69, 71, 72, 88
Robinson, Alice C., Discipline in the Home 45
Row, Helen, Friends' Association Activity 77

Shall the State Kill? Charles Burleigh Galbreath 50
Shotwell, John H., Remarks by 26, 62, 97
Smith, J. Russell, Applied Religion 58
Remarks by 55, 83
Speakman, Anna Travilla, Remarks by 41, 87, 106
Spicer, R. Barclay, Remarks by 63
Steer, Mary F., Remarks by 73
Stover, Elizabeth, Remarks by 17, 25, 64, 67, 70, 88, 104, 114
Swain, Joseph, Chairman Twelfth Session 99
Remarks by 24, 41, 88, 104, 115
The Work of Friends' Schools 99
Swarthmore, Friendly Influence at, Caroline Hadley 79
Superintendents of Departments for the General Conference 125
Superintendents of Yearly Meetings' Philanthropic Committees 125
Suplee, Frederick, Social Activities and Interests of a City Association 81

Temperance Conference of Friends Proposed 74
Temperance, Report on 68
The Child, the Home and the First-day Schol, Alice Hall Paxson 84
The Religion of Whittier, Charles B. Galbreath 116
The Work of Friends' Schools, Joseph Swain 99
Thomas, John L., Remarks by 65
Thomas, Mary B., Remarks by 55, 63, 69, 116
Thompson, Hannah M., Remarks by 16, 41
Thorne, Nathan, Remarks by 73
Tittensor, Florence H., Remarks by 18, 41, 88
Townsend, Martha S., Remarks by 90
Travilla, Mary, Remarks by 62, 89, 116
Treasurer's Reports 73, 120

Underhill, Charles F., Remarks by 40, 90
Underhill, Ethel, Remarks by 90

Vail, Margaret F., "The Week-End Conference an Inspirer of Friendly Interest" 39

Walton, J. Bernard, Association Activities as Reported in Friends' Intelligencer 82
Walton, George A., Chairman Second Session 11
Remarks by 10, 81
Walton, Joseph S., Quakerism: A Normal Religion 4
Way, Ellen P., Remarks by 40
Webster, Emma Speakman, Remarks by 83
Week-End Conferences 38
Whitson, Mary H., Remarks by 86
Wilbur, Henry W., Remarks by
10, 17, 37, 40, 41, 45, 64, 74, 83, 97, 106, 115
Willets, Martha, Remarks by 26, 90
Williams, William, Remarks by 11, 40
Wilson, Edward Clarkson, Remarks by 41, 71, 106
Wilson, Isaac, Chairman Fifth Session 37
Remarks by 18, 65
Wireman, Isaac, Remarks by 74
Wood, Margaret, Remarks by 89
Worth, Caroline J., Remarks by 26, 67
Worth, Herbert P., Chairman of Fourth Session 83
Reads 67

Young Friends' Associations 75
Younger Friends and Oppression 80

each individual according to his own qualifications, and not according to the lower average characteristics of his race. Political rights cannot justly be withheld from these American citizens of an inferior or backward race who raise themselves up to the standard of citizenship which the superior race applies to its own members. . . . We cannot afford to sacrifice our ideals of justice, of law and of religion for the purpose of preventing the negro from elevating himself. If we wish to preserve the wide gap between our race and his in the onward progress of civilization, let us do it by lifting ourselves up, not by holding him down. If, as some predict, the negro in the distant future must fail and fall by the wayside in the strenuous march of the nations, let him fall by his own inferiority and not by our tyranny. Give him a fair chance to work out what is in him."

WESTBURY QUARTERLY MEETING.

Westbury Quarterly Meeting, held Tenth month 27th, was attended by a gathering that filled the old meeting house at Flushing, L. I.

In the religious meeting La Vergne Gardner spoke of those things which show forth Christianity, saying among other things: A clean, pure character is the type of salvation. Paul speaks of knowing Christ no more after the flesh. We are born into the outer world, and the things of the outer world, food, heat and light, are the first sole ministers to us; but when shall we be weaned from sole dependence upon these things? We are enslaved by passions, desires and appetites, by that which appertains to the outer world; but the kingdom of God came not with eating and drinking. The kingdom of God is within you. Arise and bear witness to the truth, live the truth, be a martyr, if need be, to the truth. Blessed are ye when ye are persecuted for righteousness, for being right-minded. When we are quick to the sense of the indwelling Spirit then are we happy. Live the life and ye shall know the Father.

> "Tho' Christ a thousand times in Bethlehem be born,
> Unless he shall be born in thee
> Thou art indeed forlorn."

The day has come to declare our visions, to dream dreams, if need be, to believe that we have the key, and to declare our belief and convictions. The true Christian is one who is manifesting more and more the qualities of the divine. If the followers of Christ are the salt of the earth, let the salt be felt as a seasoning, making wholesome the whole body. Though we may be born into conditions where we do not feel that we receive food, yet if we have the yearning and long for the Divine Presence we shall grow more and more able to see him, and able to live out those qualities which bring peace and joy to the world, and which make the Christian type.

Hannah A. Plummer, of Chicago, said that the Quaker of the olden time, to whom we often revert, no doubt had his temptations toward worldliness as we have now. We have need for the same watchfulness, and we shall find that the power is the same to aid.

There was a feeling expressed by several Friends that we have a work to do. We should study everything whereby we may be of more service to mankind; we should discourage the hatreds that are being roused. We often think things are worse than they are, worse than they ever were before, when it is only that the consciences of people are more awake. People are more awake to certain evils and are endeavoring to correct them.

Serena Minard said that a true religion is never in the way of anything that we should desire. Religion is only the proper use of our powers. It brings us nearer to God. We may not outwardly see Jesus as his disciples did, but we may inwardly know the spirit which animated him, may listen to the word of God within, and work out the inspiration of a Christian life, opening our minds to all the light and knowledge we can receive, and not despising the lesser things. By living the Christian life what divine influences may we not throw out!

In the business meeting the queries were read without prepared answers, according to the new plan adopted at the last yearly meeting. There were many expressions of the impressiveness of the new method, which seemed a more personal searching of individual hearts than when a written answer for the whole meeting is prepared, considered and adopted.

In the afternoon a public meeting was held under the care of the yearly meeting's committee appointed to consider the meetings for ministers and elders. It was suggested that a meeting on ministry and counsel would more nearly meet present needs, conserving all that is good in our meeting of ministers and elders, and enlarging its scope and usefulness.

H. M. H.

NOTTINGHAM WEEK-END CONFERENCE.

Friends of Nottingham Quarter arranged to hold, in connection with their First-day School Union, a Week-End Conference. This Quarterly Meeting consists of Deer Creek Monthly Meeting (Deer Creek, Broad Creek, and Fawn Preparative Meetings) in Harford Co., Md., and York Co., Pa.; Little Brittain Monthly Meeting (Drumore, Penn Hill, and Eastland Preparative Meetings) in Lancaster Co., Pa.; and Nottingham Monthly Meeting (East Nottingham at Rising Sun, West Nottingham, and Oxford Preparative Meetings) in Cecil Co., Md., and Chester Co., Pa. It is a part of Baltimore Yearly Meeting.

THE FIRST DAY SCHOOL UNION.

The Autumn Meeting of Nottingham First-day School Union was held at Rising Sun, Maryland, Tenth month nineteenth. Owing to inclement weather, but four of the five schools composing the union were represented.

The meeting convened at 10.30 A.M., and after a brief silence was opened by the chairman reading the 19th Psalm. The minutes of the meeting held Fifth Month 26th, 1906, on being read by the secretary, were approved.

Reports from all the First-day schools except East

Nottingham were given. Oxford First-day School is in session the entire year and has an average attendance of twenty-five. There are six classes—two Bible Classes using the Ethical Series of Lessons as an outline of their study; two Intermediate classes, one of which uses the Bible History Series; and two primary classes. The school appreciates the use of the books in the Traveling Libraries furnished by Baltimore Yearly Meeting. Elizabeth L. Brinton is superintendent and C. Raymond Kirk secretary.

West Nottingham has but one class, a conference class of adults, no children, after meeting, using the Ethical Series, with an attendance ranging in number from 17 to 30.

Eastland First-day school is in session from the first of Fifth month to the last of Tenth month. It had a total enrollment of fifty during the past summer with an average attendance of thirty. Seven pupils were present every First-day. Howard Coates is superintendent, and Alice E. Conrad is secretary.

Penn Hill First-day school, like Eastland, is in session only during the summer. It had a total enrollment of one hundred with an average attendance of thirty-six last summer. Rodney King was present every First-day. William P. King is superintendent and Elsie Hambleton Sechler is secretary. Both Eastland and Penn Hill schools have been enjoying the advantages of the traveling libraries.

"The Superintendent in the First-day School" was the subject for discussion during the morning session. Papers were read by Martha Smedley and Elizabeth L. Brinton, and the subject was further discussed by R. Barclay Spicer, Eleanor Sterrett, Belle H. Haines and Ella W. Thomas.

Lunch was served to all by West Nottingham members, and the meeting again convened at two o'clock. Names of delegates were called which showed that but 8 of the 22 appointed were present owing to the very inclement weather.

"Mary Garvin" was recited in a pleasing manner by Philena Thomas of Oxford. Edwin R. Buffington made an address inspiring all to aid in a higher and better cause; and that cause, to do the Father's will.

Eleanor Sterrett and Hartt G. Coates then read papers on "Social Duties of the First-day School." The subject was further discussed by Belle H. Haines and R. Barclay Spicer.

Another subject that had been selected for discussion was "The Necessity of a Broader Education for First-day School Workers." The persons who had prepared papers not being present, Edwin R. Buffington was asked to speak on the subject. The possibility of establishing a Summer Institute at Swarthmore College was spoken of as a means of getting a broader culture. The work to be done by Eleanor Wood met with favor.

Union adjourned to meet in Oxford in Fifth month next.

THE CONFERENCE.

In connection with the First-day School Union held at Rising Sun, Md., on the 19th inst., a Week-end Conference was held the following day. It convened at 10.30 A. M., and after a few moments' silence some fitting remarks were made by the chairman.

"The Value of Week-end Meetings" was the subject of an address by Edwin R. Buffington. In closing he said: "Ideals are motive power and forces. Let us have such meetings to create ideals toward which we can climb. Christ is a joining of the life of man with the life of God." Rev. I. P. Otis of the Methodist Church being called on, made a few remarks.

Edward A. Pennock then spoke on "Lack of Enthusiasm, the Cause and Remedy." He mentioned the importance of each Quarterly Meeting having an Advancement Committee of its own, to look after the weaker meetings. The subject was further discussed by Belle H. Haines, R. Barclay Spicer, Edwin R. Buffington and Edward A. Pennock.

Noon hour was from 12 o'clock to 2 during which all present were served with lunch, and the meeting again convened. After a short impressive silence, remarks were made about the work of the Committee for the Advancement of Friends' Principles.

R. Barclay Spicer then spoke on "Present Day Evangelism." The subject was further discussed by Belle H. Haines, Edwin R. Buffington and Edward Pennock.

The chairman announced that we are looking forward to appointing a committee in our coming Quarterly Meeting for the Advancement of Friends' Principles; that as Friendly work has to start with the individual at home, a local committee is needed to help the General Committee.

A general sentiment was expressed in favor of having Eleanor Wood come among us to help First-day school workers.

The meeting then concluded.

Belle H. Haines, Chairman.
Martha Smedley, Secretary.

BOOKS AND READING.

The new magazine of the Putnam house, called "Putnam's Monthly and the Critic," bears small resemblance, though it contains some reminiscence, of that fine precursor of the Atlantic Monthly, the original Putnam's. That magazine we have characterized from definite personal memory of its singular brightening of the field of periodicals by a free literary purpose—freed from European influences and models, American writers at last writing as Americans, in a prevalent impulse of native expression, such as Lowell had, just a few years ago, pricked into life and ambition in his "Fable for Critics." The venture accomplished what the old Knickerbocker had desired, but did not know how to obtain. Putnam's was an original and stimulating force. It had advantages in reaching authors of quality; it tapped, though it did not strike the main current, the Great Boston fellowship,—which remained for the Atlantic to receive in full when, after the unfortunate end of Putnam's it made its triumphant entry.

The first article in the initial number of this new venture (if it can be so called) is reminiscential about

that old venture of one of the best men known to the publishing craft, George Palmer Putnam. . . .

As to the new magazine, it is mainly the Critic of Jeannette Gilder . . .—*Springfield Republican.*

The Old England of bygone centuries still survives in Dorsetshire, and it has been described with sympathy by Sir Frederick Treves in his "Highways and Byways in Dorset," illustrated by Joseph Pennell (Macmillan & Co.). Thatched cottages, rose gardens, quaint rural customs, sheep-washing, cider-making, and many another old-time reminder of England's earlier days are still to be found by the wanderer in this small but picturesque southern country.

"To the East is the Great Heath, a wild, sandy fragment of unchanged Britain, which is still just as it was when the Celts first wandered over the island. To the North lie the glorious woods of Cranborne Chase and the enchanting Vale of Blackmore—that valley of the Blue Mist in whose soft shadows will be found the very heart of England." With pleasant mingling of description, history and legend the author guides us among the fascinating scenes of old-world Dorset.

There has been an interesting and perhaps really useful discussion in various papers on the publishing of worthless novels. Trash of this sort gluts the book market, brings down the circulation of good and useful books, does not bring in money to the author, and encourages the public to waste utterly its time. It is admitted that many hundreds of wholly worthless novels are published every season.—*Saturday Review* (London.)

MUSIC IN MOONLIGHT.

Was ever music lovelier than to-night!
'Twas Schumann's Song of Moonlight; o'er the vale
The new moon lingered near the western hills;
The hearth-fire glimmered low; but melting tones
Blotted all else from memory and thought,
And all the world was music! Wondrous hour!
Then sank anew into our trancèd hearts
One secret and deep lesson of sweet sound—
The loveliness that from unloveliness
Outsprings, flooding the soul with poignant joy,
As the harmonious chords to harsh succeed,
And the rapt spirit climbs through pain to bliss:
Eternal question, answer infinite;
As day to night replies; as light to shade;
As summer to rough winter; death to life,—
Death not a closing, but an opening door,
A deepened life, a prophecy fulfilled.
Not in the very present comes reply,
But in the flow of time. Should the song cease
Too soon; ere yet the rooted answer blooms,
Lo,—what a pang of loss and dissonance;
But time, with the resolving and intended tone
Heals all, and makes all beautiful and right.
Even so our mortal music-makers frame
Their messages melodious to men;
Even so the Eterne his mighty harmonies
Fashions, supreme, of life, and fate, and time.

—*Richard Watson Gilder, in the Atlantic.*

BIRTHS.

JANNEY.—To Thomas and Elinor Craig Janney, on Tenth month 27th, 1906, a son, whose name is Joseph Newlin.

SHOEMAKER.—Tenth month 22d, 1906, at Waco, Texas, to Daniel N. and Frances Hartley Shoemaker, a daughter, who is named Dorothy.

SWARTLEY.—At Doylestown, Pa., Tenth month 9th, 1906, to John Cassel and Agnes Darlington Swartley, a son, named Robert Darlington Swartley.

MARRIAGES.

LANTZ—MORRIS.—At the family residence in Milton, Ind., by Friends' ceremony, on Tenth month 24th, 1906, Elizabeth, daughter of Aaron and Martha M. Morris, to Frederick Lantz, of the same place.

DEATHS.

MOORE.—At the home of his daughter, Mrs. Alfred G. Clark, at Northbrook, Tenth month 16th, 1906, Henry Moore, of Atglen, Pa., aged 92 years. Henry Moore was born Tenth month 31st, 1814, at Atglen, which was then called Penningtonville. His homestead there had been in the family since 1723. He drove on the old horse car line between Philadelphia and Columbia before the steam roads were started, and later became a fireman on the steam line. He is believed to have been the oldest Friend in attendance at Philadelphia Yearly Meeting last spring.

THATCHER.—At the home of her brother-in-law, Joseph McLeese, in Norwalk, Iowa, Tenth month 13th, 1906, Sidney Lewis Thatcher (maiden name Welch), aged 88 years, 10 months and 8 days). She was born in Chester County, Pa., and was married to John Lewis, of Radnor, Pa., in 1846. In 1853 they moved to Madison County, Ind., where her husband died in 1859. In 1863 she married Joseph Thatcher, of Richmond, Ind., who died in 1868. The Norwalk *Free Press* says of her: "She had her religious training in the Quaker Church, in which she through her parents inherited, what these good people call 'a birthright.' To this she was true to the last, not having connected herself with any other religious denomination." She was the mother of five children, all of whom preceded her to the spirit land; the last to go was Lida A. Lewis, of Pendleton, Ind., who died in 1900.

NOTES AND ANNOUNCEMENTS.

The first lecture in the Swarthmore College Course on "The History of Early Quakerism" will be given at the college next First-day, the 4th, at 7.30 p.m. The subject for the evening will be "The Forerunners of Puritanism." The lecturer will be Dr. William I. Hull, of the Chair of History at Swarthmore. The lectures will be given every two weeks throughout the winter, and until Fifth month 12th. There will be no charge for admission, and all interested are cordially invited to attend.

The Conference Supplement is concluded in this issue, but those who subscribed for ten weeks will receive two more papers, after which we hope many of them will become regular subscribers. Our readers have doubtless noticed that by opening the clips in the middle of the paper the Conference pages can be readily removed. We hope soon to have a supply of cheap metal binders for those who wish to preserve the Conference Proceedings for reference.

Isaac Mather, the "Grand Old Friend of Jenkintown," celebrated his one hundredth birthday on Seventh-day last. The Philadelphia *Evening Bulletin* says of him: "Mr. Mather appears younger than many men twenty-five years his junior. His face is full and his complexion ruddy. His eyes are clear and bright, his hearing faultless, and his other senses perfect in every respect. He walks with a spring and firmness remarkable in one so old, and never thinks of taking a carriage on his Sunday morning trips to the Abington Meeting House."

H. Taylor Rogers, having asked to be released from the management of Friends' Book Association, Walter H. Jenkins, of Gwynedd, who has had many years' experience as a merchant, has been appointed manager in his place. He will make it headquarters for Friends' books, as well as a first-class store for stationery and office supplies. Any book noticed in the columns of the INTELLIGENCER may be ordered through Friends' Book Association, and will be furnished at net retail price.

Among those who lost their lives in the sad railway accident at Atlantic City on First-day were Samuel and Rachel Ifill, of Germantown, members of Green Street Monthly Meeting, Philadelphia. They were in attendance at Germantown Meeting in the morning. Rachel Ifill has been the riding teacher at Buck Hill Falls for several summers.

On First-day, the 28th, an appointed meeting was held in Race Street Meeting House, Philadelphia, in the evening, at the call of Samuel Jones and Sarah T. Linvill, ministers of Green Street Monthly Meeting, Philadelphia. There were present with them also in the galleries Harrison Streeter and Sarah Griscom, of Green Street; Wesley Haldeman, of Newtown, Pa.; Alban Eavenson and Elizabeth Coates, of Race Street Meeting. A general invitation was extended by Samuel Jones to any present who felt the drawing to do so to take part in the meeting, reminding that in such a meeting all are equally responsible, and that it does not belong to any one or two. The speakers were Sarah T. Linvill, Samuel Jones, Cora H. Carver, and a man who spoke from the body of the house.

The series of University Extension Lectures announced for the coming season is attractive. Eighteen lectures are to be delivered on Third-day evenings. The first of these will be a course of six illustrated lectures on "Social Conditions in Modern England," by Louis Umfreville Wilkinson, of Cambridge University, beginning Eleventh month 13th. After the holidays there will be a course of six illustrated lectures on "Italian Cities," by W. Hudson Shaw, of Oxford University, followed by a second course on "Rome in the Middle Ages." In addition to these evening lectures there will be six illustrated lectures by Hudson Shaw on "Imperial Rome," on Second-day afternoon, beginning First month 7th.

The First-day school annual autumn conference of Philadelphia Yearly Meeting will be held on Seventh-day, the 3d, in Race Street Meeting House, at 10 a.m. and 2 p.m. The work of the thirteen First-day School Unions, as brought up in the reports, will be reviewed and discussed. How to use the Lesson Leaves prepared by the committee of Friends' General Conference and how to get the most out of them will be taken up in general discussion, introduced by Cora H. Carver (primary), Elizabeth Lloyd (intermediate), and Joseph S. Walton (adult). Alfred E. Darnell, of Medford, N. J., and Philadelphia, will present a paper on "First-day Recreation—Its Relation to Religious Education." Louis B. Ambler, of Abington Friends' School, and Anna Waln, of Salem Quarter, N. J., will preside as clerks.

At the recent meeting of Philadelphia's Philanthropic Committee, by unanimous consent, Matilda S. Ellis, No. 6300 Green Street, was continued as treasurer of the sub-committee on Colored People. More barrels are needed for Abby D. Munro—old clothes, bedding, old shoes, tools, potatoes, apples, oatmeal, etc. First-day schools might hold pound parties for barrels. George T. Laing, No. 30 North Third Street, Philadelphia, Pa., will send them on.

Abby D. Munro writes from Mt. Pleasant, S. C.: "We have passed through a pretty serious time since I last wrote. We were visited by the most terrible storm we have had since the flood of '93. For about two hours it seemed as if everything would go before the wind. Of course, it only added to the damages done by the storm of Ninth month 17th, so we have more expense upon us now. One end of my piazza is down, and that reveals the fact that the joists are rotten. When I read of the terrible loss of life in some other places I feel we ought not to complain, but it brings so much extra care, labor and expense that I don't know how to meet. However, as we have been carried through other emergencies, so I trust we shall be through this."

The Young Friends' Aid Association of New York will hold its annual fair in the gymnasium of Friends' Seminary, 226 East Sixteenth Street, New York, on Sixth- and Seventh-days, the 16th and 17th of this month, from 3.30 to 10.00 p.m. Contributions of money and articles to sell are solicited, the following being especially acceptable: Old and new books, magazines, pictures, stationery, handkerchiefs, home-made candy, jellies, preserves, pies, cakes, fruit, vegetables, all sorts of fancy articles. Dinner will be served, as usual, from 6 o'clock to 8 o'clock, both days. Tickets admitting holder on both days, with one dinner coupon, $1.00. Single admission, 25 cents. Separate dinner tickets, 50 cents. Donations may be sent to, or tickets obtained from Anna M. Jackson, or any other member of the committee.

SPRING STREET MISSION.

The opening entertainment of Spring Street Mission was held in the rooms at 1223 and 1225 Spring Street (Thirteenth and Race), on Seventh-day evening, the 27th ult., and was attended by over one hundred colored boys and girls, together with some of their parents or relatives.

Lantern views of humorous and other selections were thrown upon a screen, among which were two pictures of colored people on Pearl Street. These were received with great enthusiasm. Music, a few recitations and an address by a colored student of the University were a part of the program. Ice cream and cake were passed around at the close. The occasion was pronounced by the workers as a very good start for the winter's work, and forty-one colored boys and girls attended the next day's session of the First-day school.

A class has been formed in gymnastics for Second-day evenings. There is also a savings fund, a sewing class, a department of domestic science, and a department of industrial investigation. The last-mentioned is under the direction of a student from the University, a colored man, who is engaged in social research.

WEEK-END CONFERENCE.

A Week-End Conference is to be held Seventh-day, Twelfth month 1st, at the Young Friends' Association Building, Fifteenth and Cherry Streets, Philadelphia. Subject, "Practical Standards of Living."

The afternoon session at 3.30 p.m. will be strictly for young women. The subjects of dressing and entertaining will be fully and frankly discussed.

A box supper at 6 p.m. for young men and women. Further details will be published later.

Evening session, 7.30 p.m., for young men and women. George A. Walton, chairman. Subject, "To Live Within the Bounds of Your Circumstances Sanely and Wisely." Questions of home-making, boarding, giving, saving and spending for recreation will be discussed.

At both sessions enough interested young people have promised to be present to insure live meetings. It is hoped that every man or woman will come with either a suggestion for others or a problem to be solved.

An invitation is extended to all young people, whether members of the Society of Friends or not.

Friends living in Philadelphia who are willing to entertain visitors over Seventh-day night, and Friends from a distance who care to stay in town and attend meeting on First-day, will please correspond with Lucy M. Griscom, 253 South Seventeenth Street, Philadelphia, chairman of the committee.

PHILADELPHIA'S PHILANTHROPIC COMMITTEE.

The meeting of the Philanthropic Committee of Philadelphia Yearly Meeting was the largest and most interesting that has been held for several years. The sub-committee on Mission Work reported that the money needed to employ a probation officer jointly with Orthodox Friends, in that part of the city where the Neighborhood Guild is situated, has nearly all been raised, and that they had a young woman under consideration for the position.

A resolution brought forward by the Peace Committee, protesting against sending more soldiers to the Philippines or increasing the army or navy, called forth a lively discussion, but was not united with. Several Friends felt that, while it was a mistake for our Government ever to have taken the Philippines, so long as we hold on to them it is necessary to have enough soldiers there to police the islands properly. No one favored any increase in army or navy, but it was felt that it would have been more timely to commend Secretary Root for his admirable peace work in South America.

When the Committee on Colored People had made its report, it was suggested that the general committee send thanks to Mayor Weaver for suppressing "The Clansman." This also was not united with, as some thought that the Mayor's action was based upon political motives.

The sub-committee on Temperance, at its morning session, reported that the following letter had been sent to candidates for the Legislature in Chester, Delaware, Montgomery and Bucks Counties, and Congressional candidates in the Seventh District, Pennsylvania:

"Esteemed Friend: One of the concerns of the Society of Friends is, and has been for many years, its interest in the cause of temperance, and all measures which tend to strengthen

the practice of sobriety among the people have claimed its approval.

"The Committee on Temperance, of Philadelphia Yearly Meeting of Friends (Fifteenth and Race Streets), wishes to convey to candidates for office who will have control of the passage of laws, the concern of the Society on this important question, and invokes their support of local option or other laws in the interest of temperance which may come before the next session of the Legislatures of Pennsylvania or New Jersey.

"On behalf of the Committee,
"JAMES H. ATKINSON,
"CHARLES PALMER,
"Clerks."

Favorable replies were received from Isaac Sharpless, F. P. Willits, and Joseph R. T. Coates, of Delaware County; Roland Flack and Thomas D. Candy, of Bucks County; Joseph Heacock and Jonah M. Landis, of Montgomery County; Ira D. McCord, of Chester County; and from Congressional candidates, Thomas S. Butler and John J. Buckley. J. Milton Lutz, of Delaware County, sent a non-committal reply.

SWARTHMORE COLLEGE NOTES.

During the past few years the faculty of Swarthmore College has been growing, not only in numbers, but in its relations to the educated world at large. Among the leaders in this movement is Dr. Robert C. Brooks, Professor of Political Economy since 1904. Dr. Brooks, although having but recently taken his degree at Cornell University, has already received considerable recognition for original research work. During the past year he has had published in the *Political Science Quarterly* an article on "Berlin's Tax Problem;" in the *Yale Review* an article on "The Municipal Gas Works of Berlin," and in *Bookman*, one entitled, "Imperialists—British and German." He has also reviewed a number of books dealing with economic and sociological problems for *Bookman's*.

In addition to these works, already published, Dr. Brooks has now in manuscript form two more articles—one on "Odd Prices and Bargains in the Retail Trade," and the other on "German Municipal Slaughter Houses"—which have been accepted for publication, and will appear in the near future.

At the opening session of Baltimore Yearly Meeting on First-day, President Swain was in attendance and spoke.

Dean-emeritus Elizabeth Powell Bond has been visiting friends at Swarthmore during the past two weeks. She will attend meeting here on next First-day.

Two new courses in French are being given this year, bringing the total number of courses in this department up to ten. One of these additions consists of an advanced course in French literature, designed as a substitute in some measure for the course in "Old French," and also as a review and extension of the courses in literature already pursued. Much attention is devoted to the literary monuments of the Old French period, these being read as far as possible in Modern French translations. The literature of the Renaissance is then taken up, after which consideration is given to the movements and tendencies of more modern times. The outside reading is both wide and varied. This course is conducted entirely in French, by means of lectures, collateral reading, reports and research work. It is open only to mature students who are able to speak and understand the French language.

The other new course is in advanced prose composition, and is based upon selected texts. Drill is given in the writing of French letters and themes on French topics of the day.

A. J. P.

FRIENDS' ASSOCIATIONS.

NEW GARDEN, PA.—The Young Friends' Association met Tenth month 7th, 1906, with Lawrence and Marion C. Thompson. The president opened the meeting by reading the 90th Psalm, and after singing "Blessed Assurance," the minutes were read and adopted.

Maude Cooper recited "One, Two, Three," in a pleasing manner, and we listened to a paper on the life of Mary S. Michener, prepared by H. Lewellyn Chandler, and read by his father. The early life of Mary S. Walton was filled with many responsibilities, but she received an excellent education, and finally opened a school for girls, securing obedience through kindness and sympathy. After her marriage to Dr. Ezra Michener, she became an active member of our own monthly meeting, until her strength became exhausted through disease.

Eva S. Richards read the original paper for the day, treating of the ideals and aims of Friends of the present day, closing with a plea for birds. "When such women as the wife of our President and Queen Alexandra, of England, so emphatically object to the use of heron plumes (aigrettes), surely women who are members of a religious organization so gently sympathetic to the oppressed can do no less."

Estella A. Parker read an article containing much food for thought, and Anna Cooper contributed many interesting current topics. Samuel Wickersham, in answer to the question, "Why unity among Friends instead of majority rule?" said: "Paul said, 'It is right to dwell together in unity.' Majority may be brought about by corrupt methods." All the delegates

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—
Fifteenth and Race Streets, 10.30 a.m.; First-day School at 11.45 a.m.
Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School at 10 a.m.
Fourth and Green Streets, 10.30 a.m.
Germantown, 10.30 a.m.; First-day School at 9.30 a.m.
Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School at 2.30 p.m.
Frankford, 10.30 a.m.; First-day School at 9.15 a.m.
Seventeenth Street and Girard Avenue, 11 a.m.; First-day School at 9.45 a.m.

Camden, N. J.—
Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

New York City.—
East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—
Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—
1811 I Street, Northwest, at 11 a.m.

Chicago.—
Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

11th mo. 3d (7th-day).—Annual meeting First-day School Association of Philadelphia Yearly Meeting, in Race St. Meeting House, Philadelphia, at 10 a.m. and 2 p.m. Reports from the thirteen First-day School Unions. Discussion: "How to Get the Most out of the Graded Lesson Leaves"—Primary, Cora H. Carver; Intermediate, Elizabeth Lloyd; Adult, Dr. Joseph S. Walton. Paper: "First-day Recreation—Its Proper Limitation," by Alfred E. Darnell; general discussion.

11th mo. 3d (7th-day).—Mickleton, N. J., Friends' Association at the meeting house, 7 p.m.

11th mo. 3d (7th-day).—Friends' Association, Girard Avenue, at the meeting house, Seventeenth and Girard, Philadelphia, at 8 p.m.

11th mo. 4th (1st-day).—Woodstown, N. J., Meeting attended by Salem Quarterly Meeting's Committee for the "Extension of Christian Work," at 10.30 a.m.

(Continued on page 676.)

Royal
Baking Powder
Absolutely Pure
DISTINCTIVELY A CREAM OF TARTAR BAKING POWDER
Royal does not contain an atom of phosphatic acid (which is the product of bones digested in sulphuric acid) or of alum (which is one-third sulphuric acid) substances adopted for other baking powders because of their cheapness.
ROYAL BAKING POWDER CO., NEW YORK.

to Mountain Lake Park were present and gave excellent reports of the various meetings. After singing and silence we adjourned to meet Eleventh month 4th, at 2.30 p.m., at the home of Estella A. Parker, when sentiments on peace and arbitration will be given. All interested are welcome.

EVA S. RICHARDS, Secretary.

CORNWALL, N. Y.—A meeting of the Cornwall Young Friends' Association was held at the Seaman homestead on the 21st of Tenth month, 1906. William B. Cocks, chairman, read the second chapter of 2 Corinthians. The Committee on Purity of the Press submitted a report in which it stated that some papers ignored the questions submitted to them regarding printing advertisements of liquors and medicines known to be of a hurtful nature, etc., but that they were favored to have them answered in a satisfactory manner by the *Ladies' Home Journal*. The report opened up a very interesting and helpful discussion.

Charles C. Cocks read the second chapter from "The Journal of George Fox," and the Friends contrasted conditions existing at that time and those we now have.

At the request of the chairman, James C. Rider, who is much interested in the work of the Y. M. C. A. in the locality in which he resides, made some remarks regarding the organization.

The program for the next meeting, which will be held at the home of Isaac M. Cocks on the afternoon of next monthly meeting day, was arranged as follows: Selections, by Mary B. Cocks and Isaac M. Cocks; reading from "Journal of George Fox," Pierre Seaman. Sentiments were given by nearly all present. GILBERT T. COCKS, Secretary.

SOLEBURY, PA.—The Young Friends held their first meeting for the season on Tenth month 14th, 1906, with an interesting program. The vice-president, Agnes B. Williams, presided, with Walter W. Ely, secretary.

The president opened her Bible reading with the text, "In thee, O Lord, have I put my trust." Mary D. Ely read Whittier's "First-day Thoughts." Welding Slack enumerated appropriate current events.

Dr. George M. Marshall discussed improved political conditions in some sections of Philadelphia, and R. M. Price gave reminiscences of U. S. Grant. Florence K. Blackfan read that portion of the Discipline which concerns "Applications for Membership;" also an excellent selection concerning fundamental truth, which showed advanced Christian sentiment, and no matter what the form of expression, if the heart was seeking divine guidance it would find help in Christian association. Reuben M. Price said that religion largely addresses itself to temperament and environment. Dr. Marshall told of a body of Quakers he had met in Ireland, and with R. M. Price told of the value placed by patrons on the moral standing and teaching at Friends' Central School, Philadelphia.

The proceedings of the recent anniversary of the one hundred years of Solebury Meeting will be published in pamphlet form, with the poems and addresses delivered, and will be illustrated with a few views of the meeting house, which is one of the most substantial, with material second to none in the country.

On Eleventh month 11th, Eva K. Preston will discuss history; Philena Marshall, literature; Cornelius V. Ely, current events, and Martha G. Ely, discipline. It was decided to hold the annual philanthropic meeting in connection with the association meeting. ***

CALENDAR OF MEETINGS, ETC.

(Continued from page 675.)

11th mo. 4th (1st-day).—New Garden, Pa., Friends' Association, at home of Estella A. Parker.

11th mo. 4th (1st-day).—Race Street after-meeting conference begins its winter's work. "A General View of the Old Testament" will be given by Jane P. Rushmore.

11th mo. 4th (1st-day).—A religious meeting at Friends' Home for Children, 4011 Aspen Street, Philadelphia, at 3 p.m. All persons interested are cordially invited.

11th mo. 4th (1st-day).—At Chichester Meeting House, Delaware County, Pa., at 3 p.m., a circular meeting, under care of a committee of Concord Quarterly Meeting. Train leaves Twenty-fourth and Chestnut Streets for Boothwyn Station at 2.15 p.m.; returning at 4.50.

11th mo. 4th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, No. 3 Bank St., at 11 a.m.

11th mo. 4th (1st-day).—A joint meeting of Byberry Friends' Association and Abington Philanthropic Committee will be held at 2.30 p.m., at Byberry Meeting House. Speaker, Prof. Benjamin F. Batten; subject, "Practical Philanthropy."

11th mo. 4th (1st-day).—Meeting for worship at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m. Friends generally are invited to attend.

11th mo. 4th (1st-day).—The Committee for the Extension of Christian Work of Salem Quarterly Meeting will attend the meeting at Woodstown, N. J., at 10.30 a.m.

(Contined on page iii.)

An administrator is one who finds out that all the dead man's estate has shrunk—except his life insurance.

PENN MUTUAL LIFE
PHILADELPHIA

CALENDAR OF MEETINGS, ETC.

(Continued from page 676.)

11th mo. 4th (1st-day).—Swarthmore College lecture on "Quakerism." First lecture, "The Forerunners of Puritanism," by Dr. William I. Hull. In Parrish Hall, at 7.30 p.m.

11th mo. 5th (2d-day).—Nine Partners Half-Yearly Meeting, at 11 a.m.; ministers and elders, 7th-day before, at 3 p.m.

11th mo. 6th (3d-day).—Philadelphia Quarterly Meeting, at Race Street, at 10 a.m.; ministers and elders, day before, at 3 p.m.

11th mo. 7th (4th-day).—Friends' Association of Media, Pa., in the Friends' School Building, Washington St. and Gayley Terrace, at 8 p.m. Subject, "Woodbrooke Settlement," by Robert Pyle, of London Grove and West Grove, Pa., recently a student at Woodbrooke. Sentiments from writings of Henry van Dyke. Anne J. Darlington, secretary.

11th mo. 8th (5th-day).—Abington Quarterly Meeting, at Byberry, Philadelphia, at 10 a.m.; ministers and elders, day before, at 11 a.m. Train leaving Reading Terminal at 9.17, will be met at Somerton Station.

11th mo. 10th (7th-day).—New York Monthly Meeting, in New York, Fifteenth Street and Rutherfurd Place, at 2.30 p.m. Public meeting in the evening.

11th mo. 10th (7th-day).—Salem (O.) Quarterly Meeting, at West Meeting House, near Beloit (and Alliance), O., at 11 a.m.; ministers and elders, same day, at 10 a.m.

11th mo. 10th (7th-day).—Miami Quarterly Meeting, at Waynesville, O., at 10 a.m.; ministers and elders, day before, at 2 p.m.

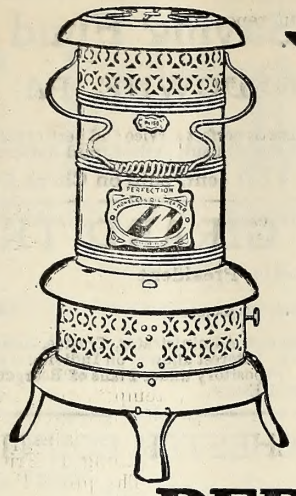
11th mo. 11th (1st-day).—Haverford Meeting, Delaware County, Pa., attended by Philadelphia Quarterly Meeting's Visiting Committee, at 10 a.m. Take Market Street trolley to Sixty-third and Market, then Ardmore trolley to Eagle Road (Cassatt).

11th mo. 11th (1st-day).—Race Street Conference, at 11.45 a.m. "The Idea of God in the Earliest Hebrew Scriptures" will be presented by Eleanor Wood.

11th mo. 15th (5th-day).—Shrewsbury and Plainfield Half-Yearly Meeting, at Plainfield, N. J., at 11 a.m.; ministers and elders, day before, at 9.30 a.m.

11th mo. 16th and 17th (6th- and 7th-days).—Annual fair of the Young Friends' Aid Association, at gymnasium of Friends' Seminary, 226 East Sixteenth Street, New York, 3.30 to 10.30 p.m. Single admission, 25 cents.

11th mo. 17th (7th-day).—Short Creek Quarterly Meeting, at Short Creek Meeting House, near Emerson (and Mt. Pleasant), O., at 11 a.m.; ministers and elders, day before, at 2 p.m.



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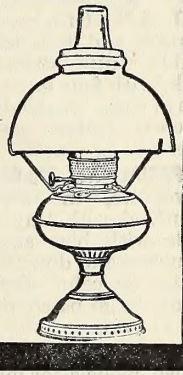
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A Teachers' Agency for Friends has been organized by the Board of Education of the Five Years Meeting. This Agency will assist teachers seeking positions and employers seeking teachers. There will be no charge for services rendered except that teachers who join the Agency will pay a fee of $2.00 to cover cost of clerical work and postage. Communications should be addressed to Robert L. Kelly, president Earlham College, Richmond, Ind.

The *Century* has for several months greeted its readers with a beautiful and artistic piece of design and color printing on the cover. The autumn scene on Tenth month's cover is particularly pleasing.

The new volume of *St. Nicholas* will see the revival of the department, "For Very Little Folks," for many years one of the strong features of *St. Nicholas*, so that hereafter a department of rhymes and stories for the youngest members of the family will be a regular feature of the magazine.

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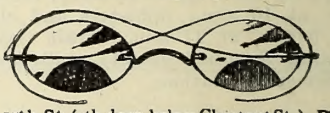
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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, ELEVENTH MONTH 10, 1906.

Advertisements in this column five cents a line. No insertion for less than 20 cents.

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WANTED. — RELIABLE WOMAN TO DO general house work in a family of three. Must be neat and willing. Pleasant room. Good wages. Address, Mrs. J. T. Tubby, Jr., Westfield, New Jersey.

WANTED.—By young married couple, two unfurnished rooms for light housekeeping, near 15th and Race Streets. Friends' family preferred. Address, Ferris Price, Lansdowne, Pa.

WANTED AT ONCE.—Young man in Friends' Boarding School to teach Latin and Arithmetic, and have charge of Gymnastics and outdoor sports. Address, Mary Nichols Cox, Chappaqua, N. Y.

WANTED.—CARE OF INVALID OR ELDERly person, or position as mother's helper, by middle-aged woman; experienced, good needlewoman. Address, M. T., 2017 W. Girard Ave., Phila.

WANTED.—TO BORROW $2000.00 AT 6% ON second mortgage, on Swarthmore property. Address, Box 237, Swarthmore, Pa.

WANTED.—A POSITION AS HOUSEKEEPER in private family, experienced. Best reference. Address, I. D. V., 4837 Stenton Ave., Germantown.

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Sixth Annual Report to the Stockholders of the Buck Hill Falls Company

The summer of 1906 marks the most successful year in the history of the Buck Hill Falls Company.

The Inn opened Fifth month 26th, 1906, under the management of Margaretta F. Atkinson, and remained open until Tenth month 8th. The office force was the same as the previous year. For steward we engaged a man who had filled for six years a similar position in a hotel at Daytona, Fla. This was the first season that we had employed a steward, and the result has been highly satisfactory. Despite the fact that the number of meals served during the year was practically the same as a year ago, the amount spent for supplies shows a gratifying decrease. With the experience of this year to guide us, we will be able another year to increase the variety served, particularly of fresh vegetables and fruits, which are always expensive and hard to obtain in mountain resorts, and appreciated accordingly by the guests. On the whole, we feel that the operation of the Inn the past year was satisfactory to the great body of our guests, and that the measures taken for their comfort and safety have been appreciated. The earnings of the Inn were very nearly double those of the year before. In a general way, one-half of this increase was obtained by the slight increase in the rate of all rooms in the east wing and the higher rate of table board charged cottagers other than owners, and the other half by a decrease in expenses.

In all there were 2,988 registered arrivals at the Inn, as against 3,021 last year. A total of 96,290 meals were served, as against 96,040 for 1905. Exactly two-thirds of the arrivals were guests of the Settlement and one-third were guests of the Inn.

During the season a number of lectures and entertainments were given by the guests and others in the East Room of the Inn. The First-day morning meetings were held regularly throughout the season, with satisfaction to the management and the guests. Your Board feels that the spirit of good order, "Friendliness" and simplicity for which they are aiming, and which was the cornerstone of the foundation of the Settlement, was maintained in even a better degree last year than in some past years.

It has not escaped the attention of your Board that there was considerable complaint from guests as to the noisy and thoughtless behavior of some of the children and young people who made a practice of romping in and around the Inn. We have learned that some of the cottagers, in order to insure quiet at their homes, send their children to play at the Inn during the rest hours from 3 p.m. to 5 p.m. Some plan will be prepared for next season to wisely direct the activities of the children, so that they may have a safe and happy summer at Buck Hill Falls, while not imposing on the rights of quiet-loving guests.

A convenient iron fire-escape has been erected at the east end of the building in place of the plain iron ladder. The removal of the big double chimney from the centre of the dining-room has improved the light in the room and added somewhat to its capacity.

During the year a new path has been constructed on the north side of the creek in the glen from the Lower Falls to the lake. This involved a new bridge over the creek below the falls. The new path adds greatly to the pleasure of visitors, and the element of danger from loose stones falling from the cliff on the south side where the old path was located is removed. Since the Inn closed a force of men have been at work brushing—i.e., cutting out the underbrush on the sides of the roads throughout the Settlement to minimize the danger from forest fires. We strongly urge cottagers to clear up the underbrush from close proximity to their houses. During the summer its danger is not so apparent as in the spring and fall, when the accumulation of leaves often leads right up to the supply of kindling wood usually stored under each cottage. It is with pleasure that the management notes an increasing sense of responsibility on the part of lot-holders for the condition of the paths along their properties. The example set by a public-spirited cottager in constructing a wide, well graveled path from the cottage to the Inn available for use by others, has been widely followed by others, and is a distinct gain to the community.

During the year the tract of fourteen acres situated between Griscom Creek and Buck Hill Creek, and including portions of both these streams, was purchased by one of your Board, who will transfer it to the Company whenever the latter wishes to pay over the purchase price and take title to it.

(Continued on page 692.)

PUBLISHED WEEKLY BY

Friends' Intelligencer Association

(Limited)

SINGLE SUBSCRIPTION, $2.00 PER ANNUM.

To subscribers residing *west of the Mississippi river* a discount of one-fourth from this rate, making the price $1.50 per annum.

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*** TELEPHONE, SPRUCE 33-55.

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CONTENTS OF THIS ISSUE.

Good Words.—XLV. 677
Evening Prayer (Verse) 677
A Prophet's Promise 677
Baltimore Yearly Meeting (Continued) 679
Friends in Stavanger, Norway 682
Armenian Women to Vote 683
Educational Courses at Swarthmore.—IV. 683
Editorial:
Disregard for Human Life 684
Notes by the Way 685
Interest the Neighborhood in the Southern Schools 686
Books and Reading 686
Indian Summer (Verse) 686
Marriages, Deaths 687
Notes and Announcements 687
Young Friends of Philadelphia 687
King's Daughters of Girard Avenue Meeting 687
A Day at the Guild 688
George School Notes 688
Swarthmore College Notes 688
Friends' Associations 688
Calendar of Meetings 689

"The Clock Beautiful"

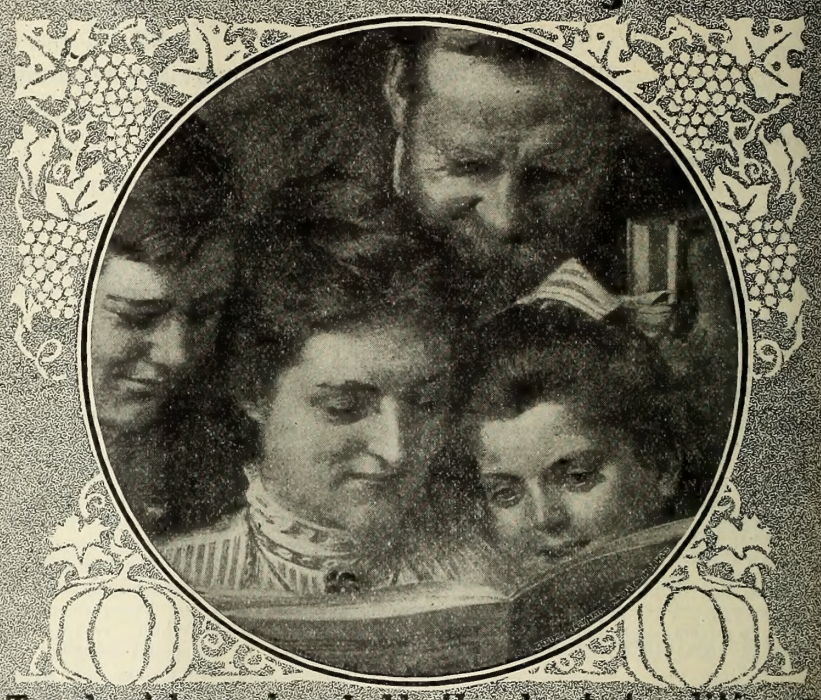


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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, ELEVENTH MONTH 10, 1906.

Volume LXIII. Number 45.

GOOD WORDS.—XLV.

Meetings fail because we come into them full of affairs, and use the very silence to commercial advantage.

HENRY W. WILBUR.

EVENING HYMN.

Slowly by God's hand unfurled,
Down around the weary world
Falls the darkness; oh, how still
Is the working of Thy will!

Mighty Maker! Here am I,—
Work in me as silently,
Veil the day's distracting sights,
Show me heaven's eternal lights.

From the darkened sky comes forth
Countless stars, a wondrous birth!
So may gleams of glory dart
Through the dim abyss, my heart;

Living worlds to view be brought
In the boundless realms of thought,
High and infinite desires,
Burning like those upper fires.

Holy truth, eternal right,
Let them break upon my sight,
Let them shine unclouded, still,
And with light my being fill.

Thou art there, Oh, let me know.
Thou art here within me too;
Be the perfect peace of God
Here as there now shed abroad.

May my soul attuned be
To that perfect harmony,
Which, beyond the power of sound,
Fills the universe around.

—*William Henry Furness.*

A PROPHET'S PROMISE.

[Address read at Swarthmore College meeting by Elizabeth Powell Bond, Eleventh month 4th, 1906.]

Centuries before Christ lived and worked among men the promise was spoken, "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions."

The history of man is a succession of fulfillment of this promise. The infinite Source of life and power becomes the infinite supply. The Infinite Source is architect and sculptor, and painter and artificer, and father and mother. Try to picture in your minds the globe on which we live, of which we see so small a part, as it would look to us were we afar from it in space, to study the wonderful fashioning of its mountains and canons, into towers and pinnacles and massive domes and deep recesses. May we not believe that the Spirit of the Lord poured out upon all flesh finds the Chinese carver responsive to inspiration to his matchless workmanship in carving. Is it any wonder that men love to paint pictures, to store up for all the seasons of the year the feasts of beauty in form and color, that the Heavenly Artist spreads without stint before us, in flower and tree, mountain and sky! Need we feel surprise that Michael Angelo is made to say by one of our poets:

> "In every block of marble
> I see a statue—see it as distinctly
> As if it stood before me shaped and perfect
> In attitude and action. I have only
> To hew away the stone walls that imprison
> The lovely apparition, and reveal it
> To other eyes as mine already see it."

The Spirit of the Lord, Sculptor of sculptors, was upon him.

Artificer is he? What did the great scientist mean but this when he declared himself to be thinking God's thoughts after him? The vocal organs of the human body are fashioned not only for the purposes of human speech, but to render the divine harmonies of music; and there came a day when the Spirit of the Lord reached the understanding of the human artificer, and organ pipes were modeled to the form that at the human touch echoes and re-echoes the melody and harmony sounding in the souls of the great musicians.

Infinite Parent is it who promised, "I will pour out my Spirit upon all flesh." What is the visible providence of your lives, youths and maidens of school and college, who but father and mother pouring out their lives upon you to satisfy all your hungers and thirsts? If there comes to you from your own experience no suggestion of the all-pervading providence of our lives, then turn to the words of Jesus the teacher who said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!"

Let us not lose the uplift there is for our souls in the conscious acknowledgment that it is the Spirit of the Lord poured upon all flesh that opens our eyes to the divine gift of beauty for the sweetening of our lives, and the equally divine power to do the things that lift human life to noble neighborliness with God. Seeking the thought that should most illumine the year just opened to this company of students, to my mind it is this "sweet, enveloping thought" of God in the promise spoken by the prophet of long ago. The engineer designs the bridge that is to span the great river; and no stroke of the hammer is heard

upon the superstructure until the foundation has been established. Not long ago I passed the ruined walls of what was designed to be a noble public building. In the course of its construction some untrustworthy workman neglected his specifications, or some unfaithful supervisor took the risk of doubtful materials. The laws of physics are inexorable. The structure could not be stronger than its weakest part, this weakest part where the unfaithful builder had set his hand; and there came the terrible day of reckoning when workmen paid the penalty with their lives in the wreckage of the enfeebled walls. The unfaithful builder had left God out of his thought, had missed the baptism of the Spirit of the Lord.

The cloud is over us, of the terrible disaster of only one week ago, when some man's unfaithfulness, it is feared, an illy-secured rail, or cars unfit for service, cut short the lives of two score and more of men and women and brought the anguish of irreparable loss to many hearts. Some one had not trained himself in the faithfulness that comes of a realization of God in all that we do.

It is not only beneath falling walls and bridges that lives are wrecked. There is infinitely sadder downfall. The daily press brings constantly to our knowledge the wreckage of men prominent in business, in politics, in the church. They may have years of unchecked prosperity in clever, dishonest scheming, forced, perhaps, by one false step to another, and another; but the laws that govern the safety of granite walls are not more inexorable than the everlasting yea and nay of the Lord. There follows the inevitable day of reckoning for the man of dishonest courses, and he comes to despair, and the light goes out of his own life, and all who belong to him are plunged into darkness. The clever, dishonest man leaves out of his accounts the recognition of God. He forgets that in spite of all the resolutions that may be passed by mighty men of trade, or of the schools, or church or state, declaring black to be white, black must still remain black.

To my mind the openness of the soul toward God makes the unmovable foundation upon which to rest our human lives. A few nights ago I walked alone a city street known to me only by day, and I remembered a lonely part of this street to be dreaded as I thought by night; but when I came to it, I was thankful indeed to find that the light of one lamp met the light of the next lamp, and there was no place of darkness at all. If this city street lay in your direction how gladly would I tell you that you need not fear its shadows! And so we are always wishing, we who have gone farther in life than you, that we might share with you any happy assurance that the years have brought us, that we might save you doubt and timidity and give you a sense of certainty and courage. To make the thought of God the anchorage of our souls does not require a search into the abstractions of theology, nor a turning away from the joyous things of life for the severities of the ascetic. We need not even try to express our thought. It is the highest conception which our years have developed in us of the good and the beautiful and the true, a conception by which to measure and judge of the things that come to us in daily life. We may learn in school and college how to speak our own language or a foreign tongue; we may learn all that the peoples of the past have done; the marvels of science may be as an open book to us; in the end it will be unorganized material in our hands, of uncertain avail, unless along with our getting this spiritual conception has become our monitor and judge.

You students know, as I know, how easily the companionship of your peers may divert you away from the serious purpose of your school or college to the gaieties which youth loves. Perhaps you do not enough realize how the neglect of the work of the hour inevitably fastens about your neck a chain of retribution which is itself a heavy burden to bear till the day of reckoning appointed for students. The memory of the commencement season lingers with me when some students indifferent all along to the day of reckoning find themselves humiliated, disgraced by their impoverished records. Let me appeal to you to keep before you the thought of the highest—the thought of God, let us name it—to protect you against the besetments of college life. The temptations of college life are those of life in the world, temptations to self-seeking, to inordinate ambition, to indifference for the rights of others, temptations of the flesh that vitiate the birthright. Cherish in your heart the prophet's promise, bind it as a sign upon your hand. "I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy; your old men shall dream dreams; your young men shall see visions." While the college is the epitome of the world, the prerogative of the college is the fulfillment of this prophecy. Times and seasons are appointed in college life in which souls may open themselves to the inpouring of the Spirit of the Lord—hours in which there should be no intrusion of the world upon the student's sacred solitude. The seal of the commonwealth is set to the student's privilege of withdrawing himself from the claims of the home, of the field, of the shop, for the training of the intellect and the quickening of the Spirit. Here, if anywhere in the world, may young men and women see visions of that "best" which "is yet to be." Have you been stumbling in darkness where you should walk in the light? Have you missed the appeals to leave the "low vaulted past" for the splendors of a limitless future? Believe that happiest youth is that which realizes in some degree the prophet's promise, "Hope springs eternal in the human breast." So there is ever the hope left to the elders who "dream dreams" that now, at last, this generation is the one waited for since the foundation of the world, to do away the wrongs that desolate, to save to little children their right to be care free and frolicsome as lambs, to bring about kindness and brotherhood between man and man, to establish us in righteousness. This is the place accorded to you, young men and women, in the hope of the world. Let your souls be in waiting upon the Lord for the baptism of his Spirit; occupy your great estate, the mount of vision. The world holds out appealing

hands to you, to be its helpers over sloughs of despond, to solve the grave problems that threaten its future.

And for yourselves, believe that your imperishable riches are the heavenly visions that will open to you. It is these glimpses of spiritual realities that give a sense of values. No trust company can misappropriate their pure gold and lose them to you. They are strength in all hard places; they are comfort for sorrow; they open the way to peace and security; they make more joyous every joy.

"The Lord bless you and keep you."

"The Lord make his face shine upon you and be gracious unto you."

"The Lord lift up his countenance upon you and give you peace."

BALTIMORE YEARLY MEETING.

(Continued from last week.)

At the second session of the yearly meeting, on Second-day, the 29th, the committee to take up active work toward doing away with gambling, etc., at the county fairs, and toward making them more useful as agricultural exhibitions, was announced as follows: from Maryland, William L. Amoss, of Little Falls; Roger B. Farquhar, of Sandy Spring; Alice Robinson, of Baltimore; from Pennsylvania, Reuben P. Kester, of Grampian; Isaac Underwood, of Bellefont; Mary H. Way, of Center; from Virginia, Thos. R. Smith, of Lincoln; Charles E. Clevenger, of Hopewell; Eliza F. Rawson, of Lincoln; from District of Columbia, Bernard T. Janney, of the Washington Public Schools; Sarah R. Matthews, Herbert S. Lewis. This committee held several meetings between the sittings of the yearly meeting and organized for a careful study of the situation in the several States, and subsequent action in the way that might seem to be most effective.

Epistles were read from Genesee, New York, Illinois and Ohio Yearly Meetings.

The report of the First-day School Committee gave the condition of the 22 First-day schools, 10 of which are in session throughout the year. Friends' Lesson Leaves are used in all the schools, though not by all the teachers. Teachers' meetings are not held in any of the schools. Nearly all depend on the valuable traveling libraries that are sent out from Baltimore. Three hundred dollars was appropriated for the use of the committee the coming year.

A discussion arose as to the traveling libraries. Objection was made to them because they included works of fiction rather than histories of Friends, journals of ministers and lives of early Friends, which were earnestly urged as the best reading for the children who attend our First-day schools. Especial exception was taken because Mark Twain's "Huckleberry Finn" was found among these books. But the sense of the meeting, as expressed by Margaretta Blackburn, of Fishertown, Pa.; Sarah R. Matthews, of Washington; Reuben P. Kester, Alice Barnes Hollingsworth, of Little Falls; Mary Ruth Williams, of Waterford, Va.; Jesse Brown, of Lincoln, Va.; Chas. Russell, of Baltimore; Lucy Sutton, of Baltimore; Joel Hollingsworth, of Little Falls; Isaac Underwood, of Bellefont, Pa.; Seneca P. Broomell, of Baltimore, was heartily in favor of the libraries as carefully selected and containing the kind of books that are most helpful for the children to read.

The session closed with prayer by Mary Heald Way, of Oxford, Pa.

In the evening a public meeting on education was held. Jonathan K. Taylor, of Baltimore, presided. William W. Birdsall, of Philadelphia, made the address, his subject being, "The Price of Joy," which was shown to be faithfulness in the use of the gifts we have, and growth and increase in such use.

Edward B. Rawson, of Friends' Seminary, New York, and Swarthmore College, explained the purpose of the courses in education recently established at Swarthmore College, at the request of the General Conference Committee on Education, and with the co-operation of that committee and of the seven yearly Meetings.

On Third-day morning, in the session of the yearly meeting, a report of the Central Committee of the General Conference asked for the usual appropriation of $234 for General Conference First-day school purposes, and $216 toward the other expenses of the Conference. These were granted by the yearly meeting. In addition the Baltimore members of the General Conference Committee on Education asked that the yearly meeting appropriate $150 as its share of the sum to be used in establishing the Courses in Education at Swarthmore, it being explained that Philadelphia had, through its Educational Committee, given $500, New York $150, and the other yearly meetings either had given or expected to give in proportion. The appropriation was made with full and cordial unity, after an earnest discussion of the educational interests of the Society.

A report of the delegate of the yearly meeting to the annual meeting of the National Anti-Saloon League brought up a discussion which developed a decided difference of view. It was said on the one hand that the Anti-Saloon League seemed in the Ohio campaign to favor license, and it was suggested that a committee be appointed to investigate and report at a later session. Jonathan K. Taylor explained that the League by its constitution was uncompromisingly opposed to license in any form. However, when some with whom the League may be co-operating in behalf of anti-saloon legislation favor license the League has not always seen it necessary to offer active opposition. But the League itself is and always has been clean-handed. If it ever in any way favored license he would not touch it. The meeting, at this point, appearing about to pass on without appointing a committee, Henry Holme produced evidence from the pages of the *American Issue*, the official organ of the League, that seemed to indicate very plainly that the present law in Ohio, which is practically a license law, was not only not opposed, but was actually favored by,

and owes its passage largely to the League's aid. A committee was appointed. At a later session it brought in a report recommending the appointment as usual of a delegate to the next national convention, and an appropriation of fifty dollars as a contribution to its work. The report included an emphatic declaration against license in any form. Two telegrams were appended, from the secretary of the League, S. E. Nicholson, of Harrisburg, Pa., and from the editor of the *American Issue*, stating that the League never has favored license in any form. The report was adopted.

Friends' Press Association, a committee of the yearly meeting, consisting entirely of women, made its annual report of effective activity in favor of purity of the press. The Association had communicated with the thirteen yearly meetings of the other body of Friends, asking their co-operation in the work. Reply had been received from North Carolina Yearly Meeting. The matter had been referred to the Book and Tract Committee, whose chairman expressed his willingness to co-operate in every way possible.

Edward C. Wilson addressed the yearly meeting on the importance of this work in favor of purity of the press calling attention especially to the power for evil of the "yellow journals" of New York, even to the extent of foisting upon the people the outrageous Hearst movement upon the highest office in the gift of the people of the State.

In the afternoon the report of the Philanthropic Committee was presented, which was in full as follows:

On behalf of the Committee on Philanthropic Labor we would offer the following report:

Peace.—The subject of peace among men and between nations continues to be a vital principle with us.

That arbitration should be substituted not only for war, but used to prevent disagreements between individuals and to settle the questions that arise between employers and their employes, has been steadily advocated.

The belief that peace principles should be instilled into the mind early in life, has induced many of our teachers to cultivate a love of peace among their pupils, not only through precept, but by a gentle demeanor that wins not by love of force but by force of love.

The attitude of Friends towards warfare is clearly understood by the public, which, however, is far from taking a similar position.

Purity.—The reports from the monthly meetings in regard to the department of purity show that mothers have been encouraged to give instruction early to their children, and so inform themselves that they might do it properly. Helpful books have been circulated among the young folks, and then placed where they might be of special service. Literature has been distributed and personal effort has been made in a special case to effect a real change of habits. In one monthly meeting where there is no organized department of purity the "Work Among Colored People" has been mainly directed along that line. Literature, consisting of sample copies of some of the best leaflets on this subject have been sent to each monthly meeting, accompanied by the information that a further supply would gladly be forwarded on application.

Many copies of our special publications, "True Manliness," "A Letter to Fathers," "The Danger Signal" and others, have reached the public, and Friends are urged to circulate them, in accordance with their intention.

Work Among Colored People.—Four barrels of clothing sent to Abby D. Munro at the Mt. Pleasant School are reported, and aid was given to an industrial school at Grove Creek by supplying literature and encouraging those employed in home to lead useful lives and become good citizens.

A concern arose in the committee as to whether Friends have not a special duty to perform not only to the colored people, but also to the ignorant and oppressed of both races. An earnest desire was expressed that under divine direction the best and most enlightened element of both races might co-operate in establishing justice and in promoting that feeling of Christian love and brotherly kindness which is the only basis for a solution of the race problem.

We should all be better informed than we are respecting conditions in the South.

Tobacco.—Few meetings are doing more than the individual work carried on privately by the members, and efforts for this reform have been put forth in Washington in the Friends' School and in a division of the public school, under the superintendence of a Friend. A number of our members are working through the Loyal Temperance Legion.

Literature has been distributed, and the subject presented in First-day School, day school and youth's meeting.

Sandy Spring has done aggressive work in issuing an open letter, from which we quote:

"Agriculture is a noble calling only when the industry benefits both producer and consumer. Tobacco is not a food, but a drug.

"We appreciate the desire of the State officials to benefit the farmers of Southern Maryland, who, having excellent soil and climate, close to good markets, are still in poverty, but we believe that improvement in their condition must come not from extension of the tobacco industry, which is largely responsible for present conditions, but from the growth of products that shall benefit both producer and consumer. The same considerations would apply with equal force to the vast amount of work and money that has been and is being expended by the United States Department of Agriculture to encourage tobacco culture.

"We hold that no public funds should be used to encourage evil.

"We believe the greatest opportunities outside of the house are to be found in our schools.

"If young children are intelligently instructed concerning the harmful effects of tobacco, and are led to take a firm stand against the evil before the appetite is formed, good may result."

Temperance.—Friends during the past year have steadily upheld the principle of total abstinence from alcoholic beverages for the individual, and prohibition for the State. They do not all agree as to the best method to accomplish this desired result, but they are, with rare exceptions, strong advocates of this principle, and have sought to find the most effective means of inducing the people to adopt it.

The use of temperance text-books in public and private schools has been watched with great interest. The results amply justify the custom, and our people are urged to see that all the schools in their vicinity instruct the pupils as to the evil effects of drink.

"If we save the children to-day, we shall save the nation to-morrow."

Many Friends perform admirable service as members of the various temperance organizations, and the results of such work are becoming every year more apparent in the lessened number of saloons and the increase of prohibition territory, as well as in the greatly augmented number of total abstainers everywhere.

Active interest has been taken in the legislative aspect of the temperance question, and wherever our representatives in Congress or Legislature have endeavored to advance this cause, Friends have been ready to give them what support they could.

Some features of the present situation as to temperance are very cheering, but the continued active efforts of our people are essential to the advance of this great movement.

Those of our members who threw themselves into the struggle for prohibition in the town of Winchester, Va., deserve credit, although unsuccessful. We urge our people to maintain the custom of having a monthly temperance day in all First-day schools, and to hold a position of steady opposition to all forms of license as applied to the sale of alcohol as a beverage.

Prisons, Asylums and Hospitals.—There is a vast opportunity in every neighborhood to visit the prisons and almshouse, and it is a work which should appeal to every one.

Some clothing has been contributed to a hospital, and from one monthly meeting we have the pleasing report that the superintendent has visited the prison, almshouse and hospital, and found them well conducted.

Literature has been furnished, and continued efforts are made to have some systematic religious instruction given.

We trust that interest may increase in this line of work, especially located in towns and cities where often young persons are confined who may be strengthened in the desire to do right by counsel and encouragement.

GAMBLING.—The only actual work reported was from Sandy Spring. The special committee appointed by the quarterly meeting in Baltimore have sent the petition to all the ministers in Montgomery County whose names and addresses could be learned, and also to others who we thought would help in getting them signed.

No one appears to have opposed the movement save the management of the Agricultural Society.

There will be from two to three hundred signatures to the petitions by the time they have to be presented to the Court, and we hope to have a decision in our favor.

"To the Hon. Judges of the Circuit Court of Montgomery County, Md.:

"The undersigned citizens of Montgomery County respectfully petition you to withhold granting a permit to the Agricultural Society to have pool-selling or book-making on its grounds during the approaching fair (August 21st to 24th, 1906).

"We believe that the exemption of county fairs from the provisions of the law prohibiting gambling in the State is very demoralizing and productive of injury to the morals of our county; we therefore insist that this school of gambling should not be tolerated longer in our midst."

The above petition was rejected by the court.

MISSION WORK AMONG WOMEN AND CHILDREN.—The superintendent of this department corresponded with each monthly meeting, requesting the appointment of a superintendent where there was none, and most of the replies manifested interest.

Washington has been assisting a Visiting Instructive nurse who contracted tuberculosis while engaged in her work. They felt that no effort could repay her for the sacrifice she had made for the sake of humanity.

A reception was also given to women who have no opportunity for recreation.

The McKim Free Kindergarten is the only charity in Baltimore entirely under the control of Friends.

It provides instruction for about thirty-five children from four to six years old.

"The Hollywood Children's Summer Home" and "The Locust Point Social Settlement," in which many of our Friends are working, have on their Boards persons belonging to all religious denominations. The outlook of both is most encouraging.

One of our members has been appointed factory inspector, under a new law in Maryland, and is doing noble work in protecting children from abuse and in raising their ideals of life. Her report follows:

"A very practical form of neighborhood work, in which some of our members are interested, has been started at Hampden and Woodberry, the mill section of the city, and while it is especially to interest the working boys and girls between 12 and 16 years, it is calculated to reach whole families."

The principal features of the undertaking are home gardening and library work, but whatever will help strengthen hometies and interests will be introduced as way opens.

Groups of not more than fifteen boys and girls of the same neighborhood or street are organized into "Home Garden and Library Clubs," with two workers in charge, one for each department of work.

Weekly meetings at the homes of members are held from November to April, and monthly gatherings or outings from May to October.

If the plan of work appeals to any, it might be undertaken by our meetings in the country, to advantage, for we feel sure the need for neighborhood betterment exists in the country as well as city.

PURE LITERATURE.—The efforts to provide pure reading matter for our young people, and thus crowd out the evil has been continued with some success. The traveling libraries, which are sent from one neighborhood to another by the First-day School Committees, are greatly appreciated, and this form of helpful service is capable of expansion with excellent results.

Several of our members have conducted a crusade against improper postal cards on sale in many stores, and much of this sale has been stopped. The posting of immodest show bills and advertisements on fences and walls in Baltimore has been effectively protested against.

CRUELTY TO ANIMALS.—Copies of "Cruelty to Animals," "Scattered Seeds," and "Humane Leaflet, No. 1," have been distributed; the latter was used as supplementary reading in four public schools.

One Band of Mercy is noted with an attendance of fifty.

We have a representative in the Society for the Prevention of Cruelty to Animals in the city of Baltimore. This organization is doing good work in looking after animals of all kinds.

The reports from the country agree in saying that when any of our Friends see animals abused or oppressed they interfere in their behalf.

REPORT ON "EQUAL RIGHTS."—The past year has shown many signs of progress in our work, not only in our meeting, but from the fraternal feeling among all women's organizations. From reports received there appears to be a desire to advance the cause of "equal rights."

Early in the year a circular letter was written and a number of copies transcribed, and one sent to each monthly meeting with the request that a superintendent of equal rights be appointed in each Philanthropic Committee, with whom a correspondence could be had, through whom literature could be wisely distributed, and methods of work considered. In each letter was enclosed four good leaflets; one, "Dr. Thomas on Woman's Ballot;" another, "Miss Wooley on Woman's Ballot." The responses received indicated an increased interest in the work in the greater number of the meeting, and resulted in the appointment of ten superintendents. One in each of the following meetings: Sandy Spring, West Branch, Baltimore, Pipe Creek, Little Falls, Little Britain, Deer Creek, Nottingham, Center and Hopewell. With the united effort of the superintendents and others, we trust that more and better work will result the coming year. In many of the departments of our philanthropic effort we slowly but surely begin to realize that in order to have concerted action, and to bring best results our work must, of necessity, be prosecuted with outside organizations, so that our influence may extend to others outside our own little circle.

One report says: "We take things for granted too much, forgetting that many other women have not had the recognized rights we Friends enjoy, yet this should only inspire us the more to secure full rights for all women." One active superintendent has distributed many hundreds of papers and leaflets, mailed them to a number of Friends in distant quarters of our yearly meeting. In some cases a personal letter has been written, encouraging the distribution of literature, and to obtain subscribers to such suffrage papers as *Progress* and the *Woman's Journal*. A number of addresses have been given, most effectively, before other societies and at temperance meetings. Another report says: "The superintendent has distributed five hundred pages of literature, and in connection has agitated the need of women's ballot, so that the young people are becoming so interested that they desire organization, which we trust will be effected the coming year. Through women's ballot we can secure that which we cannot get in any other way.

One earnest, loyal superintendent, not a woman, has advocated equal rights with zeal and earnestness among Friends and others, but thinks the people are all too slow to grasp the opportunity to do good service to society and to the nation.

The same report further states that when the county where local option had prevailed went "wet," the women were aroused to think that perhaps they had a duty to perform to make conditions better for themselves and for their children. The wife of a superintendent of public schools prepared a paper, by request, for the Farmer's Club, showing conclusively that women had demonstrated their ability to cope successfully with men in most of the avenues of distinction. Still another superintendent reports that a number of Friends of the monthly meeting work with an outside suffrage association, numbering twenty-six members. The aim and object of this association is to increase an interest in the cause of justice and right, and endeavor through organization to make every effort possible to better conditions of life around them, not only for their own comfort, but for others. During the winter, prior to the election, the "voting booth" in one precinct was changed from the hotel to clean, commodious quarters. Upon investigation by the association it was found that a number of good conscientious men chose to lose their vote rather than to cast it in a hotel booth. It was also discovered in the course of the investigation that the men voters, perhaps without recognizing the law, had been voting illegally for twenty odd years, thus requiring the influence and searchlight of good men and women to change such conditions by bringing the law into effect.

The county convention was held this autumn at the home of a Friend, and was well attended by Friends and others.

Jane Campbell, of Philadelphia, was present and gave a strong address from an educational standpoint regarding the sexes, and was frequently interrupted with questions. She also had charge of the "question box," in which were found such questions as these: "Do you believe there ought to be an educational test?" "Do women know enough of public affairs to vote intelligently?" "Are not women too easily swayed by their emotions to be entrusted with the ballot?" "Do women know enough to vote?" "Are not women already represented by men?" Answer given: "How about the hundreds of widows and maiden ladies who pay taxes—who represent them?" Over one-fifth of the taxes of Philadelphia are paid by women? Who represents these women at the ballot box?" "If women voted, would they improve political conditions?" Answer: "Men must think so when the good women of Philadelphia are urged to make a house-to-house canvass to influence voters in the right." Many other questions were given, and the answers could not be refuted. Mary H. Way then gave a strong address on "Equality Before the Law in Its Effects Upon the Home."

In Baltimore a Mary Livermore League for suffrage work was organized last winter. It was represented in the State Convention in the Eleventh month. The League now has a membership of sixty, not confined to Friends. The "Friends' Equal Rights" department, numbering 123 members, were able to contribute fifteen dollars towards the support of the national, besides the membership fee.

After the National Convention closed, and the death of Susan B. Anthony followed so soon, a memorial meeting was held at the home of one of our members, and was well attended, and was an interesting and impressive occasion. Another meeting is planned, to be held after yearly meeting.

We feel deeply the necessity of pressing on in this righteous cause, and fail to understand how there can be one among us as a society who could be lukewarm on the subject of "equal rights." ELIZABETH B. PASSMORE, Supt.

We have thus endeavored to recount the work of this committee. To produce the best results during the coming year every member must be willing to give personal service, whether on the committee or not.

The committee requests that $400 be made available for its use.

The General Conference was held at Mountain Lake Park, and was indeed an occasion of great interest and value.

The report of its proceedings is being published serially combined with FRIENDS' INTELLIGENCER.

Baltimore, Tenth month 27th, 1906.

COMMITTEE ON PHILANTHROPIC LABOR, IN ACCOUNT WITH WILLIAM K. BARTLETT, TREASURER.

RECEIPTS.

1905.	Tenth month 28th. By balance on hand	$9.62	
	Proceeds from sale of literature	2.62	
	Appropriation of yearly meeting	400.00	
	Total receipts		$412.24

1905. EXPENDITURES.

Eleventh month 4th. Expenses of Henry W. Wilbur	$14.00	
Twelfth month 20th. Appropriation to Locust Point Social Settlement	20.00	
Twelfth month 20th. Appropriation to McKim Free Kindergarten	25.00	
1906.		
First month 20th. Appropriation to Livermore Equal Rights League	10.00	
First month 20th. Appropriation to Friends' Equal Rights Association	15.00	
First month 20th. Appropriation to American Purity Alliance	10.00	
First month 20th. Appropriation to Hollywood Summer Home	20.00	
First month 20th. Appropriation to Maryland Anti-Saloon League	25.00	
Fifth month 4th. Appropriation to Society for Prevention of Cruelty to Animals	5.00	
Tenth month 23d. Postage, stationery, etc.	8.83	
Tenth month 26th. John S. Bridges & Co., on account printing	50.00	
Tenth month 26th. To monthly meetings	181.56	
Tenth month 26th. For use of superintendent	26.32	
		$410.71
Balance on hand		$1.53

(To be concluded.)

FRIENDS IN STAVANGER, NORWAY.

[From the *Friend* (London).]

Just now when the thoughts of many in England have been turned with interest to the newly-created kingdom of Norway, with Prince Charles and our Princess Maud as its first King and Queen, a few words about the Norwegian people and the meeting at Stavanger may be of interest.

During the summer of last year, accompanied by a son and daughter, I was privileged to spend some weeks in that land of surpassing beauty and grandeur. Everywhere among the fjords, mountains and verdant valleys, we found the people honest, courteous, obliging, and industrious, apparently having to work very hard to gather in their hay and the few other things that will grow during their brief summer.

Although their land is visited by so many thousands from other countries, the people seem unspoiled, and we observed amongst them a deeply religious feeling. The plain little churches, mostly painted white, look picturesque along the banks of the fjords. They often seem to be situated far from the villages, and they are sometimes used by the inhabitants of several, who row across the fjords on Sunday, the women in their pretty national costume.

Our first Sunday was spent on the banks of one of the fjords, away from the bustle of a town, so it was with much interest that we went out into the streets of Stavanger the following Sunday morning to attend meeting under such fresh conditions. About thirty were gathered in a room truly Quakerly in its simplicity. Although unable to understand a word, we felt that those who spoke and offered prayer, one after another in quick succession, had a meessage fresh from the Lord to deliver, and their faces and manner betokened their earnestness. The meeting having lasted about an hour, the two Friends at the head of the meeting "broke up" by shaking hands in the familiar way.

Afterwards some Friends who could speak English came and spoke to us, one kind Friend inviting us to her house after afternoon meeting, an invitation we gladly accepted. It was a rest and refreshment to spend the lovely evening in the company of those in a foreign land holding the same views and beliefs as ourselves, probably the only differences being those of language, manners, and customs.

Our travels in Norway made us aware of the religious spirit which pervades the lives of the people. Perhaps the superstition of former years has broadened out and deepened into this religious feeling. The observance of Sunday is in wonderful contrast to that of some other nations. All shops are shut, and there is little of the bustle and commotion in the streets that alas! are too frequent even in England. Quiet and tranquillity seemed to reign.

I would encourage all who may be arranging a tour in Norway, to plan, if possible, a Sunday in Stavanger. It is instructive to see the way in which Norwegian Friends maintain their meeting, so far removed from any large body of Friends. C. M.

If one suffer by the unfaithfulness of another, the mind, the most noble part of him that occasions the discord, is thereby alienated from its true happiness. —*John Woolman.*

ARMENIAN WOMEN TO VOTE.

Democratic ideas are fast spreading, even in the Orient. The Catholicos, or head, of the Armenian Church, a venerable prelate having his seat in an ancient monastery at the foot of Mount Ararat, has sent out a bull giving the church a liberal constitution and committing the conduct of church affairs henceforward to a general assembly of delegates to be elected by all the members over twenty-one years of age. Most remarkable of all, when he was asked if this included women, he issued a second bull declaring that the women might not only help elect the delegates, but might also be elected delegates themselves. Thus by a stroke of his pen this Oriental prelate has settled the question which agitated the Methodist Episcopal Church in the United States for so many years.

Under the new constitution the first general assembly of the Armenian Church in Russia will be held this month in the monastery of Etchmiadzin at the base of Mount Ararat,—a monastery which lately celebrated its sixteen hundredth anniversary,—and it is expected that a number of women will be among the delegates. Truly, the world moves.—*Christian Register.*

EDUCATIONAL COURSES AT SWARTHMORE.—IV.

It is to be regretted that, of the three lectures on pedagogy at Swarthmore this year the work of but one can be fully reported to the INTELLIGENCER. The writer, however, finds it impossible to assume the task of reporting each of these, and has selected that of Professor Rawson, because it is the one which is particularly being taken advantage of by teachers outside of the college, coming as it does on Seventh-day mornings.

The other two courses, however, on Third- and Fifth-day mornings, given by Dr. Baldwin and Dr. Walton, respectively, have also been proceeding with marked success, and interest on the part of students. Dr. Baldwin devotes one of his courses to experimental psychology in its application to the child, and the other to the study of some of the principal educators who have affected the development of modern educational theories. John Locke has been the first of these to be considered, and the entire course up to this time has been devoted to his ideas and influence. After Locke we shall take up in the same manner the work of Rousseau, Pestalozzi, Herbart, and one or two living educators.

Dr. Walton's courses on the "History of Education," and "The Philosophy of Education," are dealing with the very foundations of all pedagogical knowledge. In the one on its history we have discussed up to the present time the educational systems in Egypt, in China, in the Aryan races with especial attention to India, and are now beginning upon the Semitic races. The course in philosophy has concerned itself primarily with an endeavor to arrive at a true definition of education which will describe exactly what it does. In this connection we have considered the question as to whether education creates or emancipates, and have discussed freely the condition of self-estrangement which the child passes through.

With this brief summary of the other two departments, let us now return to the work of Professor Rawson.

In the course on methods we had just concluded the discussion of how the child's mind should be prepared for the presentation of new matter. We are now ready to take up the methods of presenting the matter. The ways in which this may be done are three in number: (1) by lectures, (2) by text books, (3) by conversation or development. Let us consider these in order.

Whether or not a topic may be presented by the lecture method must depend on two things, first, the subject matter to be dealt with, and, secondly, the age of the students. In colleges, where students have reached a more mature age, and understand the principles of note-taking, lectures are evidently efficient. Even this, however, is questioned by many educators, and is usually supplemented by other kinds of work or instruction such as we find illustrated in the Princeton tutor system. The lecture method may, therefore, be said to be good in so far as it goes, but it usually demands some reinforcement, and is not universally applicable.

Text books must form, in the large majority of cases, the foundation for work, especially in the high and grammar schools. In choosing texts, however, there is room for thoughtful discrimination on the part of the teacher. Arrangement, simplicity, style, print and illustrations are factors which must be duly investigated and considered. The book must be carefully arranged, not as a learned, logical treatise of the subject would be, but in such order that the mind of the child may be led step by step toward the desired view or conclusion. The older style of grammars used to begin by defining orthography, etymology, syntax and prosody. This may be a perfectly logical treatment of the subject, but ninety-nine out of a hundred children who studied these definitions knew absolutely no more when they were through than when they began. So, also, we may say of the style, that it must be interesting, but not too literary.

Such mechanical features as the print and style of paper used in a text book are of prime importance. Large type is an acknowledged requisite, but not only must the type itself be large, but the lines must be widely separated and the paper of a dull finish. Above all, the books must be light in weight.

Professor Rawson believes in making the course in management of schools exceedingly practical. Accordingly, at the last meeting, he presented us with a definite problem which he himself was recently forced to face in his own school. A concrete problem of this kind was more interesting and valuable to the class than any presentation of abstract principles could have been.

A. J. P.

FRIENDS' INTELLIGENCER.

Editors: Lydia H. Hall, Rachel W. Hillborn,
Elizabeth Lloyd, Elizabeth Powell Bond,
R. Barclay Spicer.
Business Manager: Charles F. Jenkins.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, ELEVENTH MONTH 10, 1906.

DISREGARD OF HUMAN LIFE.

While we are keeping in mind such efforts as we can make to further the abolition of the death penalty, and the substitution of arbitration for war, we may suitably add to our concern an interest in other conditions that point to an increasing disregard of human life. Almost every day the papers chronicle some railroad, trolley or automobile accident resulting in a loss of life. We are so accustomed to the constantly repeated story that we have grown to expect that such things must happen. We, of course, feel that they are unfortunate, and occasionally the peculiar horror of such events as the burning of the excursion steamer in New York harbor, or the recent Atlantic City drawbridge wreck, rouses public authorities to action to guard against the repetition of such casualties.

Undoubtedly the use of modern speedy transportation will always be accompanied by some measure of fatal accidents. The rapid increase of such fatalities within recent years, and the fact that the railroad death rate in the United States is much higher than elsewhere in the world, should call our attention to insisting upon better protection to passengers and employees. There is an apparent tendency upon the part of railroad management to weigh the finances of the situation and to ascertain the ratio of the amount now paid out in damage suits to the cost of installing further protection against accidents, such as grade crossings, block signals, double tracks and additional track inspectors. While the financial balance remains in favor of inferior equipment, and paying the demands made for indemnity, there seems little hope of real improvement of conditions, unless public conscience is heard from in the matter.

Pertinent questions for us are, Why should we not oblige every railroad to inaugurate the block signal system if this would make travel safer? Why should we not require every railroad track passing through a town where there is a constant stream of traffic to be either elevated or placed under ground?

The evidence in many past accident trials, where the effort is made to fix the responsibility upon somebody (generally the man killed at his post), reveals the fact that in times of pressure of business, responsible employees, such as engineers and conductors, are required to give such long hours of continuous service that they are frequently unfitted by lack of sleep and physical exhaustion for the alert care of their cargo of human freight. The regulation of this matter is again a question of finance, of employing men enough so that adequate rest can be assured to each. In consideration of the enormous mental strain under which engineers and signal men work, and the close connection between their absolute fitness for and attention to their work and the lives of hundreds of people, ought not their working hours to be limited by law, if suitable rest is not generally granted by their employers?

We are struggling with the automobile question by fixing speed limits and requiring licenses, yet every week adds its complement to the number of accidents. It is possible that if licenses were granted only upon real evidence of ability to run a machine, instead of being given to any one over eighteen years of age who applies and pays for one, and were permanently revoked upon evidence of inability to safely guide a car, that somewhat better conditions would prevail. Narrow, crowded thoroughfares, such as some of the streets of New York and Philadelphia, ought to be prohibited districts for automobiles. Speed limit laws would be more easily enforced if machines of high speed were licensed for use only on special roads, and the ones intended for general utility on public highways where they must share with horses and footmen the avenues of travel, were limited by their construction to a moderate rate.

Undoubtedly ignorance, carelessness or inability on the part of drivers are the largest contributing factors to the accident list, and these things cannot be legislated out of human nature. A real public concern for the lessening of fatalities would, we believe, have some effect even without further protective laws. We are measurably indifferent. We treat the increasing list of fatalities as calmly as we do our enormous increase of fire casualties. The fire and life insurance companies advance their rates according to casualty and mortality tables. General longevity is increasing; only deaths by accident are increasing. We pay the advance with reasonable cheerfulness, as we feel increased need for protection. Society has not yet been deeply stirred toward any movement for removing the causes of our increasing accident list. When it is, we shall demand the best protection that we know for human life everywhere, regardless of its financial cost. When the full significance of life protection comes upon us, child labor, the sweat shop, and the exploitation of laborers, will be dealt with as well as demands be made upon corporations for safer service, and upon individuals to forego personal pleasure for public safety.

To cut out of ancient creeds intolerable parts, leaving a mangled remainder to live on, is a weak expedient which, if persisted in, results in a degenerate church and ministry.—*Theodore T. Munger.*

NOTES BY THE WAY.

NEBRASKA HALF-YEARLY MEETING.

Railroading in Nebraska is not always a matter of direct and easy communication. It is less than one hundred miles from Lincoln to Monroe, where one leaves the railroad to reach the Friends who are members of the meeting at Genoa. Yet it involves a round-about, all-day trip, or stopping over night at Columbus in order to catch the "mixed train" in the early morning for Monroe. It is scheduled to leave at seven, but may come lumbering along many hours later. We were fortunate on our trip that the train was only little more than an hour late, so we were in the home of William Webster, in Monroe, about ten o'clock. After dinner William drove us to the meeting house, over five miles away, where the Half-Yearly Meeting of Ministers and Elders was held. It may be said in passing that when the house was built, in 1887, the bulk of Friends lived in its vicinity, but the shifting of population has so fixed things that most of the members live from three to five or six miles away.

* * *

The Friends who originally settled in this part of Nebraska came in connection with the Indian service, after President Grant had adopted what was called the Quaker policy for dealing with the red men. Genoa is located on what was called the Pawnee Reservation, while the whole region was the hunting ground of this tribe, more or less happy, before the white man came with his disturbing burden of civilization. Asa Janney was at one time Pawnee agent, but most of the Friends here now who were in the Indian service were attached to the Santee agency in the edge of Dakota. The late Joseph Webster, father of William, and Isaiah Lightner, of the Genoa meeting, were Santee agents, and our venerable but vigorous Friend, George Truman, was connected with that agency. The meeting house near Genoa is not on what was reservation property, and the fine farms now owned by Friends in this locality were outside the reservation limits. There is an Indian school at Genoa, under Government control, which attempts to instruct the Indian youth of both sexes in the arts of civilization. There are about three hundred students in attendance.

* * *

The Indian problem is of long duration, and its solution would seem to be met more in the disappearance and extinction of the red men than in bringing them up to the level of civilization, either educationally or industrially. Men who have been familiar with the Indian situation from their youth up give grave shakes of the head, or lapse into silence, if they do not indulge in vigorous criticism, when the present condition and future possibilities of the Indian are mentioned. By common consent his worst enemy and most potent menace is the white man's fire water, while the white man's desire to secure the Indian's cash disposes him by hook or crook and with or without law to dispense drink demoralization to the red man. In spite of the supposably long tutelage which he has been under the Indian seems to possess his native disinclination to labor, or to practice those provident habits which go with civilization. He rents his land allotments to the white man, often neither wisely nor well, and loafs on the proceeds. Just what would happen if everywhere and always native races were treated by the dominant race with kindness and Christian consideration it will take an almost superhuman prophet to tell. It seems to be generally believed in this section that matters have not grown better since President Grant's Quaker plan gave way for a more political and militant policy.

* * *

On First-day morning a goodly company assembled in the pleasant little meeting-house for worship. In the afternoon exercises were held by the First-day School Association, a lunch having been served during the intermission, and in the evening a well-attended meeting was held in the Methodist Church in Monroe. On Second-day the business of the half-yearly meeting occupied two sessions. Those who attended were almost literally blown down the road by a typical Nebraska wind. Among the visitors at the various sessions of the half-yearly meeting were Charles Cory and William Seaman, of Gibbon, Nebraska, who drove one hundred miles overland to attend the meetings. They are members of Marietta Monthly Meeting in Iowa. Eli Shotwell and wife, of David City; Stephen Lightner, of Lynch, and Mary Burgess and Catherine Burgess Carr, of Lincoln, were also in attendance. The several sessions of the meeting met under a great sense of loss, on account of the recent death of Hetty Truman, whose service and sacrifice for the Society make her place almost impossible to fill. There are possibilities for future usefulness and growth in the Genoa meeting if the Friends there can only take their opportunities and obligations at the flood.

* * *

Genoa is in the sugar beet growing district of Nebraska, and the industry affords a most profitable outlet for the soil and the skill of the farmer. It has to be admitted that while this is very satisfactory to the beet grower, the manufacture of beet sugar in this country is still an "infant industry," practically in its experimental stage, it being a question whether the factories could continue if the assistance from the public treasuries were withdrawn. There are critics of our economic system, however, who claim that the industry will never be a complete success, until it is put on an absolutely business basis, with no special favors more than the tariff affords being enjoyed.

We shall again turn our steps towards Lincoln, with the purpose of trying to complete the work of organization there, and leave the thread of these notes to be continued after we have again visited that point.

H. W. W.

Minden, Neb., Tenth month 30th, 1906.

INTEREST THE NEIGHBORHOOD IN SOUTHERN SCHOOLS.

A recent letter from the Schofield school speaks of the great value to them of barrels sent, and mentions one containing samples given by dry goods stores, which could be used in sewing rooms. With a little effort, in many places, samples like these could be obtained. Many storekeepers are willing to give "for charity" valuable things from old stock. The committee in Indiana city obtained from a local milliner hats and trimmings of little use to her, but of great use to the schools in the South. I commend to Friends in other neighborhoods the custom of the committee in a New York town of putting a notice in the local papers of the packing of barrels for our Laing and Schofield schools. The community is interested and glad to help. Will not other committees do the same? At this time of stress for the colored race we should all double our efforts to sustain the schools that are training the children, as all children need to be trained, through the three H's—the head, the hand and the heart.

The last advertisement of our Millbook Friends reads:

I am now packing barrels for the Southern Schools, and will be glad to receive any contributions our citizens can offer. I make my usual request for clothing of all kinds, good or poor, or any other article that can be repaired or made of use.

I have had poor success in getting children's broken or discarded toys, to give the children, who, I am told, never get any except those sent in barrels from the North. Will not some one give to their Christmas?

Then my specialty of shoes which you can readily spare, when cast aside from your own use. We want them for the young students in the cobbling shops. When mended they are soon purchased at their worth; and we never can get enough to keep the cobblers busy or the feet warm.

Many children walk seven miles to school, and the weather is at times very cold.

Anna M. Jackson,
Supt. of Work Among Colored People.

BOOKS AND READING.

We recently noticed "The Bitter Cry of the Children," by John Spargo, of New York,—a careful study of the facts of child life in that city. The author is hardly so successful in theoretic exposition, such as he has attempted in "Socialism, a Summary and Interpretation of Socialistic Principles" (Macmillan, 5s. net) which has just appeared. The historical part of this book seems to us of great value, but as an argument it is somewhat thin. The author professes to set forth the real underlying principles of Socialism, apart from the particular doctrines of any school. Seeing that there are several schools whose conclusions point in entirely different directions, he is skating on rather thin ice. He upholds Marx's theory of "surplus value," based on the impossible position that value depends on labour and not on utility. As a statement of what has been and is believed by Socialists, past and present, the book is excellent; but the "seeker" who is unconvinced is likely to remain so. Any who wish to see both sides of the subject should compare it with such a work as "Contemporary Socialism," by John Rae.—*British Friend.*

The writers of this book ["Women's Work and Wages," by Edward Cadbury, M. C. Matheson and George Shan, published by T. Fisher Unwin, London, 6 shillings, may be ordered through Friends' Book Store, 1500 Race Street, Philadelphia] are well qualified for their work, and they have done it well. They have undertaken much original investigation, and their facts are gained at first hand. Selecting Birmingham as their field, they have aimed at giving a complete survey of the conditions under which women are gaining their livelihood in that city, to ascertain how these conditions are affecting the workers, and to indicate the most practicable lines of reform. As might be expected, the book is sad reading; a vast amount of sweating, of human wastage, and of injustice done to the weak and helpless, stands revealed. But there is no attempt to work up the pathos of the situation; the facts are left to speak for themselves, and we are touched and humbled as we read of the endeavors of many of these patient and, for the most part, cheery workers to make the best of things as they are, and to avoid slipping into the abyss beneath.—*British Friend.*

INDIAN SUMMER.

The stillness that doth wait on change is here,
Some pause of expectation owns the hour;
And faint and far I hear the sea complain
Where gray and answerless the headlands tower.

Slow falls the evening of the dying year,
Misty and dim the patient forests lie,
Chill ocean winds the wasted woodland grieve,
And earthward loitering the leaves go by.

Behold how nature answers death! O'erhead
The memoried splendor of her summer eves
Lavished and lost her wealth of sun and sky,
Scarlet and gold, are in her drifting leaves.

Vain pageantry! for this, alas, is death,
Nor may the season's ripe fulfillment cheat
Our thronging memories of those who died
With life's young summer promise incomplete.

The dead leaves rustle 'neath my lingering tread,
Low murmuring ever to the spirit ear:
We were, and yet again shall be once more,
In the sure circuit of the rolling year.

Trust thou the craft of nature. Lo! for thee
A comrade wise she moves, serenely sweet,
With wilful prescience mocking sense of loss
For us who mourn love's unreturning feet.

Trust thou her wisdom, she will reconcile
The faltering spirit to eternal change
When, in her fading woodways, thou shalt touch
Dear hands long dead and know them not as strange.

For thee a golden parable she breathes
Where in the mystery of this repose
While death is dreaming life, the waning wood
With far-caught light of heaven divinely glows.

Thou, when the final loneliness draws near,
And earth to earth recalls her tired child,
In the sweet constancy of nature strong
Shalt dream again—how dying nature smiled.

—*S. Weir Mitchell, in Century.*

MARRIAGES.

DeARMOND—JANNEY.—At Friends' Meeting House, Race and Fifteenth Streets, Philadelphia, Pa., on Tenth month 27th, 1906, James Keyser DeArmond, of Merion, Montgomery County, Pa., son of George J. and Elizabeth W. DeArmond, Merion, Pa., and Emily Janney, daughter of Nathaniel E. and Anna Canby Janney, of Philadelphia.

Through this marriage is united two branches of three families.

1. William Biles came from County Dorset, England, to America before 1679, and settled near the Delaware in Bucks County, Pa., and through his daughter Elizabeth, J. Keyser DeArmond is ninth in descent, while through his daughter Rebecca, Emily Janney is seventh in descent.

2. Joseph Richards came from Oxfordshire, England, to America in 1682, and settled in Aston Township, Pa., and through his daughter Ann, J. Keyser DeArmond is ninth in descent, while through his son Nathaniel, Emily Janney is ninth in descent.

3. James Paxson came from March Gibbons, Parish of Bucks, England, in 1682, and settled in Buckinghamshire, Bucks County, Pa., and through his son William, and grandson James, J. Keyser DeArmond is ninth in descent, while through his son William, and grandson Thomas, Emily Janney is ninth in descent.

DEATHS.

ACTON.—Tenth month 21st, 1906, in Salem, N. J., William H. Acton, in the 74th year of his age.

DENNIS.—At her home at South Farmington, N. Y., Tenth month 12th, 1906, after an illness of nine days, Mary Seymour Dennis, in her 96th year; a lifelong member of the Society of Friends. Faithful and loving in all the relations of life. Although for many years deprived of hearing readily, her second sight privileged her to the time of her last sickness to engage in knitting and sewing, of which she did a great amount. All could say that she loved to be industrious. She enjoyed reading over and over the biographies of Friends—George Fox, Wm. Penn, Benjamin Hallowell and others. Her Bible was also much sought by her. She leaves two sons, who were with her, as, peacefully and seemingly without pain, her spirit took its flight.

GURNEY.—In New Baltimore, N. Y., Tenth month 21st, 1906, Sarah Gurney, widow of the late Jacob B. Gurney, in her 85th year. The funeral was held on the 23d of last month, when appropriate testimony was borne to her saintly life and character. She spent her long life in the Quaker faith, and lived it in her daily walk and conversation.

KITCHIN.—Tenth month 27th, 1906, at her home, 55 Park Street, Jersey City, N. J., Martha T., widow of Samuel C. Kitchin, aged 69 years. Interment at Solebury, Bucks County, Pa.

LUKENS.—On Eleventh month 4th, 1906, at her home in Philadelphia, Elizabeth J. Lukens, in the 77th year of her age. She was the widow of James T. Lukens, who died Eleventh month 30th, 1884. Of simple faith and childlike trustfulness, with an even cheerfulness of disposition, she was a devoted wife and mother, and she has left a legacy for those who knew her to cherish in their memory.

PETTIT.—In Salem, N. J., Tenth month 27th, 1906, Sarah F., wife of Woodnutt Pettit, aged 67 years; an elder and a useful member of Salem Monthly Meeting. "Blessed are the pure in heart, for they shall see God."

NOTES AND ANNOUNCEMENTS.

Attention of Friends in and about Philadelphia is called to the very interesting series of University Extension Lectures arranged for the coming season. Most of the courses are to be given by W. Hudson Shaw, among the subjects being "Italian Cities," "Rome in the Middle Ages," "Imperial Rome." Of especial interest to our Philanthropic Committee members and workers will be the course of six illustrated lectures on "Social Conditions in Modern England," by Louis Umfreville Wilkinson, of Cambridge University. The lectures are given at Association Hall, Fifteenth and Chestnut Streets. Course tickets are $1.50 and $2.00; single tickets, 50 cents; season ticket, admitting to all the Shaw and Wilkinson lectures, $4.00.

At Darby, on First-day, the 18th, a conference on "The Public Press" will be held under the care of the quarterly meeting's Philanthropic Committee. Consideration will be given to good literature, and how it may be made to take the place of the harmful, useless and even the merely colorless matter that comes so voluminously from the public press, both in the form of books and of newspapers. Henry W. Wilbur is expected to be present, and to address the meeting. Other Friends especially interested in this subject will take part in the discussion.

YOUNG FRIENDS OF PHILADELPHIA.

The Philadelphia Association will hold its Eleventh month meeting in the Auditorium at 140 North Fifteenth Street, on Second-day, the 12th, at 8 p.m.

The subject for discussion for the first part of the evening will be "The Traditional and Present Attitude of Friends Toward Music," which will be introduced by Charles Paxson, of Swarthmore. All who have any decided views on this subject are invited to be present and to take part.

The latter part of the evening from 9 o'clock on will be devoted to music, conversation and refreshments.

The Social Section now holds the monthly social meetings in conjunction with the regular meetings of the Association, the first object being for the present year to bring Friends together socially that they may be the better prepared for working together in the other interests of the Society.

The Sectional Committee this winter is giving its whole attention to the promotion of Bible study along present-day lines and to better normal training for First-day school teachers. Their efforts are not confined to the city, but are extended to all the meetings within reach from Philadelphia. Eleanor Wood, of the George School, has been engaged as instructor, and the committee has arranged for her to give her whole time to this work. She is now engaged in weekly Bible study with Friends in Wilmington, Del., gives one morning each week to class work on the Bible in the Friends' School at Moorestown, N. J., is directing the after-meeting conference on First-day mornings at Race Street, and addresses the conference once a month, and has given and is scheduled to give single addresses in a number of Friendly neighborhoods.

The Association has accepted the invitation of President Swain to the lectures on "Quaker History at Swarthmore College" on alternate First-day evenings, and calls the attention of all its members and attenders to them.

KING'S DAUGHTERS OF GIRARD AVENUE MEETING.

The Diligent Circle of the King's Daughters have in their possession a rolling-chair which they would be glad to lend to any deserving person needing it, and it may be obtained upon application, properly endorsed, to their treasurer. This Circle occupies an unique position among the numerous charitable associations in Philadelphia. It is made up of a body of Christian women, many of whom are active in the interests of Girard Avenue meeting, who are working earnestly for the alleviation of suffering and distress among the poor. Their motto, "Whatsoever thy hands findeth to do, do it with thy might," is faithfully lived up to. With an active membership of 38, these women, working "In His Name" in their quiet way, have furnished coal, shoes, food and money to many needy families. Poor women are employed to make up garments for the Needlework Guild, a work which not only assists these women in their efforts to earn a livelihood, but materially aids institutions, as many of these garments are solicited, and given to homes and hospitals.

The funds to carry on this work are obtained by voluntary contributions from a few Friends who know what is being done; from the annual dues of members, both active and associate, and by the efforts of the Entertainment Committee, which twice a year arranges some form of entertainment, whereby the treasury may be replenished.

Each year the Circle hopes to broaden its field of labor. To do this it will be necessary to have more funds available. An earnest desire is felt to awaken an interest in philanthropic people with means, who might feel disposed to assist by financial aid.

A contribution sent at any time to the treasurer, Mrs. C. M. Newbold, 856 North Eighth Street, Philadelphia, will be most gratefully received and acknowledged. Information concerning this Circle and its work can also be obtained from the Friend mentioned.

A DAY AT THE GUILD.

It is proposed to have "A Day at the Guild," 151 Fairmount Avenue, Philadelphia, on Seventh-day, Twelfth month 8th. In the morning practical talks by several Friends, followed by luncheon; in the afternoon the sewing school will be in session, and vistors will be shown over the building. The full program will be given later. In the meantime Friends are asked to keep the date in mind and plan to be present.

GEORGE SCHOOL NOTES.

Tenth month 27th the students of the three upper classes were given a reception on Midway and in the Library. The decorations of both were suggestive of Hallowe'en. Promptly at quarter past seven all assembled on Midway masked. The evening was spent in playing games and admiring the costumes suggestive of various types and characters. The three lower classes enjoyed their evening thoroughly in the Gymnasium, which was also appropriately decorated.

A meeting of the Whittier Literary Society was held Eleventh month 3d. A very pleasant evening was spent with New England authors. An appropriate declamation, "Puritanism," was given by Mary Gatchel; the "Whittier Greenleaf" was read by its editor, Roland Borton. Gladys Crosthwaite and William Jenkins gave a vocal duet, and Elise Cadwallader recited "An Object of Love," by Mary E. Wilkins. The piano duet by Jenny Twining and Grace Snow, and the piano solo by Lee Pownall added much to the enjoyment of the evening. The meeting closed with a play, "The Courtship of Miles Standish."

The first tri-ennial meeting of the George School Association will be held at George School on Thanksgiving Day, Eleventh month 29th, 1906. Program: Business meeting, 11.00 a.m.; luncheon, 1.00 to 2.30 p.m.; basket-ball game, Alumni and Students, 3.00 p.m.

SWARTHMORE COLLEGE NOTES.

A completed list of the students now in college has recently been compiled by the Registrar, and posted upon the bulletin boards. If no corrections are offered, it will appear in its present form in the college catalogue number of the *Swarthmore College Bulletin*, which is published in the Twelfth month. The total number in the list now comprises 318 students, including 8 non-resident students who are taking some of the courses in pedagogy only, and 8 resident graduate students, in addition to the regular undergraduates. Twenty-five States in all are represented in the enrollment. Pennsylvania leads with 209; New Jersey is second, with 34; New York, third, with 20; Indiana, fourth, with 12; Maryland, fifth, with 8; then Ohio, with 6; Delaware, with 6, and Wisconsin, with 5. The other States have but one representative each.

The death of George Arthur Seaman, of the Class of 1901, who passed away last week after an attack of typhoid fever, is felt most keenly by all Swarthmoreans. While at college he was noted for his "all-round" abilities, and achieved many honors, both in athletic and scholastic lines.

At a meeting of the Association of Mathematical Teachers of the Middle States, to be held in Philadelphia on Twelfth month 1st, Dr. Miller, our new professor of the mathematical department, will be present and read a paper.

President Swain is now expecting to attend a meeting of the Association of College and University Presidents, to be held Twelfth month 12th, in Baton Rouge, La.

Through the kindness of Prof. Paul M. Pearson, we were favored with the presence of the Kennedy Brothers, a noted quartet, on First-day evening. Their singing was of an exceptionally high character, and was greatly enojyed.

Henry McAllister, Jr., of the Class of 1892, who was elected president of the Alumni Association last Sixth month, has recently moved from Colorado Springs to Denver, in the interests of his law practice. He has now become one of the leading lawyers of that portion of the West, and acted as District Attorney in Colorado Springs from 1898 to 1900.

On Fourth-day of last week, a small committee of students from Dr. Brooks' class in "Practical Questions in Politics," enjoyed an intensely interesting trip to the City Party Headquarters in Philadelphia. The trip was arranged through the courtesy of Franklin Spencer Edmonds, chairman of the City Party, and head of the Elementary Law Department at Swarthmore. The committee not only studied the method of conducting the campaign at the headquarters, but was also taken around with some of the candidates and speakers on their circuits among the mass meetings of citizens.

The first of the series of fourteen lectures on "Early Quakerism," spoken of by the INTELLIGENCER last week, was given by Dr. Hull in Collection Hall last First-day evening. The college prepared a complete syllabus of the course, which has been published by Swarthmore College Press. The outline which it gives of the first lecture may prove interesting in giving to the readers an idea of how each number is treated:

LECTURE I.

THE FORERUNNERS OF PURITANISM.

1. "England in the Fourteenth Century":
   - A. "The Decay of Feudalism."
     - a. "The Man on Horseback."
     - b. "The Hundred Years' War."
     - c. "The Black Death."
     - d. "From Farm to City."
   - B. "The Dawn of a New Era."
     - a. "The Emancipation of the Villein."
     - b. "The Growth of Self-Government."
     - c. "Chaucer, the Well of English Undefiled."
     - d. "Langland, the Prophet of Honest Toil."
2. "The Morning Star of the Reformation":
   - A. "Ecclesiastical Abuses."
     - a. "The Babylonish Captivity of the Papacy and the Great Schism."
     - b. "The Patrician Prelates of England."
     - c. "Ignorance, Idleness and Vice of the Lower Clergy."
   - B. "John Wyclif, the Reformer":
     - a. "Independence of the Papacy."
     - b. "The Bible versus the Priesthood."
   - C. "The Shadow of the Sword and the Fagot."
     - a. "Wyclif's Poor Priests and the Peasants' Revolt."
     - b. "The Statute for the Burning of Heretics."
     - c. "The Last of the Lollards."
3. "Fifteenth Century Reformers":
   - a. "John Huss and the Council of Constance."
   - b. "John Tauler and the Friends of God."
   - c. "Thomas a-Kempis and the Brethren of the Common Life."
   - d. "Three Lutheran John the Baptists: John of Goch, John of Wesel, John Wessel."

REFERENCES FOR LECTURE I.

Green, "Short History of the English People," Chapter V.

Milman, "Latin Christianity," Vol. VII, Book XIII, Chapters VI to XI.

Thorold Rogers, "Six Centuries of Work and Wages."

Seebohm, "Essays on the Black Death."

Langland, "Complaint of Piers the Ploughman."

Trevelyan, "England in the Age of Wycliffe."

Cheyney, "Industrial and Social History of England," Chapters II to IV.

Jessopp, "The Coming of the Friars," Essays IV and V.

Poole, "Wycliffe and the Movements for Reform."

Morris, "A Dream of John Ball."

Southey, "Wat Tyler."

Froissart, "Chronicle."

Jusserand, "Piers Ploughman."

Jusserand, "English Wayfaring Life in the Middle Ages (Fourteenth Century)," Part III.

Gasquet, "The Great Pestilence."

Capes, "A History of the English Church," Vol. III.

Neander, "Church History," Vol. IX (Hus).

Lechler, "Wiclef" (Wyclif and Huss).

Vaughn, "Hours with the Mystics," third edition, Vol. I (Tauler).

Winkworth, "Tauler's Life and Sermons."

Kempis, "The Imitation of Christ."

Ullmann, "Reformers before the Reformation" (Brothers of the Common Life; Goch; Wesel; Wessel).

Henderson, "A Short History of Germany," Chapters IX to XII.

FRIENDS' ASSOCIATIONS.

WEST CHESTER, PA.—The Young Friends' Association held its first meeting on Fourth-day evening, Tenth month 31st, at the meeting house after a vacation during the summer.

The meeting was called to order by the president, Thomas W. Baldwin, and after the transaction of the regular business the program for the evening was announced.

Herbert P. Worth presented in a most interesting manner a description of Mountain Lake Park and of the Conference. His presentation was accompanied by lantern views of the various parts of the grounds and of groups of prominent Friends.

Lavinia Hoopes told of the devotional occasions, and of the benefit which was received from all the meetings held there.

Educational topics were reviewed by Sarah P. Bedford. Mary Marvel described most interestingly the social features of the conference. R. M. M., Secretary pro tem.

ACCOTINK, VA.—The Woodlawn Young Friends' Association, after several months' vacation, met at the home of Courtland Lukens on the evening of Eleventh month 4th, to organize for the winter. There was no regular program arranged, and the evening was profitably spent in discussing plans for the winter work. A few volunteer readings were much appreciated, and after preparing a program for the next meeting the Association was adjourned, to meet at the home of Courtland Lukens, Eleventh month 25th. L. W. GILLINGHAM.

LONDON GROVE, PA.—The Friends' Association met at the home of Harry and Lydia Clark, Tenth month 28th, 1906, with about forty persons present.

After the usual silence, the president read a portion of the fifth chapter of Matthew. The minutes were read and approved, and Whittier sentiments were given in response to the roll-call. An invitation to visit Wilmington Friends, Eleventh month 24th, was accepted, and delegates were appointed. Edward A. Pennock gave some interesting current events. The oldest monthly meeting in America is at Sandwich, near Cape Cod, founded in 1658.

A paper on the life and teachings of Whittier, by Ethel M. Swayne, was read, showing the poetical, religious and political life of Whittier. As a boy he had a great thirst for knowledge, and nature and the Bible left their impress on his life. He wrote many anti-slavery poems, which deeply stirred the North.

Sara A. Pennock gave a review of Whittier's prose works. They consist of three large volumes. Volume I is "Margaret Smith's Journal" and "Tales and Sketches." Volume II contains "Old Portraits and Modern Sketches," personal sketches, tributes and historical papers. Volume III deals with anti-slavery, political and religious reforms. In these books he speaks of the work among the Indians, religious persecutions of the Friends around Boston, the anti-slavery movement and other philanthropic movements.

Three of Whittier's hymns were sung during the meeting. After a few moment's silence the meeting adjourned, to meet at Edward and Sara Pennock's, Twelfth month 2d, 1906.

The following program has been prepared for subsequent meetings:

Twelfth month 2d.—"The Inner Light." "Its Meaning to Friends," Hanna Pusey; "Instances of Its Guidance, Power and Comfort," Augustus Brosius, Mary S. Passmore, Ellen Roberts.

Twelfth month 30th.—"A Paid Ministry." "Reasons For," Mary Baldwin; "Reasons Against," Thomas Passmore.

First month 27th, 1907.—"Simplicity." "In Worship," Tillie Cloud; "Plainness of Speech and Apparel," Frank M. Bartram.

Second month 24th.—"Peace." "Its Basis," Mary S. Bartram; "Is Non-Resistance Practical?" Mary R. Hicks.

Third month 24th.—Book Reviews. "A Dynamic Faith," Anna L. Pusey; "The Guiding Hand of God," Ellen Pyle.

Fourth month 28th.—Address by Rufus M. Jones, "The Message of Quakerism to the Twentieth Century."

Fifth month 26th.—Program to be presented by the New Garden Young Friends' Association.

Sixth month 23d.—"Music: Its Value," Anna C. Walton; readings from "Little Journeys to the Homes of Great Musicians," Ella Spencer; instrumental selections, Jennie T. Yeatman, Mary Clark.

At each meeting there will be a review of current events of interest to Friends in this country and England, conducted by Edward A. Pennock. ARTHUR P. YEATMAN, President.
ANNA L. PUSEY, Secretary.

MANSFIELD, N. J.—The Young Friends' Association met Tenth month 27th, 1906, at the home of G. Frank Harvey, with 36 members in attendance. A letter was read from Ellis W. Bacon concerning Eleanor Wood's lectures. It was suggested that the secretary correspond with Ellis Bacon to know the lecturer's terms. It was thought best not to take up the study of "American Race Problems," by Carl Kelsey, of the University of Pennsylvania, at the present time.

The following were appointed to elect officers and a new Executive Committee for the ensuing year: Joanna Shreve, William A. N. Black, Anna B. Taylor, Thomas S. Gibbs, J. Herbert Deacon, and Martha E. Gibbs. Laura C. Black, Chester A. Middleton and S. A. Biddle were appointed on the new Entertainment Committee.

The Executive Committee met and made the following report for next meeting: J. Fennimore Cooper, author for evening study; reading from Mountain Lake Park Conference, Mary R. Moore; biography, Elisabeth A. Scott; current topics, Mabelle E. Harvey; recitations, Mary A. Harvey and Dorothy W. Deacon; readings, Laura C. Black and Sara A. Biddle.

The literary exercises were opened by Thomas S. Gibbs reading a paper on "Quakerism," by Dr. Walton, which was read at conference at Mountain Lake Park. Hannah W. Black gave us an interesting biography of James Russell Lowell. Current topics were read by Eliza B. Deacon. "How Grandma Danced" was recited by Mabelle Taylor. Charlotte B. Deacon recited "The First Snowfall" from Lowell. "A Young Man's Re-

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School at 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School at 2.30 p.m.

Frankford, 10.30 a.m.; First-day School at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School at 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—

1811 I Street, Northwest, at 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

11th mo. 10th (7th-day).—New York Monthly Meeting, in New York, Fifteenth Street and Rutherfurd Place, at 2.30 p.m. Public meeting in the evening.

11th mo. 10th (7th-day).—Salem (O.) Quarterly Meeting, at West Meeting House, near Beloit (and Alliance), O., at 11 a.m.; ministers and elders, same day, at 10 a.m.

11th mo. 10th (7th-day).—Miami Quarterly Meeting, at Waynesville, O., at 10 a.m.; ministers and elders, day before, at 2 p.m.

11th mo. 11th (1st-day).—A conference at Solebury Friends' Meeting House, Pa., under care of Bucks Quarterly Meeting's Philanthropic Committee, held jointly with Solebury Young Friends' Association, at 2.30 p.m.

(Continued on page 690.)

A MATTER OF HEALTH
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ligion" was the title of a paper read by Thomas E. Bunting. Howard Rogers read a selection entitled, "June." Charlotte and Dorothy Deacon gave a voluntary dialogue.

After a few minutes' silence the meeting adjourned, to meet Eleventh month 17th, 1906, at the home of Dr. Dey.

LANGHORNE, PA.—The first meeting of the season of the Langhorne Young Friends' Association, held on the evening of Tenth month 19th, 1906, at the Sorosis Club House, was quite small owing to the inclemency of the weather. Nevertheless it was very interesting.

After the business of the Association, the program was opened with an appropriate reading, entitled, "The Huskers," by Arthur Gillingham. Very interesting reports of the Mountain Lake Park Conference were then given by Helen G. Row and Rachel A. Child, the latter's being read by Arthur Townsend, after which Florence Newbold recited a beautiful little selection entitled, "The Better Things of Life."

After roll-call the Association adjourned till the 16th of Eleventh month, when Dr. Jesse H. Holmes, of Swarthmore, will address the meeting on the "Home Life of Jesus."

MARION H. LONGSHORE, Secretary.

HOPEWELL, VA.—On the seventh of Tenth month the Young Friends' Association assembled at the home of Lewis and Susan T. Pidgeon, by a special invitation, for a social session. A full attendance showed that such a variation from the regular routine was both welcome and enjoyable. Roll-call was responded to by sentiments taken from the paper read at Mountain Lake Park Conference. The exercises opened by a reading of the paper, "Friends in Verse and Fiction," by Grace L. Bond, and was followed by the reading of the different poems mentioned in the paper; also a recitation by Hannah C. Williams. After this a character hunt was much enjoyed by all present, and the evening closed with much satisfaction expressed by all. The feeling prevailed that we would appreciate that kind of a meeting oftener.

CARRIE D. LUPTON, Secretary.

QUAKERTOWN, PA.—The Friends' Association met at the home of Edward Shaw. The president, Isaac W. Reeder, gave the first chapter of Paul's Epistle to the Hebrews.

The secretary being absent, the corresponding secretary reported the minutes of the previous meeting, after which Frank Ball read the conference paper on "A Young Man's Religion," by Clarence C. Mills. It was a strong paper, and carried many suggestions of helpfulness.

Emma Shaw gave a very clear and comprehensive report of the meeting of the Executive Committee of Friends' Associations, and also of the session devoted to that work. The various suggestions of work were argued, but none finally adopted. The suggestion of a visit from members of other associations was most cordially received.

After a few sentiments culled from conference papers, and a moment of silence, the meeting adjourned to meet at the home of Dr. and Irene Meredith, the third Fifth-day in Eleventh month.

E. F. COX, Secretary.

HORSHAM, PA.—The Young Friends' Association met Tenth month 28th, 1906. Lottie Twining read the 76th Psalm. Under current topics, James Q. Atkinson spoke of the political campaign in Philadelphia. He considered it a sad example in a Republican country. He mentioned the pleasant circumstances in which the patriarch Isaac Mather had just celebrated his 100th year, and who had lived so long and so nobly.

Dr. Joseph S. Walton then addressed the meeting on "The Quaker in Relation to Public and Civic Life." His theme was to teach self-government in the child from infancy up to the 25th year. Remarks of appreciation were made by Alice M. J. Wood, James Q. Atkinson, Seth S. Walton, and Wm. Satterthwaite, Jr. The treasurer's report was read, and Mary S. Warner was reappointed treasurer for the following year.

After sentiments, and a short period of silence, the Association adjourned to meet Eleventh month 25th, 1906, at 2.30 p.m.

ELIZABETH R. WOOD, Secretary.

PLYMOUTH MEETING, PA.—At the opening meeting for the winter's work of Plymouth Friends' Association the meeting was called to order by the president, Watson K. Phillips. William Ambler gave the Bible reading, first chapter of James.

Annie F. Ambler read an interesting article of Elizabeth Powell Bond's on "Simplicity, Honesty and Tranquillity."

R. Barclay Spicer then gave us an address on the conference held at Mountain Lake Park, Md., in which he gave us an interesting account of the geography of Friends, and the different yearly meetings from which they came, about 1,500 Friends being present. The sessions were devoted to various subjects of interest to all, some of which would prove of value to Friends' Associations for future study. A notable feature was the number of young Friends who took an active part, and the great sociability of all present.

After his address a number present expressed their pleasure and interest in it; many who had not been able to be present at the conference felt that his remarks had in a measure repaid them for their loss, and all would read the addresses printed in FRIENDS' INTELLIGENCER with added interest.

A. ELIZABETH BUCKMAN, Secretary.

CALENDAR OF MEETINGS, ETC.

(Continued from page 689.)

11th mo. 11th (1st-day).—Haverford Meeting, Delaware County, Pa., attended by Philadelphia Quarterly Meeting's Visiting Committee, at 10 a.m. Take Market Street trolley to Sixty-third and Market, then Ardmore trolley to Eagle Road (Cassatt).

11th mo. 11th (1st-day).—Brooklyn, New York City, Young Friends' Association, at Schermerhorn Street Meeting House, at 8 p.m. Subject for 1906-1907, "Great World Movements and Their Enduring Influences." Subject for the evening, "Extension of Christendom," by Thomas B. Gregory.

11th mo. 11th (1st-day).—Junior conference at Girard Avenue, Philadelphia, at 9.45 a.m. "The Temptation in the Wilderness" (Matt. 4: 1-11; Mark 1: 12; Luke 4: 1-13). "Does Temptation Strengthen Us?"

11th mo. 11th (1st-day).—Salem (N. J.) Quarterly Meeting's "Committee for Extension of Christian Work" visits meeting at Salem, N. J., at 10 a.m. Those appointed to attend are Sarah B. Peterson, Joseph B. Livezey, Elma H. Livezey, James S. Stackhouse, Anna M. Stackhouse, Lydia Griscom.

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11th mo. 11th (1st-day).—Race Street Conference, at 11.45 a.m. "The Idea of God in the Earliest Hebrew Scriptures" will be presented by Eleanor Wood.

11th mo. 12th (2d-day).—Young Friends' Association of Philadelphia, meeting for Eleventh month, at the auditorium, 140 North Fifteenth Street, at 8 p.m. Musical and social evening. Discussion on "The Traditional and Present Attitude of the Society of Friends Toward Music," introduced by Charles Paxson, of Swarthmore.

11th mo. 15th (5th-day).—Quakertown, Pa., Friends' Association, at home of Dr. and Irene Meredith.

11th mo. 15th (5th-day).—Lecture (illustrated) at Park Avenue Meeting House, Baltimore, on "Italian Days," by Dr. O. Edward Janney, at 7.30 p.m. Admission, 50 cents; course of three lectures, $1.00.

11th mo. 15th (5th-day).—Shrewsbury and Plainfield Half-Yearly Meeting, at Plainfield, N. J., at 11 a.m.; ministers and elders, day before, at 9.30 a.m.

11th mo. 16th (6th-day).—Langhorne, Pa., Young Friends' Association. Address by Jesse H. Holmes on "Home Life of Jesus."

(Continued on page 691.)

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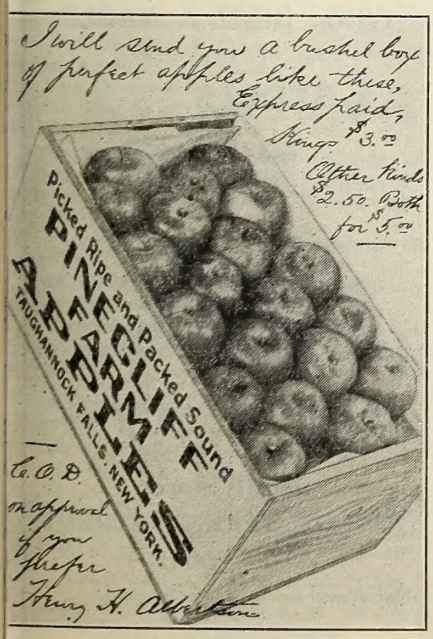
EDUCATIONAL INTERESTS

Philadelphia Yearly Meeting

R. BARCLAY SPICER, A. B., Swarthmore, Superintendent

Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a.m. to 12, Room 11, Young Friends' Building, 140 North Fifteenth Street, Philadelphia.

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CALENDAR OF MEETINGS, ETC.

(Continued from page 690.)

11th mo. 16th and 17th (6th- and 7th-days).—Annual fair of the Young Friends' Aid Association, at gymnasium of Friends' Seminary, 226 East Sixteenth Street, New York, 3.30 to 10.30 p.m. Single admission, 25 cents.

11th mo. 16th and 17th (6th- and 7th-days).—Young Friends' Aid Association of New York, annual fair in gymnasium of Friends' Seminary, 226 East Sixteenth Street, New York, from 3.30 to 10.00 p.m. Contributions of money and articles to sell are solicited, the following being especially acceptable: Old and new books, magazines, pictures, stationery, handkerchiefs, home-made candy, jellies, preserves, pies, cakes, fruit, vegetables, all sorts of fancy articles. Dinner will be served, as usual, from 6 o'clock to 8 o'clock, both days. Tickets admitting holder on both days, with one dinner coupon, $1.00. Single admission, 25 cents. Separate dinner tickets, 50 cents. Donations may be sent to, or tickets obtained from Anna M. Jackson, or any other member of the committee.

11th mo. 17th (7th-day).—Mansfield, N. J., Young Friends' Association, at home of Dr. Day.

11th mo. 17th (7th-day).—Short Creek Quarterly Meeting, at Short Creek Meeting House, near Emerson (and Mt. Pleasant), O., at 11 a.m.; ministers and elders, day before, at 2 p.m.

11th mo. 18th (1st-day).—Conference at Doe Run Meeting House, Chester County, under care of Philanthropic Committee of Western Quarter. Subject, "The Press: How Can We Help to Make it More of a Power for Good?" To be addressed by Arthur M. Dewees, recently of the *Public Ledger*.

11th mo. 18th (1st-day).—Lectures on Quakerism at Swarthmore College, at 7.30 p.m. Second lecture, "The Protestant and the Puritan," by Dr. William I. Hull. All interested invited to attend.

11th mo. 18th (1st-day).—Meeting of Friends at White Plains, at home of Elizabeth B. and Grace A. Capron, 42 Fisher Avenue, at 11 a.m.

11th mo. 18th (1st-day).—At Darby Meeting House, Delaware County, Pa., conference on "The Public Press—Good and Bad Reading," at 11 a.m. Henry W. Wilbur is expected to make the address.

11th mo. 19th (2d-day).—Swarthmore College Lecture Course. The Ion Jackson Concert Company, at 8.15 p.m.

12th mo. 1st (7th-day).—Conference on Practical Standards of Living, in Young Friends' Auditorium, 140 North Fifteenth Street. Afternoon session at 3.30, strictly for young women; subjects of dressing and entertaining to be frankly and freely discussed. Box supper at 6 p.m. for young men and women; evening at 7.30 for young men and women; "To Live Within the Bounds of Our Circumstances Sanely and Wisely" to be freely discussed; George A. Walton, of Columbia University, chairman.

12th mo. 8th (7th-day).—"A Day at the Guild," 151 Fairmount Avenue, Philadelphia. Further notice later.

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BUCK HILL FALLS.

(Continued from first page.)

During the summer the demand for accommodations in the Settlement from owners of automobiles became so pressing that we decided to build a garage and be prepared to furnish gasoline and other supplies. A new road was constructed so that the automobiles will not have to pass over any of the roads of the Settlement. Most of these are too narrow for use by automobiles. The garage was constructed at a cost of $487.84, and should be the source of considerable income. A charge is made for storing the machines, and there is profit in the supplies furnished. Passengers coming by automobiles will arrive and depart from the garage, which is nearby and at the rear of the bowling alley.

The four cottages in course of construction at the time of last report were completed, and five more also erected and occupied during the past season. This makes a total of sixty-two (62) actually constructed, with one more now being built and several planned for erection in the spring. The great advance in the cost of building material has increased the cost of construction considerably, but has apparently not deterred those who really wanted to put up cottages.

The water supply during the past season was abundant, and the system met, with slight exceptions, all the demands placed upon it. A few of the cottages at the extreme end of the Settlement experienced difficulty in getting as much pressure as they would have liked, and others lower down the hill had too much pressure. The superintendent is taking steps to have these faults corrected by another season. The fireplugs throughout the Settlement, put in for the safety of the cottages and to put out fires which might occur in the underbrush, have been marked by posts, so that their location may be easily ascertained.

The financial statements of the Water Company, submitted to you as being practically the owner of the Company, are as follows:

The Water Company's income was		$1,151.79
Its expenses were: Depreciation	$479.45	
Superintendent's salary	210.00	
Repairs	82.38	
Operating	150.47	922.30
Leaving a balance of		$229.49

The Assets and Liabilities are as follows:

ASSETS.

Plant	$9,109.50	
Bills receivable	195.00	
Real estate	800.00	
Cash	162.79	
		$10,267.29

LIABILITIES.

Capital stock	$10,000.00	
Surplus	267.29	
		$10,267.29

No special effort has been made to push the sale of lots, but three have been sold during the year, and another paid for which had been selected some time ago.

The lot account now stands as follows:

	Total Lots	Sold	Reserved	For Sale
Plotting No. 1	108	81	15	12
Plotting No. 2	51	17	5	29
Plotting No. 3	42	35	2	5
Plotting No. 4	51	9	0	42
	252	142	22	88

The prices of the unsold lots range from $150.00 to $750.00 each.

The question of lighting is one claiming the earnest attention of your Board. The number of oil lamps in the Inn, dormitories and stables greatly increases the danger from fire. We are now investigating the matter of installing a steam and electric light plant, and a new laundry building at a greater distance from the Inn. Doing away with the use of coal oil, removing the present boiler and laundry from the Inn building, will all effect a saving in the amount spent for insurance.

The financial result of the Company's operations for the year is most gratifying. After paying a dividend of 4 per cent. to the 158 stockholders of record Tenth month 1st, we have added $9,750.63 to our surplus fund, making the latter now $33,876.09. There are still 116 shares of stock in the Company's treasury available for subscription. The book value of each share of stock, owing to the surplus we have accumulated, is $139.45. We therefore suggest that the stockholders pass a resolution that on and after Second month 1st, 1907, the price of each share of stock in the treasury be increased to $125.00 per share; $25.00 of this amount when realized to be placed to the credit of surplus account. Shares sold between now and Second month 1st, 1907, to be at par—i.e., $100.00 per share.

The obligations of the Company, which have been reduced since last report from $56,000.00, consist of notes to the amount of $45,000.00, held by those who are satisfied with their investment and with the return of 5 per cent. which they receive, and therefore not pressing for payment. We have charged off for depreciation during the past year a total of $3,117.39. Most of this is on the furnishings of the Inn, the balance on the tents, fixtures and livery outfit.

(Continued on page iii.)

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A Teachers' Agency for Friends has been organized by the Board of Education of the Five Years Meeting. This Agency will assist teachers seeking positions and employers seeking teachers. There will be no charge for services rendered except that teachers who join the Agency will pay a fee of $2.00 to cover cost of clerical work and postage. Communications should be addressed to Robert L. Kelly, president Earlham College, Richmond, Ind.

CURRENT FRIENDS' LITERATURE FOR DISTRIBUTION.

The General Conference Committee for the Advancement of Friends' Principles has on hand the following literature for distribution, which it will furnish for the actual cost of printing.

One cent for each pamphlet. Postage, one cent each, or four cents for ten pamphlets.

"Religious Views of the Society of Friends," 24 pages, prepared by Howard M. Jenkins for the World's Congress of Religions.

"The Teacher as a Missionary of Peace," 34 pages, prepared by Prof. Andrew Stevenson for the Toronto Conference. Should be widely circulated among teachers, especially in the public schools.

"The Friend and His Message," 16 pages, by John William Graham. Desirable to circulate among inquirers and those only nominally interested in our principles.

"Fellowship in Religion," 16 pages, by Henry W. Wilbur. Adapted for circulation in Friends' neighborhoods as an incentive to the social side in religion.

"Christianity as Friends See It," 16 pages, by Edward B. Rawson.

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J. Linden Heacock Oscar M. Hokanson
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ARCHITECTS
Telephone Connection. 1218 Chestnut St. Phila.

BUCK HILL FALLS.

(Continued from page 692.)

The question of receiving some return from tenants of rented cottages who do not take meals at the Inn claimed the attention of the Board early in the spring. These tenants enjoy the free use of all the conveniences offered by the Company, with the consequent wear and tear, and in some cases limiting the privileges of the regular guests of the Inn. It was therefore decided that a payment of ten per cent. of the rental of the cottage would be charged such tenants, so that they might have the full enjoyment of all conveniences offered by the Company. This plan has worked well, and has had the cordial support of nearly every owner renting his cottage. In one case, a cottage had been rented before the regulation went into effect, but in all other cases, except one, the commission has been cheerfully and promptly paid, being recognized as a just return to the Company for what it is gratuitously doing for guests of the Settlement. The regulation, with your approval, will become a permanent one, and owners renting their cottages can arrange their rents accordingly.

Detailed financial reports are as follows:

TREASURER'S REPORT SHOWING PROFIT AND LOSS FOR THE YEAR ENDING TENTH MONTH 31ST, 1906.

DR.

To Returns from the Inn, season 1906	$18,361.59	
" Sale of lots	1,275.00	
" Commission, building cottages	1,864.09	
" Commission, renting cottages	323.49	
" Rent of farm houses	73.56	
" Profit on labor (small jobs)	602.92	
" Buck Hill Water Company's contribution to salary of superintendent	210.00	
" Farm operations	48.79	
" Miscellaneous	150.00	
		$22,909.44

CR.

By Surveys, deeds, etc.	9.68	
" Advertising of the Settlement	226.94	
" Expenses of management	1,529.00	
" Salary of superintendent	2,100.00	
" Expenses of stable during winter	683.59	
" Watchman	301.80	
" Insurance on farm buildings	40.00	
" Care of Glen	347.31	
" Taxes	1,038.07	
" Life insurance	607.50	
" Interest	2,652.19	
" Ten per cent. depreciation of fixtures	102.73	9,638.81
Profit for the year		$13,270.63
Less 4 per cent. dividend		3,520.00
Net profit carried to surplus account		$9,750.63

STATEMENT SHOWING ASSETS AND LIABILITIES OF THE BUCK HILL FALLS COMPANY, ELEVENTH MONTH 1ST, 1906.

ASSETS.

Cash on hand	$6,844.75	
Real estate and improvements	31,386.80	
Buildings	87,165.21	
Fixtures and furnishings	31,559.78	
Stock in the Buck Hill Water Company	9,700.00	
Book accounts	337.94	
Bills receivable	300.00	
		$167,294.48

LIABILITIES.

Capital stock	$88,400.00	
Book accounts	18.39	
Bills payable	45,000.00	
Surplus and undivided profits	33,876.09	
		$167,294.48

"The idle man's head is the devil's workshop." Give the head something worth thinking about; give the hand something worth doing; offer to the man something worth hoping for; then expect a harvest of great industry and more widespread decency.—*Southern Workman.*

Among the timely articles in this month's *Review of Reviews* are Nicholas Murray Butler's presentation of the prospective visit of British teachers to this country; Arthur Wallace Dunn's paper on "Secretary Root and South America," and "The House of Lords, Past, Present and Future," by W. T. Stead.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, ELEVENTH MONTH 17, 1906.

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MORNING SESSION, 10.30 TO 12 O'CLOCK.

Subject: "Can the True Friend Be Successful in Business?"

A paper on the affirmative will be presented by Robert L. Pyle, of London Grove Association.

On the negative by Arthur C. Jackson, of Philadelphia Association.

Discussion opened by Anna J. Darlington, of Media Association, followed by others.

AFTERNOON SESSION, 2 TO 4 O'CLOCK.

Subject: "Can the True Friend Indulge in Card-Playing, Dancing and Theatre-Going?"

A paper on the affirmative will be presented by Maud Rice, of Newtown, Jr. Association.

The negative will be presented by Florence H. Tittensor, of Trenton Association.

Discussion opened by Watson K. Phillips, of Plymouth Meeting Association, followed by others.

"Paying Our Debt to the World." Lucy Griscom, followed by open discussion.

Trains leave Broad Street Station, Philadelphia, at 9.10, and Reading Terminal at 8.36 (express) and 8.38 accommodation, for DeKalb St., Norristown (both roads). Returning, leaving DeKalb St., on Penna. R.R., at 4.59; Reading R.R., at 4.51. Round trip tickets, 65 cents.

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*** TELEPHONE, SPRUCE 33-55.

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CONTENTS OF THIS ISSUE.

Good Words.—XVII. 693
Be Strong (Verse) 693
Baltimore Yearly Meeting (Concluded) 693
Autumn Term at Woodbrooke 695
Conference at York, Pa. 696
The Pennsylvania Congress of Mothers 697
Meeting Houses and Burial Places .. 697
Editorial:
Nearness to God 698
Note and Comment 698
Notes by the Way 699
Philadelphia Quarterly Meeting 700
Abington Quarterly Meeting at Byberry 701
First-day School Annual Meeting .. 702
Western First-day School Union .. 703
Brooklyn Young Friends' Association 703
Books and Reading 704
A Helping Hand (Verse) 704
Births, Deaths 704
Notes and Announcements 705
A First-day School Extension Class 705
Conference of Friends' Associations 705
The Conference on Practical Standards of Living 705
Swarthmore College Notes 706
International Arbitration and Peace Lecture Bureau 706
Middletown First-day School 706
Friends' Associations 707
Calendar of Meetings, etc. 707

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, ELEVENTH MONTH 17, 1906.

Volume LXIII. Number 46.

GOOD WORDS.—XLVI.

If thou truly believest in him, thine ear will be attentive to his voice in thee, and the door of thine heart open to his knocks. Thou wilt yield to the discoveries of his light, and the teachings of his grace will be very dear to thee. WILLIAM PENN.

BE STRONG!

We are not here to play, to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.
Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up; speak out; and bravely, in God's name,
Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long.
Faint not, fight on! To-morrow comes the song!

—*Maltbie D. Babcock.*

BALTIMORE YEARLY MEETING

(Concluded.)

After a full and practical discussion of the philanthropic interests, as brought up in the foregoing report, the report of the Committee on Indian Affairs, of which Joseph J. Janney is chairman, was presented. This, which was a comprehensive and interesting review of the present situation as regards the Indians, will appear in full in a later issue.

The Park Avenue Friends' Home Committee made a report, giving an account of the $4,172.43 in their care. Nothing is being done at present in this connection.

In the evening a public conference on "Applied Religion" was held in the meeting house. Dr. O. Edward Janney and Ella Sutton presided. The chairman opened the meeting with a reading of Scripture. A number of topics had been assigned for five- or ten-minute addresses, followed by general discussion. Seneca P. Broomell, of Baltimore, introduced the discussion on the problem of the races. To the question, "Do we treat the colored people with a Christian spirit?" he would answer, that some of them hardly can bear the treatment we would like to give them, so strong is their tendency to degenerate; yet we have cast them off too much. We have failed altogether to understand them. They are a people in their childhood, and should be dealt with accordingly. It is our duty to study them more thoroughly before we rush into any method of treatment of them.

Jesse Brown, of Lincoln, Va., spoke to the question, "What is the Greatest Need of the Colored Race at Present?" He thought this was exactly the same as the greatest need of the white race; that is, the true spirit of the Christian religion. They are to be treated as brothers. Others who took part in the discussion were A. Haviland Hull, of Forest Hill, Md.; Henry Holme, of Baltimore; Alice Coates, of Chester County, Pa.; Susan W. Janney, of Philadelphia; Charles Levis, of Baltimore. Jonathan K. Taylor, of Baltimore, brought out the thought that we need to take them not in the mass, as a race, but as individuals.

Henry Sharpless, of the Baltimore office of the Provident Life and Trust Company, introduced discussion on the question, "Is it possible to carry out the golden rule in business?" He would put the question rather, "Is it possible to succeed in business if we do not carry out the golden rule?" and would answer this with a decided negative. Fair dealing he would give as the secret of success. We must note, however, that the greatest success is not in material things, but in doing the greatest good to the greatest number.

Lewis Lewis, of Baltimore, continuing the discussion, addressed himself particularly to those employed. They should look out for the interest of the employer as if it were their own interest. They should have ever in mind that the employed of to-day are the employers of to-morrow. They should not stop work on the stroke of the clock, but should cheerfully work overtime, nights and even First-days, remembering that when they get to be employers they will want their boys and men to do that for them. It should be kept ever in mind that the employer does not keep his business going for nothing. The one thing he wants is profits, and his employees should exert every effort to that end to please him. He believed that the world is better to-day than it ever was before, and that the golden rule thus applied is the one rule for the young man in business.

Arthur Taylor, of Baltimore, took the question, "Should a Friend Own Stock in a Modern Trust?" the decision being that Friends may have part in trusts that are good, but not in trusts that are bad.

Edward C. Wilson spoke earnestly in answer to the question, "Should a Friend Accept a Nomination for Office?" He would answer most emphatically that he should, and made a plea for a more general faithfulness and feeling of responsibility of the better element in public affairs.

The meeting closed with an address by Edwin R. Buffington, of Rising Sun, Md., on religion as the only hope of humanity and the only solution of the problems of the races, of business, of politics.

On Fourth-day morning the queries were taken up.

The answers coming up from the quarterly meetings, and the discussion following, were full of life and interest. There is a very general and earnest feeling among the Friends of this Yearly Meeting that they do not want to cease sending up answers to the queries. This is largely due, no doubt, to the up-to-date character of the Baltimore queries. In the recent revision of the Discipline the queries were thoroughly overhauled and revised with the result that they are admirably adapted to getting at the actual present-day condition of society.

The report of the Committee on Education and the Disbursement of the Fair Hill Fund was also taken up at this session.

All the Friendly neighborhoods outside of Baltimore city and Washington have given up their schools. It is felt in every case to be better for Friends to throw themselves heartily into the interests of public education, and to put the Friendly concern for a guarded education into effect in connection with the public school.

The Friends' school in Washington is not under meeting control, but is conducted by a Friend and Friendly teachers.

The report of the Baltimore school was as follows:

The committee in charge of the Friends' School, under the care of the Baltimore Monthly Meeting, submits the following report:

The whole number of pupils on the roll is two hundred and sixty-five, twenty-five more than at this time last year, of whom one hundred and twenty-four are boys and one hundred and forty-one are girls. Twenty-two of the pupils are Friends, and eleven have one parent a member. There are fifty-six in the High School Department, ninety-seven in the Intermediate; one hundred in the Primary, and twelve in the Kindergarten.

The faculty consists of twenty teachers, as follows: Edward C. Wilson (principal), Eli M. Lamb (associate principal), Stephen C. Harry, William S. Pike, Mary S. Fieldhouse, Rachel E. Lamb, Philip Howard Edwards, Scharlotta Lapatnikoff, Helen H. Ely, Ida Baldwin, A. Leah Gause, Ruth Immell, Hannah T. Yardley, Emily R. Fitch, Roman Steiner, Theodore Kistler, Alice Vedder Farquhar, Konrad Uhlig, Richard H. Peters, and Marie Delavigne. Of the above, nine are members of the Society of Friends.

There were four graduates last year, namely: Clayton P. Cannon, Hilda P. Holme, William E. Pearce, and Anina D. Stauffen.

There were five who were given certificates to Lehigh University, namely: Carroll T. Gardner, C. Raymond Levis, Howard L. Martenet, Bradley H. Waltz, and Roy E. Wiley.

It may be a matter of interest to review the figures accompanying the Yearly Meeting reports of the last four years. Totals reported at yearly meeting time are as follows: 1903, 201; 1904, 221; 1905, 240; 1906, 265.

We have, however, now reached what seems to be a reasonable limit, and it seems that our wisest policy for the future would be to enrich the school's equipment and usefulness, rather than to increase its numbers.

The debt on the school property one year ago was twenty-six hundred dollars. This has been liquidated from the income from the bequest of John Jewett and the income from the school.

It will serve to give some idea of what has been accomplished by the Baltimore Monthly Meeting, through its Educational Committee, when we remember that nine years ago the yearly meeting generously contributed six thousand dollars, from the Fairhill Fund, towards the erection of a school building adjoining the meeting house. The voluntary subscriptions previously secured were largely added to soon after this appropriation. These, together with the income for the past few years from the bequest of John Jewett and about two thousand dollars from the income from the school, have purchased our present school property and equipment, now valued at about fifty thousand dollars. The cornerstone of the school building was laid Fourth month 24th, 1899.

It is most gratifying, after many years of persistent effort, to be able to report the school property free of debt, and the school in a flourishing and satisfactory condition, with nearly all the departments full. The Endowment Fund is thirty-one thousand five hundred dollars.

We extend a most cordial invitation to all to visit the school.

Very respectfully submitted,
JONATHAN K. TAYLOR, Chairman.

ANNE W. JANNEY, Secretary.

During the noon recess on Fourth-day a conference was held at the call of the chairman of the General Conference Committee for the Advancement of Friends' Principles. Invitation was given to all members of the Advancement Committee present at the yearly meeting, all members of Baltimore Yearly Meeting's Executive Visiting Committee, and all members of local quarterly and monthly meeting advancement committees, as well as all interested in this work. A large number of Friends gathered in the assembly room of the school, and there was a useful discussion of aims, methods and means.

In the afternoon the First-day School Association held its conference, there being no yearly meeting session. Lewis Lewis and Ella Sutton were the clerks. Epistles from Genesee, Illinois and Ohio were read. Some disappointment was expressed that there were not epistles from the other yearly meeting associations, but it was pointed out that First-day school matters are now taken up in the yearly meeting epistles themselves, and that First-day school interests are looked after more and more through the regular machinery of the meetings, rather than by outside associations, as was necessary before the meetings could unitedly engage in the work. The address of the session was by Eli M. Lamb, the veteran First-day school worker, who sketched the history of the First-day school movement in the Society of Friends. His story was somewhat incomplete because the speaker himself had been a prime factor in the movement, and in his modesty he left out all mention of his own name and of the part he had taken. Reuben P. Kester spoke on "How to Interest Children Outside the Society." Eliza Rawson, of Lincoln, Va., made some "Suggestions as to General Exercises," which brought out an interesting discussion. A paper on "How Can Parents Stimulate the Children's Interest in First-day School?" was read by Anna W. Janney, of Baltimore.

In the evening the mid-week meeting for worship was held. The speakers were Isaac Wilson; Mary Heald Way, of Oxford, Pa., and Ellwood Roberts, of Norristown, Pa.

On Fifth-day morning the answering of the queries was again taken up. It appeared that there had been during the year a loss by death of forty and a net loss in membership of twenty-one. This introduced some searching consideration of the state of Society as regards the spread of a knowledge of the principles which our members hold dear and have found of such value in their own lives. Edward C. Wilson called attention to the periods of decline in religion in past times, and to the indications that the present decline

in all religious denominations is to be like them followed by a great awakening and a new interest in a religion that meets the needs of the time.

In the answers to the Twelfth Query two quarterly meetings expressed an interest in the public schools of their neighborhoods, no mention of which, however, was included in the summary answer adopted by the yearly meeting.

At the afternoon session a report on meeting property showed that there are belonging to the constituent branches of the yearly meeting 54 buildings and 216 acres of land, altogether valued at $217,500, and covered by insurance to the amount of $111,258. The titles are in all cases good, but in many cases not marketable.

The sum of $2,250 was ordered to be raised for the expenses of the yearly meeting, and Robert H. Walker, of Baltimore, was continued as treasurer.

A memorial of the late David W. Branson, of Virginia, brought forward by his monthly meeting and endorsed by Fairfax Quarterly Meeting, was read and approved. R. Barclay Spicer.

AUTUMN TERM AT WOODBROOKE.

The term opened Ninth month 26th, with all the rooms in the house and chalet occupied, two or three students having to find residence in Bourneville with one of the lecturers. Nearly all who were here in the beginning expect to remain the whole term, and nearly all are Friends between twenty and thirty-five years of age. Everybody seemed bent on serious work from the start. There is only one Dutchman this time, but two Australian girls and the five Americans increase the proportion of foreigners. Sara T. Bentley, of Lansdowne, Pa., and Alice E. Winder, of Richmond, Ind., are here with the three of us who spent the summer in England. Seven of last term's students have returned, and the regular lecturers are the same, with the addition of J. D. Maynard, M.A., who has the Greek classes and a course of lectures on "Early Church History." Mr. Franks offers three excellent courses, on "Outlines of Theology," "Teaching of Paul" and "The Hebrew Psalter." Mr. Robinson has the "Study of the Gospels" and "Indian Religions," one class in Greek and the class in Hebrew which Dr. Harris has previously had. The Doctor has given up most of his work on account of ill health, but we still have the delightful talks on "The Spiritual Life" and a course on "Literary Environment of Christ and His Apostles." Mr. Brayshaw gives the "Permanent Value of the Old Testament" for those who were not here last term, and another course on "Composition of the Pentateuch." Mr. Shann's lectures, one on "Ethics" and another on "Economics," are very interesting. Mr. Bryan lectures on "England in the Eighteenth Century" and "Rights and Duties of Citizens."

So it is as hard as ever to choose a reasonable number and give the proper amount of time to each line of study. Besides these, we have the opportunity of other lectures on various subjects. D. W. Mulder, a former Woodbrooker from Holland, gave three lectures early in the term on "Quakerism in Holland," which were very instructive, despite the fact that he spoke in a language "which is not mine and not yours," as he expressed it. Some of us have attended Dr. Harris's lectures at the Central Hall, in Birmingham, under the auspices of the Free Church Council. The last one had for its subject, "Ataraxia" (Greek for undisturbedness), and was based on the fourteenth chapter of John's gospel. At the close of the lecture the Woodbrookers rendered "The Liturgy of the Falling Leaf," composed by Dr. Harris. We have listened to two Sunday afternoon lectures, one by Dr. Sylvanus Thompson, on "Intuitional Religion," the other by A. Kemp Brown, on "The Argument from Religious Experience." One can hardly do justice to either of them by mere notes, but the following may be helpful to those who have not heard the originals.

Dr. Thompson said: Man is so constituted as to have a perception of the Divine. As light enters the eye, so divine influence enters into man. The test of true religion is the religious consciousness. Some writers try to distinguish between conscience and the inner light, but outside of theology the difference between the rude sense of right and wrong in the savage, and the illuminated consciousness of the saint, is not one of kind, but only of degree. In speaking of the inner light under any name we must beware of metaphor. "Light" is so appropriate that no other term has been found equally good. It purifies and stimulates, and the Spirit of God operates through it. The mystics are those who in times of extreme church ritual seek for personal contact with God. There is no logical reason for pushing the term mysticism to mean the religion of extremists. Thomas à Kempis, Tauler, Law and Whittier are mystics. All sincere Christians, to whom God has become an inner presence, are real mystics. Classification may be made under four heads: poetical, apocalyptic, of which Swedenborg is an apostle; ethical and quietist. The intense activity of George Fox, an example of the ethical type, was contrasted with the dangerous tendency of quietism, which, to be truly religious, must alternate with spiritual activity.

The second part of the lecture dealt with the nature of intuitions. Are they natural or supernatural? The answer depends on the idea of nature. They are superphysical but not supernatural. The fact of conscience in men can be tabulated. The guiding hand of God is real, though a metaphor. How and in what manner do experiences of being led by God come? Friends can explain this better than others, having consciously given themselves to his guidance. The attitude of the soul for receiving them is one of waiting, when the conscious efforts of the soul are hushed in submission. The fruits of this waiting are that the judgment is strengthened and the rough places are made plain. Obedience to recognized duty gives a similar preparation to that of waiting. There are mystics in all beliefs. Intuitional religion stands at the opposite pole from institutional religion. Our

safeguard in arriving at the truth in these matters is the consensus of experiences. There is danger of too great humility and of intuitional religion degenerating into mere introspection. Christ appealed to intuition in his disciples. We are conscious of doing something when we listen, and the inward ear may be trained to hear as the Indian's ear is trained to distinguish the sound of the enemy's approach. The unlettered may know better than the wise the revelation of God in the soul. There is no authority to permit a man to disobey the voice of God within him. The essential, inherent unity of the soul with the divine candle of the Lord will not be confused by the lighting of other candles. Our greatest mission is to those about us, wherever we are, who are deaf to the voice of God within.

A. Kemp Brown said: Though the gospels differ, nevertheless there is an undoubted nucleus of Christ's words by which we can test his other teaching. After all, Christianity is not the perpetuation of a school, but the continuation of a life. The gospels contain a portrait that defies all invention. The characterization is drawn without effort and by men of simple mind. Some of the utterances could not have come from one who is not divine—e.g., "I come as one who serves," "Blessed are ye when men shall persecute you, and shall say all manner of evil against you for my sake," "I am meek and lowly in heart," a claim borne out by the record of his life. Neither he nor his disciples are conscious of any sin in him. The historic record and the inward experience of Christ are both necessary. We could not do without books, especially the four gospels. Before we are forgiven we are cowardly and proud. Conversion brings courage and humility, an evidence that the change is more than a mental one. Is this power within us, God, Holy Spirit or Christ? We cannot distinguish, and we were not meant to distinguish. The inward witness affirms the outward fact of Christ.

"By all He requires of me,
I know what He himself must be."

When we first returned from our holiday the garden showed that it had suffered much from an unusual drought, but recent rains have made everything blossom out again, this time in the colors of October, and the foliage of oaks and beeches is at its climax of rich loveliness. Chrysanthemums do their best to take the place of all the roses we left in July, a few of which still linger. The building called Holland House, between the lecture hall and the walled kitchen garden, has been torn down, and in its place is a large, new, dark red brick building in process of completion. It contains twelve students' rooms, besides a complete house for one of the lecturers, so that the Woodbrooke family will doubtless be much larger in future than it is now. Let us hope the larger number will include as many or more American Friends in proportion. Those of us who are here can assure those who desire to come that a very warm welcome awaits them. The question is frequently put to us, "How many more are you going to send us?"

EDITH M. WINDER.

CONFERENCE AT YORK, PA.

On the 20th and 21st of Tenth month a Conference was held at York, Pa. Those present from a distance were Joel Borton, of Woodstown, N. J.; Dr. O. E. Janney, wife and daughter Rebecca, from Baltimore, Md., and Elizabeth B. Passmore, of Oxford, Pa.

On the evening of the 20th a little company of twenty-one gathered at the home of Albert P. Broomell. After a period of pleasant sociability the trend of thought was turned into deeper channels. Earnest questions were brought up and considered in an informal way, and the evening was thought to have been a very helpful occasion.

First-day morning, at 10 o'clock, a regular meeting for worship was held. The attendance was very good considering the unpleasant weather.

Dr. Janney spoke from the text, "That was the true light which lighteth every man that cometh into the world." He said that the great message to the world is that God speaks directly to each individual soul. When we are deciding and solving the great questions of life, we need not depend solely upon the advice of our friends, but we have the great privilege of divine aid if we seek it. God surrounds us like an atmosphere, and is not some remote influence, but is a part of us.

Joel Borton expressed the thought that we should live more by the day at a time; that our lives are like great calendars given for our best use and keeping. The edges are closely sealed, so that we cannot see what is before us, but must be content with the daily sheet. We must also remember that we are continually making a record for ourselves. Let us see to it that no blots mar the purity of the pages.

Elizabeth Passmore and Anna Janney also took active part in the meeting.

In the afternoon, at 3 o'clock, a conference was held, which was well attended. The subject under consideration was, "The Friendly Faith of To-day." Dr. O. E. Janney read a paper on "What it Stands for in Religious Belief." Joel Borton gave an address on "The Manner and Meaning of the Meeting for Worship." "Friends' Position Regarding Applied Christianity" was to have been considered by Mary Travilla, of West Chester, Pa., but owing to her absence a very excellent article bearing upon that subject, and entitled "The Handwriting on the Wall," was read by Elizabeth Passmore.

A Baptist minister, who was an interested listener to the afternoon's exercises, gave a little message of encouragement.

A deep earnestness of thought pervaded the meeting, and a suggestion was made that we frequently have such periods of mutual uplift.

In the evening, at 7 o'clock, a meeting for worship was held in the First Baptist Church, where a large gathering of people had assembled to hear the Friendly message. Both speakers seemed greatly favored, Dr. Janney taking for his central thought, "Opportunities," and Joel Borton, "Source of Strength."

After the meeting a spirit of hearty cordiality and appreciation was expressed.

This conference seed-sowing in York, we feel, has awakened a great interest, an inquiry in Friendly affairs, and cannot fail to bring good results.

Bertha K. Cleaver.

THE PENNSYLVANIA CONGRESS OF MOTHERS.

The eighth annual meeting of the Pennsylvania Congress of Mothers was held in Johnstown, Pa., November 1st, 2d and 3d.

The majority of the delegates arrived in the afternoon, and the large hall was completely filled when the meeting was called to order in the evening of November 1st. The president, Mrs. George K. Johnson, in her response to the address of welcome, said, "We come to you in that broad spirit of mother-love that includes not only mother love, but father love; that includes every man and woman who feels an interest in the welfare of the children of our land."

The Pennsylvania Congress of Mothers has twenty-seven affiliated clubs, with a membership of about 1,300. Mrs. Edwin C. Grice has the authority of the Congress to organize Parents' and Teachers' Circles in the public schools of Philadelphia. Mrs. Frederic Schoff made an exhaustive study of the problem of the children in her address, "Links in the Chain of Child Care." She touched upon prisons, stating that the present-day system is making criminals because of the way the malefactors are being treated, and urged the necessity of probation for adults as well as for children. She urged that each woman do what she can towards bringing the mothers of the rising generation into closer communication for mutual benefit. The basis of all future civic improvement is bound up in the child and the proper spiritual, physical and mental development of the same.

The address of Professor Brecht was an earnest plea for home training of children. He deplored the fact that the commercial spirit has interfered with parental teaching in the United States, and declared that nobody can take the parents' places. His remarks were heartily applauded.

An excellent address was given by Walter George Smith, one of the delegates appointed by Governor Pennypacker to the Divorce Congress in Washington. He stated that the Christian idea of marriage is a lasting union between one man and one woman. The law recognizes it as a permanent status. He then touched on the question of divorce, mentioning the complications that arise because of the children of divorcees and the question of the future state in society of divorced couples. He introduced quite a large number of statistics that showed an alarming increase in the number of divorces, and advanced strong arguments against divorce, as, he said, the breaking of the marriage vows is an agent that threatens to disrupt the country. The present laxness of the divorce laws in some States was pointed out and the necessity for a uniform and rigid divorce law was shown. Mr. Smith stated that 80 per cent. of the applications for divorce came from women, and that women must seek for themselves a release from the evil.

Other excellent addresses were given, and the meetings ended Saturday morning with an Educational Conference, conducted by James N. Muir, City Superintendent of Schools.

The papers were exceptionally good, discussion following each.

At the adjournment of the annual session, those so deeply interested felt that much progress had been made towards more permanently establishing the Mothers' Circles; that if the scope and character of the work done could be better known these circles would undoubtedly be formed in every school throughout our land.

The work of the Congress is civic work in its broadest and highest sense, and every man or woman who is interested in the aims of the Congress is cordially invited to become a member and aid in the organized effort for a higher, nobler national life, which can only be attained through the individual homes.

MEETING HOUSES AND BURIAL PLACES.

[Reprinted from our issue of Twelfth month 19th, 1885, at the request of S. Jennie Kester, Millville, Pa.]

"A man of right spirit," says the devout Jonathan Edwards, "is not a man of narrow and private views, but is greatly interested and concerned for the good of the community to which he belongs, and particularly of the city or village in which he resides, and for the true welfare of the society to which he is a member." And can we not all endorse his wisdom in this particular? We want more men and women who have this "right spirit." It is this loyal feeling of love and interest in our homes, in our neighborhoods, that is needed to promote their highest good. That "spirit" that will not be narrowed by self and self-interest, but will yield at least a portion of time and means to the ennobling work of local improvement, is truly loyal.

Especially do we as a religious body need more of this kind of loyalty to our own Society. As first "that which is natural" so we need to improve our houses of worship, to make them more neat and comfortable, nay even more tasteful, being careful always to observe true moderation. Our locations for our meeting houses are mostly beautiful, owing to the good judgment and taste of our venerated ancestors, and we should take a loyal pride in keeping these grounds in creditable order. Most particularly does this apply to the last resting places of our dead. When the heart is touched by deep sorrow (and what heart can escape it?), it calls for a tender regard respecting even the surroundings where the beloved body is to be placed. But few are so lifted up with the spirit, as to be indifferent to the care of the worn casket that contained it. Thus many have turned from our untidy grounds to the costly and extravagant resting-places provided elsewhere. We do not ask for excessive expenditure here, only care, neatness and good taste.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, ELIZABETH POWELL BOND, R. BARCLAY SPICER.

BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, ELEVENTH MONTH 17, 1906.

NEARNESS TO GOD.

At a recent meeting of the Committee for the Advancement of Friends' Principles a desire was expressed that we might deal less with externals, such as matters of organization and philanthropic activities, and more with the spiritual development without which there can be no real advance. This thought took a deep hold of the committee, and the question of how to become more spiritual individually and how to increase the spiritual activity of others was left for each one present to wrestle with and solve according to the light given him.

In the life of George Fox the one thing that impresses the reader more than another is his sense of the nearness of God and his faith that through the power of God he would be enabled to do whatever was required of him. Again and again he tells us, after describing the spirit of opposition he encountered, or the difficulties by which he was surrounded, "But the power of the Lord was over all."

How may we of to-day experience this same sense of God's nearness? How may we convince others that strength from above will be given to them if they earnestly desire it? To whatever extent Friends have lost the simple faith of George Fox it is because their days are full of struggle and bustle and worry. It is hard to realize that God is very near when each day one tries to do more things than the day will hold. But if one resolutely takes a few minutes several times even in the very busiest day "to get into the quiet" it will be found that some of the things over which we strive may just as well be left undone, and that the other things will be done much better and with much less friction.

Often a sense of the nearness of God comes to us through his works. If we can go out under the trees, or roam through the fields, or drink in the beauty of the sunset clouds, we will find ourselves spiritually refreshed. Louisa M. Alcott says that she first "experienced religion" while watching the sun set when she was a little girl. The dweller in the city who can but seldom come close to nature's heart may still find God in the blue sky overhead, with its shifting clouds by day and its glimmering stars by night.

We may realize the nearness of God by letting our hearts be filled with sympathy for others, the sympathy that enables us to share their joys and their sorrows, and to look at life for the moment through their eyes. Believing as we do that God reveals a measure of himself to every human soul, if we can find the divinity that is within others the divinity that is within us will grow by responding to it.

We may come nearer to God through the round of our daily duties if we think of these duties as being a part of his plan for the bettering of the world. It is a very common mistake to imagine that we would be very spiritual if we could only get rid of all our drudgery and turn our thoughts constantly toward spiritual things. But if life is to be worth living for ourselves and for those around us, somebody must hew the wood and draw the water; somebody must cook the meals and wash the dishes and sweep the rooms; and the poet had deep insight when he wrote, "Who sweeps a room as for [God's] law, makes that and the action fine."

We may come closer to God by seeking the companionship of those who enjoy him. If there are not many of these of whom it is possible for us to make companions, we may always associate with such characters in books. A few sentences daily from Penn's "Fruits of Solitude," or Thomas à Kempis' "Imitations of Christ," or Jeremy Taylor's "Holy Living," could not fail to prove a spiritual tonic. But best of all is the companionship of the Master, who gave the choicest spiritual gold to ignorant fishermen and even to publicans and sinners. The fruits of the spirit may be found by all who earnestly seek for them, and the most precious of these fruits are love and joy.

Those who are interested in allaying race prejudice are encouraged by the stand taken by the moral and intelligent negroes of the country. Richard Carroll, a successful colored teacher, and editor of the Columbia, S. C., *Ploughman*, writes as follows:

"How I wish I could convince the better element of my race that the criminals are hurting us all, not only in the South, but in the North, and throughout the world. The negro cannot afford to assist the criminal in getting away from just punishment of the law when he commits a crime. We should assist officers of the law in running down these criminals and capturing them, and not under any circumstances harbor or protect any man that commits a crime from the officers of the law, whether that crime be committed against the white race or our own race."

A Friend who attended the meeting recently held at Baltimore (at the time of the yearly meeting), upon the subject of smoking at Swarthmore writes: "The report of the meeting as given in the last issue of the INTELLIGENCER, is simply an enumeration of the names of those who took part in the discussion, with the remark that 'both sides of the subject were fully threshed out with perfect good feeling.' Why could you not report the *real result* of that meeting? Many Friends who came with a contrary belief, after

having learned the real facts, confessed themselves convinced of the wisdom of the action of the management of the college. During the past summer you have published many letters criticizing the management of the college in connection with this problem. In the judgment of Friends in this section [the writer is not a Baltimorean] they might better have been omitted from your paper. You published in detail the proceedings of Philadelphia Yearly Meeting, which was critical of the management of the college. Now when a meeting is held in which all the facts and circumstances which led to the change of rules in regard to smoking at Swarthmore College, have been thoroughly discussed, with the result that a complete change has come to the opinions of many and I believe most of the critics, you dismiss the matter in a meaningless paragraph. It seems to me you owed a different report to the many Friends who have waited in silence for a vindication of the college management."

Statements have appeared at various times in the newspapers that the annual deficit in the postal service is owing to the low rate of postage on second-class matter, and that the periodicals of our country are virtually subsidized by Congress. These are based largely on a pamphlet of forty-eight pages, prepared by the Third Assistant Postmaster General, printed at the expense of the Government and mailed free of postage. At the recent hearing before the Congressional Postal Commission, in New York, Wilmer Atkinson, editor of the *Farm Journal*, showed how baseless these statements are.

Before the passage of the law reducing the rate of postage on periodicals the postage was invariably paid, not by the publisher, but by the subscriber; the reduction was for the purpose of relieving the subscriber of this added expense.

The real cause of our postal deficit is the amount of Government matter carried free of charge. Last year the cost of carrying the Government matter was over $22,000,000, while the deficit was less than $15,000,000. In ten years the number of pounds of second-class matter carried has increased from 310,000,000 to 655,000,000, while the deficit has increased but little over $2,000,000.

In Canada, where the country is much less thickly settled than our own, second-class matter includes more than it does with us, but the rate is only half a cent a pound for long distances, and one-fourth of a cent for less than three hundred miles; and yet the Canadian Postal Department has a surplus at the end of the year. Furthermore, Canadian papers are sent all over the United States for the same rate. Will not the readers of papers and magazines in the United States please make it known to their members of Congress that they think the rate of postage on them should not be more than twice as much as it is in Canada?

Age cannot wither, nor custom stale, the beauty of brotherly love.—*Henry van Dyke.*

NOTES BY THE WAY.

Leaving the Friends at Genoa, we made a trip across country to Kearney County, using the Union Pacific Railroad for part of the short journey. In this region we get our first experience in the Nebraska sand hills. This section is practically in its virgin state, and constitutes the grazing region of the commonwealth. On these hills the cattle are raised until they reach the feeding and fattening point. This land does not look promising at this time of year, as the prairie grass after the frost comes is a reddish brown, and has the appearance of being dead. Sometimes, however, it is but a short distance from the sand hills to the level black land of the prairie, and its growing corn and wheat. It is only in recent years that winter wheat has been considered an available crop in this region, but it is now easily second in importance to the corn crop. Neither of these grains produce phenomenal yields per acre, but the large fields, and the easy and comparatively inexpensive tillage, swell the farmer's income to satisfactory proportions. This is true when the hail and the dry weather do not lay an embargo on the crop. From the consensus of opinion it would seem that the rainfall has increased very considerably during the past few years, and has rendered some of the irrigation schemes which were aforetime rife in the State, premature, if not unnecessary.

* * *

Passing to the thriving city of Kearney, once the location of a military reservation, we cross the Platte River on a bridge a mile long. We were fortunate in seeing this deceptive stream when there was water enough in it to cover its irregular and sandy bed. A goodly part of the year this river, which now looks like a great muddy lake, is so destitute of water that one may walk from shore to shore dry shod. At Kearney we had brief chats with Kersey Holmes and wife, and made a call at the home of Friend Dryden, where we were glad to greet the mother of Dr. Jesse H. Holmes, of Swarthmore College. The Holmes and Dryden families live in a pleasant suburb of the little city. Kearney is the home of the State Normal School and of the Industrial School for Boys.

* * *

We were in Lincoln election day and saw the voting going on in the capital city. The booth in the voting room here is not a secret place, but is simply an open stall with no door shutting the voter from outside observation. On that day we again met the Friends of Lincoln at the home of Charles H. Sargeant. At this meeting the Lincoln Friends' Association was organized, and starts on its career with encouraging earnestness. Edward A. Allen was chosen president, and Margaret Brinton, secretary. A program committee, consisting of the two officers, Nettie Shotwell, Maggie Allen and Lorena Brinton, was appointed. The next meeting of the Association will be held on the 18th inst., at which the organization will be perfected. About eighteen members joined the Association at this meeting, and as

many more are available for membership in the immediate future. The material for the work of the organization is of a capable sort that cannot help but make its meetings vigorous and interesting if the present concern and interest are maintained. Friends in the East contemplating a trip to the West should so plan the journey that a visit may be made to the Association and individual Friends in Lincoln. Such Friends, who will make the purpose of their visit known to the general secretary of the Committee for the Advancement of Friends' Principles, will be put in communication with the Friends in Lincoln.

* * *

Passing through this land of agricultural industry one may give himself up to musing. It is but yesterday, as the years of history roll away, since the red man lorded over the prairies, and the buffalo cropped the wild grass where beef cattle now browse, or prepare for their own journey to the packing houses by gormandizing on yellow corn in the ear. In fact, men are now living, and not so very old either, who can remember when herds of buffalo made the air hideous with bellowing as they wended their way to their drinking places on the Platte. The Indian and the buffalo have both passed on to the same common grave of extinction or forgetfulness, while the proud race of conquerors and pioneers join the mad twentieth-century rush for fortune, if not for fame. Yet "why should the spirit of mortal be proud"? Those of us who now act as if we were to inherit the earth forever, a hundred years from now will simply be a memory only a little more definite at the best than that which muses over the unmarked graves of the Indian and the buffalo. At the last, when the years have rolled away in splendor or in shame, we shall live only in the things we have wisely loved, and in the efforts we have made to make life more worth living in the larger and altruistic sense.

We are now turning our faces toward the East and towards home. After visiting the three Friendly neighborhoods in Iowa, and attending a conference at Pendleton, Indiana, we shall go directly home and to headquarters in Swarthmore and Philadelphia.

H. W. W.

Marshalltown, Iowa, 11th mo. 9th, 1906.

PHILADELPHIA QUARTERLY MEETING.

Philadelphia Quarterly Meeting was held at Race Street, Philadelphia (as it now always is), on Third-day, Eleventh month 6th. It being election day, and a holiday for some lines of business, there were many present who are not usually able to attend quarterly meeting; also a number of well-known Friends were absent from their usual places on account of election duties.

The speakers in the meeting for worship were Joel Borton, of Woodstown, N. J.; Samuel Sharp, of Camden, N. J.; Samuel S. Ash, of Swarthmore, and Sarah T. Linvill, of Philadelphia.

The clerk was Sarah Griscom, of Green Street Monthly Meeting, Philadelphia, with J. Eugene Baker, of Friends' Central School, as assistant clerk, and these were reappointed for the coming year.

Twenty-six representatives were present from the four monthly meetings—Race Street and Green Street in Philadelphia, Radnor and Exeter (Reading).

The First, Second and Eighth Queries were taken up. The answer from Race Street made more abatement than usual as to "tale bearing and detraction," suggesting that Friends might be more careful in this regard. Some searching inquiry arose, and while it was agreed that perhaps Friends were not guilty of anything that could be called by so ugly a name as talebearing, yet there is a subtle detraction that results from a thoughtlessness as to the reputation of our Friends and those of whom we have occasion to speak in familiar daily intercourse, and that great care needs to be taken that we do not allow ourselves to slip into this.

Sarah Carver introduced a subject that seemed to meet a response in many. She noted with pleasure the presence of many not usually seen at quarterly meeting, especially men, who were probably able to be away from their business on account of the election holiday. She was glad to know that the opportunity thus offered was so generally seized, and that the absence of so many usually from the meeting was thus shown not to be from a lack of interest. Anna Janney Lippincott proposed that account be taken of this in a practical way and that arrangements be made to change the time of holding quarterly meeting to some day and hour that would be likely to be more convenient to business men and others. This was favored by Mary Gilby, Mary Whitson, Cora H. Carver, Arthur C. Jackson, John B. Bowers (of Reading), Ethel G. Coates, Anna Biddle Stirling, Anna K. Way, Sidney Yarnall, Marie C. Jenkins, Joseph Flowers (of Valley), Caroline Jackson, Sarah T. Linvill. Sarah C. Carver explained that she had not meant any such practical application to come of her remarks as this, she had meant only to express gratitude at the presence that the chance of quarterly meeting and a holiday falling on the same day had brought us. A committee was appointed to take into consideration the advisability of changing the day and hour of holding the quarterly meeting, which was as follows: From Race Street, Alfred Moore, Anna Janney Lippincott, Arthur C. Jackson, Mary H. Whitson; from Green Street, R. Barclay Spicer, Caroline S. Jackson, Sarah Griscom, Steuart S. Graves; from Radnor, Hannah R. Flowers, Annie L. Barnard, Edward B. Conard, Joseph Flowers; from Exeter (Reading), Beulah K. Pearson, Ruth S. Bowers, John B. Bowers, Leslie Griscom; at large, Emma Speakman Webster, Edmund Webster, Cora H. Carver, William C. Rowland, Harrison Streeter, Mary P. Thomas, Ethel G. Coates and Anna F. Levick.

The annual report of the Quarterly Meeting's Philanthropic Committee was received and was in full as follows:

During the year just past, we have distributed many pages of literature, especially among students, on the subjects of temperance, tobacco, peace and purity.

In Fifth month last arrangements were made for Prof. F. H. Green, of West Chester, to give a talk on purity to the pupils of the Paoli High School.

In Eighth month Isabel Shortledge addressed a conference at the Valley Meeting House on the subjects of temperance and tobacco.

In reviewing the work at Friends' Neighborhood Guild for the past year, the superintendent speaks of the improved behavior in the different departments, the most marked being among the older girls.

The Savings Fund Department is one of the most important branches of our work, in that it teaches even the little children to save the pennies that would otherwise go for candy or unprofitable amusement. In Fifth month last, Wm. Webster reported the deposits amounted to $4,664.14, while $3,716.17 were withdrawn, leaving a balance of $929.97.

The Manual Training Department is still attractive and helpful to the boys who are admitted to the class.

The Mothers' Meetings continue full of interest and the attendance good. The lectures delivered gratuitously by physicians and others are enjoyed and appreciated by those who attend; to most of whom it is almost the only recreation or opportunity for gaining knowledge that opens to them. When they learned that our superintendent was contemplating coming into the city each Sixth-day of her vacation, to conduct these meetings, because volunteer help was scarce, they agreed among themselves to discontinue them through Eighth month, and a warm welcome awaited her at the reopening in Ninth month.

In connection with this, the Flower Mission is carried on, spreading brightness and good cheer into many homes. The interest in this branch is growing among Friends out of town, nine new hampers being asked for this summer. One neighborhood ties the flowers in small bunches, which greatly helps those in charge, as on some days the expressman brings twenty hampers at one time, and the labor of bunching and tying six hundred bouquets is not light, for help is scarce. If the Friends who gather these flowers could visit the Guild on Sixth-day afternoons they would certainly feel repaid for all their labor. The fruit and jelly that finds its way to the Guild is much appreciated by the sick.

The Little Mothers' Meeting is another of our active branches. Cooking was introduced in this class through the generosity of one Friend.

All the departments, carried on in the evenings, two each for boys and girls, are continuing their good work, in charge of Friends and others, who are untiring in their efforts to benefit these young people. Dressmaking was taught to the older girls.

The Sewing School, our strongest department, is hampered for want of room; in it we feel the girls are gaining much beside the knowledge of sewing.

The First-day School reopened this fall under the same efficient management under which it closed last spring. The Coal Club is growing in usefulness.

We have been instrumental in getting three people into good homes, two of them being our friend, the umbrella coverer, and her blind brother. They are so sweet-spirited and grateful that we feel we have been favored in being able to help them.

Over fifteen hundred visits have been made during the year.

Many articles of new and partly-worn clothing have been distributed, with discretion; and sixteen thousand magazines and periodicals have been given out.

Five hundred and ninety children and women were given an outing last summer, in eleven different groups, our aim being, as far as possible to encourage them to bear their own expenses, we supplying milk or ice-cream or fruit to add to the luncheons they take with them.

Contributions have been received from the Diligent Circle of King's Daughters and from Friends at Buck Hill Falls, to be used among the sick.

Our small circulating library is in constant use. We have petitioned the Public Library Association to allow us the use of a case of books.

The Kindergarten continues large.

We are deeply grateful to the members of the Pennsylvania Sewing School Association for the gift of a "Deed of Trust" for one thousand dollars, the interest from which is to be applied to the current expenses of the work of the Guild.

We have outgrown our present quarters, and are looking forward to the time when we can enlarge. The Friend holding the mortgage on 151 Fairmount Avenue for four thousand dollars has offered it to us, provided we can raise sufficient money to warrant us buying and equipping a larger place. Another Friend has offered us four thousand dollars in cash toward the same end. We trust others will see our needs and that we will soon have the amount necessary to place our work on a scientific basis when we will have a home for our superintendent.

We are hoping for a liberal contribution from the quarterly meeting.

In the removal by death of Ella V. Conard, Sarah T. R. Eavenson and David Masters, this committee has lost three valued members, whose interest never knew abatement, and whose endeavors to promote its highest efficiency are worthy of emulation.

On behalf of the committee,

ANNA K. WAY, Clerk.

The financial statement was as follows:

Balance from last account		$337.65
Building Fund		529.30
Received from Quarterly Meeting		300.00
Contributions from Friends and Societies		1,469.86
Interest on Investment		25.00
Interest on Deposits		14.70
		$2,676.51
Expenses of Work at Guild	$2,084.38	
Expenses of Other Work	482.92	2,567.30
Balance		$109.21

Signed by direction of the committee,

ANNA K. WAY, Clerk.

The report, and particularly the work and needs of the Neighborhood Guild, was earnestly discussed, and the meeting made the usual small appropriation, but an appeal was made to Friends to make liberal individual contributions to this important work.

ABINGTON QUARTERLY MEETING AT BYBERRY.

On the 8th inst. was held the last quarterly meeting of the year in Abington quarter. Byberry is an old Friends' locality, and formerly one of the largest and most prosperous of Friends' meetings, but owing to death and other removal of every scion of some of the old Friendly families, it seems impossible for those who are left to keep up the former status of the meeting. On any especial occasion, however, it is no trouble to secure a good attendance from the people of the neighborhood, many of whom are yet inclined toward our faith. So when quarterly meeting makes its annual visitation there is usually a goodly number there. This year was no exception to the rule, a large number coming by train, and being met by teams of members.

David Newport was the first speaker, who exhorted all to stand for the right and truth though they stand alone. Sarah T. Linvill followed, with the message that "the Father is all tenderness and love, and needs never to be reconciled to us, but we must be reconciled to him." Ellwood Roberts felt we should not be discouraged if we stumble and falter, for we are called to a measure of perfection; we have our besetments, but being sensible of these may lead to other things. There is no fear of our Society dying out,

but the light of to-day will not answer for to-morrow any more than the manna of olden time. The Divine Teacher taught practical religion when he gave the prayer, "Give us this day our daily bread."

Nathaniel Richardson, in his message, said: "The question of living is always in order. The great need of the day and hour is recognition of the Spirit." Brief remarks by Susan Y. Foulke and David Newport closed this session.

In the business meeting which followed Joseph Foulke and Jane R. Jarrett acted as clerks, the assistant, Susan T. Jarrett, being absent. Reports from the five constituent monthly meetings were read, and all representatives named were present save one, the number including two from Stroudsburg, which is the furthest point embraced in this quarter.

The three usual queries were answered in a manner tending to encourage. Ellwood Roberts expressed the thought that when differences arise we be willing to let God do something. We are too prone to want to do everything ourselves. Nathaniel Richardson desired that we be cheerful Christians, bearing the mark in our faces that our religious life agrees with us.

Charles Peaslee, a member of the "other branch" from Dover, N. H., delivered a brief message, having come under a feeling of religious concern. He felt if Friends only understood each other better things would be very different.

A minute from Horsham and Gwynedd Monthly Meetings was read, in which the desire was expressed for the discontinuance of the indulged meeting at Ambler for one year, since it was not well attended, Friends preferring to attend Gwynedd or Plymouth meeting, the recent establishment of a trolley line making this quite possible. The meeting concurred in this judgment, and the Ambler meeting is laid down for one year.

Charles Livesey briefly called attention to the fact that all circular movements have a center, so let us remember this is God. Let us fling the dross to the outside, and we come nearer to the very center.

As the session drew near the close Mary Singley appeared in the ministry in a very touching, tender manner, which moistened the eyes of her hearers. Hannah Heritage, of Mickleton, N. J., exhorted to faithfulness in inviting people to come to meeting, and also in searching for the bright spots in life where the dark side seems in evidence. Prayers by David Newport, Sarah T. Linvill and Ellen Croasdale closed a meeting which was considered one of the best in years, both in attendance and in subject matter.

Lunch was served in the hall adjoining the meeting grounds, fully two hundred and fifty partaking thereof. It is a noticeable fact that while Byberry does not seem to abound in young people generally, yet on such occasions as these there is no dearth, waiters and helpers coming forward to render service willingly, to the great satisfaction of the arrangement committee.

A. C.

FIRST-DAY SCHOOL ANNUAL MEETING.

The "Association for the Promotion of the Interests of First-day Schools within the Limits of Philadelphia Yearly Meeting" met in annual autumn session in Race Street meeting house, Philadelphia, Seventh-day, the third of Eleventh month, at 10 a.m. and 2 p.m. This Association is made up of the First-day School Unions and some individual schools of Philadelphia Yearly Meeting. It has no official connection with the yearly meeting, but always holds a session on an evening of the yearly meeting week in Fifth month. While the yearly meeting has for some time had an official connection with the First-day schools, receiving, in reports that come up to it, information as to their growth, welfare and manner of being conducted, and having a committee on First-day schools; yet most of the actual work of co-operation as far as there is such between the schools within the limits of the yearly meeting, is done through the Association rather than the yearly meeting, leaving the sphere of activity of the yearly meeting's committee very limited.

The meeting opened with Louis B. Ambler, of Abington Friends' School, as clerk, and Anna Waln, of Burlington Union, as assistant clerk.

Reports were received from the constituent Unions, which correspond in every case to the quarterly meetings of Philadelphia Yearly Meeting. Among those taking part in the discussion arising from these reports were Mary Whitson, of Philadelphia; Herbert P. Worth, of West Chester; Sarah T. Linvill, of Girard Avenue, Philadelphia; Ellwood Roberts, of Norristown; Mary Livezey, of Norristown; Mary McAllister, of Darby; Matilda Garrigues, of Darby; Matilda Janney, of Race Street; former president Edward H. Magill, of New York; Franklin Packer, of Newtown.

The sum of $120 was appropriated with which to subscribe for mission copies of *Scattered Seeds*.

During the noon recess lunch was served in the school building to all present, and the interval was spent in committee sessions and social mingling.

At the afternoon session the clerks were reappointed for the coming year.

The subject for discussion was "'How to Use the Lesson Leaves." Cora H. Carver spoke of Primary lessons, Elizabeth Lloyd on Intermediate, and Dr. Walton, of George School, on Adult classes.

Discussion on "First-day Recreation, its Proper Limits and its Harmful Influence on First-day School Work," was introduced by Alfred Darnell, of Medford, N. J. Charles Paxson, of Swarthmore, followed with an earnest address on the use of First-day.

There is harmony in the several parts of the divine work in the hearts of men. He who leads them to cease from those gainful employments which are carried on in the wisdom which is from beneath delivers also from the desire of worldly greatness and reconciles to a life so plain that a little suffices.—*John Woolman.*

WESTERN FIRST-DAY SCHOOL UNION

A well-attended and thoroughly helpful and interesting First-day School Union of the Western Quarter was held in the State Street Friends' meeting house, Kennett Square, Pa., on Seventh-day, Tenth month 27th. Edward A. Pennock, of Chatham, and Ellen Way, West Grove, clerks of the Union, were in their places, and the meeting convened promptly. Representatives were present from London Grove, West Grove, New Garden, Hockessin, Del., Fallowfield and Kennett Square. The reports indicated that the schools are in a growing condition, with interest maintained and teachers and officers alive to their responsibilities and duties. The London Grove school has an attendance of from 70 to 80 pupils during the summer. Teachers make an effort to vary the work. Children are initiated into the activity of the school as much as possible, and teachers' meetings are held four times during the year.

Edward B. Rawson, of New York, awakened the liveliest interest by a class exercise, in which the audience was subjected to a searching quiz on Friends' principles, including organizations, birthright membership and free gospel ministry. The exercise had reached a point of keen animation when the leader was compelled to make his train, but he left behind an aroused spirit, and the meeting immediately appointed a committee to arrange for a continuance of the class. This was thought to be possible, as Edward Rawson is at Swarthmore on Seventh-day of each week, and Kennett Square is at a convenient and central point for the class.

A short literary program, in which three papers—"Methods of Bible Study," by Lillian Cloud; "The Bible in the Home," by Anna R. Beitler," and "The Bible as a Practical Help in Every-day Life," by Mary Hoopes—were read to the pleasure and profit of the meeting. Little Martha Hannum, of Kennett Square, recited prettily Longfellow's "Children's Hour."

The presiding and recording clerks, with George C. Maule as treasurer, were reappointed for another year, and delegates were named to the First-day School Association in Philadelphia on 11th mo. 3d.

BROOKLYN YOUNG FRIENDS' ASSOCIATION.

[Report of the Executive Committee on Work for the Coming Year.]

To the Young Friends' Association:

We propose to offer to you and to the Society this winter a course of papers, involving study, on the great movements of the world and their enduring influences.

In the past few years we have had courses on the Philosophers and their relation to Friendly thought, on the Torchbearers, those who have passed forward the light from past ages to our own, and last year we endeavored to show the Awakening of the Nineteenth Century, its marvelous advance, not only in man's increased ability to utilize the forces of nature and to distribute the material comforts of life, but also his awakening to greater knowledge of the universe and desire to grasp its meaning, to larger realization of the unity of mankind and the fact of his being part of the universe, and in this awakening his emancipation from physical, mental and spiritual fetters.

It is recommended that the study of these topics shall not be limited to those who prepare the papers, but that all who attend our meetings turn their winter's reading into directions suggested by the course selected, and so make it more interesting.

All these courses, with that we are about to undertake, will fail in their object if we fail to gain from them some part of that inspiration which comes from familiarity with great souls and great deeds, unless we discern in all these thoughts and acts the moving of the world spirit, a spirit which not only moves in each individual, but also through each individual moves masses of men, crowds, nations and races and constitutes a world movement of lasting effect.

We should from our reading and study get something enduring, a broader vision, a thought of vaster issues, something which will "arouse within us the philosopher and the saint," the ability and desire to see broadly, think deeply and do nobly.

These courses have been criticized as unpractical, as not resulting in "doing something," but the thing we should do is rarely defined or offered. It appears not always to be realized that ideas are the most real things that exist, and the planting and cultivation of ideas is as necessary, almost, as the planting and cultivation of the earth. The things that are most real to us are the things of the mind, our hopes, our loves, our hates, our joys, our sorows, our aspirations, our thoughts of pleasure, of existence, of health, our religions, our reaching out after immortality, after duty, after God. These things form our characters, and surely the development, formation and modifying of character, the continual presentation before the mind of great deeds, of world-wide thoughts and acts, great world movements, may be called "doing something," a something not unworthy the attention of intelligent minds, even in the Society of Friends.

If we could in our Association courses and work so train our thoughts that the things of the mind and spirit seem as real to us, as vital to us as intelligent beings, as are the roofs that shelter us, or as our morning bacon and eggs, as the acquisition of land, stocks and bonds and a bank account, as government, place and power, these courses will be as practical as though they devised ways and means to provide for every man a marble palace with assurance that care and anxiety would not inhabit it with him.

By this study together, even if it have no enduring influence, we may, even if it be only for the evening,

> "Join the choir invisible
> Of those immortal dead who live again
> In minds made better by their presence; live
> In pulses stirred to generosity,
> In deeds of daring rectitude, in scorn
> For miserable aims that end with self,
> In thoughts sublime that pierce the night like stars,
> And with their mild persistence urge man's search
> To vaster issues. So to live is heaven."

THE COURSE FOR 1906-1907.

GREAT WORLD MOVEMENTS AND THEIR ENDURING INFLUENCES.

Tenth month 28th, 1906.—"Extension of Christendom," Thomas B. Gregory.
Eleventh month 11th, 1906.—"The Mohammedan Wave," Mary E. Ferguson.
Eleventh month 25th, 1906.—"Chivalry and the Crusades," Louise Field and Anna Field.
Twelfth month 9th, 1906.—"The Spread of Education," George A. Walton.
First month 13th, 1907.—"The Renaissance." Harriet C. McDowell.
First month 27th, 1907.—"The Reformation," Harriet Busselle.
Second month 10th, 1907.—"Settlement of America," Mary V. Mayer.
Second month 24th, 1907.—"Parliamentary Government," L. Hollingsworth Wood.
Third month 10th, 1907.—"Revolutions," Philip Bellows.
Third month 24th, 1907.—"Spread of Democracy," Andrew Mayer, Jr.
Fourth month 14th, 1907.—"Abolition of Slavery," Edward L. Stabler.
Fourth month 28th, 1907.—"Organization," Clarence P. Browning.
Fifth month 12th, 1907.—"Socialism for the Future?" Edward Cornell.
Fifth month 26th, 1907.—"Enduring Influences," H. M. Haviland.

BOOKS AND READING.

Those who have enjoyed English travel, and those who hope some day to see England, will be interested in the beautiful books on the English counties published by A. & C. Black, of London, and imported by the Macmillan Company, of New York. The Warwickshire volume has 75 choice pictures, in colors as delicate as nature's own tints, and presents a lovely series of tranquil rivers, stately castles and manor-houses, ancient villages and gardens and inns, and landscapes of "the heart of England," as old Drayton called Warwickshire. Very appropriate are the quotations from Shakespeare that introduce the pictures, for many of these old houses and towers and ruined abbeys must have been familiar to the poet in his youth. Hounds and horns and sweet melodious birds, and antique door-ways overgrown with "sweet musk-roses and with eglantine," charm the eye and give the reader a fresh desire to visit or revisit "Our Old Home" across the sea. The very names of some of the quaint old-world villages here portrayed have a beauty of suggestion of their own. Aston Cantlow, Little Wolford, Burton Dassett, Henley-in-Arden, Shakespeare's home and church, and the charming old brick and timbered cottage of Shakespeare's mother at Wilmcote, as well as many readable pages on the poet's home scenes, help to enrich the book. The text is by Clive Holland, and Frederick Whitehead painted the pictures.

McClure's for Eleventh month has an account of "The Hanging of Mary Dyer," by Basil King, with illustrations from paintings by Howard Pyle. The following quotation will give an idea of the article:

"How shall I write of this woman? In what phrase shall I set forth her separation from the daily life of men? That she was most comely, all men know. That she was noble in mien, mild in manner, gentle in speech, is familiar matter in our colonies. But there was something else, something which cannot be writ down in words, but of which none was unaware who ever came into her presence. Woman-warrior, woman-mystic, woman-saint!—some grace flowed from her which made her passage among men a very benediction."

A HELPING HAND.

While you're traveling on, my friend,
Lend a helping hand!
Never mind how rough the way;
Never mind how dark the day;
Cheer a comrade while you may
Over life's rough strand.

You may stumble some sad hour;
You may need the grasp
Of some kindly hand to show
That you have a friend you know
Close beside you. What a glow
Comes with such a clasp!

Loving greetings, words of cheer,
When a comrade trips,
Helps to heal the hurt and smart;
Thrills with joy the fainting heart;
Lifts the burden, gives a start,
Wreathes with smiles the lips.

Washington, D. C. MAY W. ANDERSON.

BIRTHS.

HAINES.—On Tenth month 26th, 1906, at Churchville, Harford County, Md., to S. Walter and Emily W. Haines, a daughter, who is named Marguerite Coale.

REYNOLDS.—Prospectville, Pa., Ninth month 13th, 1906, to William L. and Laura Atkinson Reynolds, a daughter, who is named Elizabeth W.

WALTON.—At Moorestown, N. J., Tenth month 28th, 1906, to Aubrey S. and Mabel S. Walton, a daughter, who is named Deborah Walton.

DEATHS.

KENT.—On Eleventh month 5th, 1906, Henry S. Kent, of Swarthmore, Pa., in his 74th year; a valued member and elder of Swarthmore Monthly Meeting of Friends.

KING.—In Harveysburg, O., Tenth month 23d, 1906, Sarah Sabin King, daughter of William and Lydia Sabin, and widow of William King, aged 74 years, 3 months and 24 days; a member of Miami Monthly Meeting, O. Hers was a life lived for the good of others, firm in the right as God gave her to see it.

MICHENOR.—At the family residence, Lebanon, O., in the early morn of Eleventh month 3d, 1906, the gentle spirit of Martha P. Michenor winged its flight to the eternal home, aged 85 years and 6 months. She was the daughter of Samuel and Mary Price Gause, of a family of eight; a brother, Richard P. Gause, of Richmond, Ind., survives. Her husband, Isaac Michenor, three sons and two granddaughters preceded her. A daughter and son who tenderly ministered to her during years of great weakness are left to mourn this devoted mother. A lifelong member of Miami Monthly Meeting, O.

ROSS.—In Denver, Col., Eleventh month 5th, 1906, Lydia Gover Hull Ross, wife of Gilmor Meredith Ross, and daughter of William and Caroline R. Hull, of Baltimore, Md.

This dear young Friend was a birthright member of Baltimore Monthly Meeting. She was so impressed with the truth of the testimony borne by Friends, she has declared many times that as the years came to her, the value of what she had been taught was of priceless worth, because of being soul-satisfying, and gave to her what she could not find in mingling with other denominations. Her going from earth has left a void in her home that cannot be filled. Her charming presence, which brought with it such an atmosphere of freshness and life, made the place she occupied one of rare beauty, all that stands for the pure and good.

Oh, how we will miss the touch of the vanished hand
And the sound of the voice that is still.

When the aged are taken we feel He doeth well, but when the Reaper is sent to the young to mow down one who is capable of doing so much good, and whose daily life was spent in devotion to the highest ideals of true living, it is difficult for us to say, "Thy will be done." We cannot see now, but sometime we may be made to understand.

Her body, with that of her infant daughter, was cremated in Denver on the 8th inst., leaving the beautiful life one of our most precious memories. E. L.

SPEAKMAN.—In Los Angeles, Cal., after a brief illness, Herbert A. Speakman, son of the late Ellis and Mary Speakman, of Coatesville, Pa., aged 30 years. Interment at Friends' grounds, Ercildoun, Pa., on Eleventh month 9th, 1906.

MARY A. REESE.

As we journey toward the blessed home-land we need all the help our fellow-pilgrims can give, and the lessons of faith and obedience and patience taught by those who have reached that land should be taken to heart by each one of us. The life of Mary A. Reese was full of helpfulness, and I feel that those who did not know her, as well as those who did, should have the opportunity of realizing how good it is to live always in close communion with the loving Heavenly Father. She was born in Annapolis, Md., Sixth month 16th, 1834, but lived in Baltimore most of her life, and was a birthright member of Baltimore Monthly Meeting. She was married to Edward Reese (also a member of Baltimore Monthly Meeting) Fifth month 9th, 1854, and lived the life of a Christian wife and mother for more than fifty years. Such beautiful and fruitful years they were!

She grew in grace until the very spirit of holiness shone in her sweet calm face, and all who came into her presence felt the influence of her strong and noble personality.

During the long last illness her patience and fortitude were most wonderful. She loved all that was beautiful and good, especially music and flowers, and was always emphatic in urging those she knew to give of their best to those they love while living.

"If you have only a daisy to give, bestow it now; do not save it for the coffin lid," she quoted more than once; and all who knew her, from acquaintance to her nearest and dearest, proved their wish to grant this desire, for there were very few days during the eleven months of patient suffering that her sick room was not made bright with flowers.

May this loving testimony that she bore remind many of us that we have opportunities which, if missed now, are lost forever. Our dear one entered peacefully into rest in the gloaming of the eve of the Sabbath Day, Sixth month 30th, 1906, and truly of her may be said, "Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord."

ELIZABETH M. ROBERTS.

At a meeting of the Association of Committees and Teachers, held Tenth month 29th, 1906, the following minute of appreciation was read:

"It is with a deep feeling of sadness that we are called upon to record the death of Elizabeth M. Roberts, who was for many years an active and valued member of this Association. She entered into rest on Sixth month 22d, 1906, after a lingering illness of several months.

"She was endowed with a native intelligence, a cheerful disposition, a clear perception of the right, conscientiously carried out in the performance of duty, with an ever-ready sympathy for and keen appreciation of young life. These qualities eminently fitted her for her chosen profession.

"She was a teacher in the Friends' School at Moorestown, N. J., and for twenty-two years principal of the Friends' School, Green Street, Germantown, until illness compelled her to retire." On behalf of the committee,

ALMIRA P. HARLAN.

NOTES AND ANNOUNCEMENTS.

Dr. J. T. Docking, president of the Southern Institute, located at Jacksonville, Fla., extends a cordial invitation to tourists who go to Florida during the winter to visit that institution. He says it is the oldest and largest school for colored people in that part of the South under the management of the Freedmen's Aid Society, and visitors will here have an opportunity to see for themselves the progress that the negro race is making.

The First-day School of Westfield Meeting (near Riverton, N. J.), reopens Eleventh month 18th, after a summer recess unduly lengthened by the incompletion of the new building, to be used by its First-day School. Nothing has been spared to perfect the equipment for a high grade of Bible school instruction, and it is confidently expected that the community will testify its appreciation by helping increase our enrollment, and hence our effectiveness.

The Americans at Woodbrooke, S. Marshall, Edith Longstreth, Alice and Edith Winder, all expect to sail for home Twelfth month 12th. The term does not close until some days later, but they are planning to spend the Christmas at home.

A memorial meeting for Dr. Sarah T. R. Eavenson will be held on Eleventh month 28th, 1906, at Friends' Home for Children, 4011 Aspen Street, at 7.30 p.m., under the joint auspices of the Pennsylvania Peace Society and the Board of Managers of the Home. A cordial invitation to attend is extended.

On the 11th the meeting at York, Pa., was attended by Ellwood Roberts, of Norristown, Pa. Dr. H. B. F. Cristion, being in York in the course of his business pursuits, was also acceptably present with us. The main talk in the morning meeting was upon the subject of universal brotherhood. In the First-day School, Harriet Kuehn, of York, gave a paper on "The Holy Spirit." In the afternoon a conference was held, and Ellwood Roberts read a paper on "Inspiration and the Part It Has In the Religious Life." This was followed by general discussion. Both meetings were full of live interest.

A FIRST-DAY SCHOOL EXTENSION CLASS.

Edward B. Rawson attended the Western First-day School Union on Tenth month 27th, giving a lesson on the organization and testimonies of the Society of Friends. Such a keen interest was felt in the subject that a class has been organized with him as leader, which meets at Kennett Square Meeting House every Seventh-day afternoon at 1.30. The first of this series was given last Seventh-day with an attendance of nearly forty persons, representing Kennett Square, New Garden, London Grove, West Grove and Hockessin.

CONFERENCE OF FRIENDS' ASSOCIATIONS.

The autumn meeting of the General Conference of Friends' Associations will be held at Norristown, Pa., Seventh-day, the 24th, morning and afternoon. This union of associations includes Friends' Associations and Young Friends' Associations in nearly all the yearly meetings. The conference meets twice a year, in the spring and in the fall. The spring meeting is always held on the Second-day evening of Philadelphia Yearly Meeting week, in Race Street Meeting House. The fall meeting is held at some place other than Philadelphia. Thus far these autumn meetings have been held only within the limits of Philadelphia and New York Yearly Meetings, but there is no reason why they should not also be held in some of the Friendly neighborhoods of Baltimore Yearly Meeting. It will hardly be feasible to take them west, but it may be possible to hold a western conference from time to time, perhaps at the time of one of the yearly meetings.

The program of the Norristown Conference and directions how to reach it will be found in the advertising columns of this issue.

THE CONFERENCE ON PRACTICAL STANDARDS OF LIVING.

The committee having charge of this conference, which will be held as announced on Twelfth month 1st, in the Young Friends' Association auditorium, has received very hearty support from every quarter.

At the afternoon session Lucy M. Griscom will act as chairman. The discussion will be divided into the two main headings of dressing and entertaining; and though there will be no papers, a number of thoughtful young women have promised to come prepared to express their ideas on these important topics. Among them are Helen Hillborn Phillips, of Wilmington; Mary W. Pyle, Florence Tittensor, of Trenton; Anne Hillborn, of Swarthmore; Lucy Bancroft, of Wilmington; Abby M. Hall, of Swarthmore College, and Hannah Clothier Hull, of Swarthmore.

It is thought that the box supper will be a time for pleasant social intercourse for both men and women. A further announcement concerning it will be made next week.

George Walton will preside at the evening meeting. The discussion will be opened by Henrietta Stewart Smith, and it is expected that various phases of the question will be brought forward by Arthur Dewees, Barclay Spicer, Mary Haviland, of New York; Robert Pyle, of West Grove, Pa.; Arthur Shrigley, of Lansdowne, and Barnard Walton, of Friends' Central School, but at both sessions it is earnestly hoped that the discussion will be a general one, and that many practical ideas may be expressed, and many problems brought up for consideration.

SWARTHMORE COLLEGE NOTES.

The new shop building for the Engineering Department of Swarthmore College, it is now believed, will be ready for use about the first of the year. It is 50 feet wide and 112 feet long, and contains two floors and a basement.

In the basement, the floor of which is on a level with the ground, are placed the lavatories, locker room, pattern vault, forge and blacksmith shops, etc.

In the upper two stories are the metal and wood-working shops, each 31 feet by 109 feet, and six class rooms, professors' rooms, studies and stairways.

The floors and columns are of modern reinforced concrete construction, designed to carry a live load of 150 pounds per square foot.

The exterior walls are built of hollow concrete blocks, made at the site of the building, laid up in cement mortar. The water table course, the window lintels, arches, etc., were cast in special moulds. The windows are large and the shop extremely light. The interior partitions are of mackite, with a coat of cement on each side. A stairway of reinforced concrete construction extends to the top floor.

The roof construction is that known as "slow burning" or "mill construction." With the exception of the doors and windows, which are of oak timber, no woodwork appears in the construction.

A large power elevator has been installed to run from the ground floor to the top floor.

The regular meeting of the Joseph Leidy Scientific Society was held on Third-day evening, the 13th. Dr. Miller was the principal speaker of the evening, and gave us a very interesting talk on modern astronomical theories.

The trials for the college Debating Team, which debates against Dickinson College on Twelfth month 14th, will be held next Third-day evening. The squad of candidates has been doing hard, consistent work since college opened, and hopes to round out a successful team, if possible.

On Second-day evening, the 19th of this month, the college Lecture Committee will present the second number of the regular lecture course in the form of a musical number by the Ion Jackson Concert Company. The committee is quite fortunate in securing this engagement, and a musical treat of high quality is promised.

Dr. William I. Hull will present the second of the series of lectures on "Early Quakerism" in Collection Hall next First-day evening. The particular topic of this lecture will be "The Protestant and the Puritan." An outline of the subject-matter dealt with, such as appears in the syllabus of the course that has been published by the college, will appear in next week's INTELLIGENCER.

The next issue of the College Bulletin, which appears in Twelfth month, will show a total number of degrees confirmed by the college of 888. Deducting 88 from this for those graduates who have received more than one degree, and nine honorary degrees, we find the total number of alumni to be 791. Of these, 43 are deceased, so that 748 appears as the final number representing Swarthmore's living graduates at the present date.

A. J. P.

INTERNATIONAL ARBITRATION AND PEACE LECTURE BUREAU.

The following persons may be secured to give lectures, club talks and addresses before public meetings, churches, schools and other organizations on international arbitration and peace. Those wishing their services should communicate directly with them as to dates and terms.

Mrs. Fannie Fern Andrews, 378 Newbury Street, Boston.
Raymond L. Bridgman, State House, Boston.
E. Howard Brown, Earlham, Ia.
Ernest H. Crosby, 19 Liberty Street, New York City.
W. S. Dennis, State Department, Washington.
Rev. Charles F. Dole, Jamaica Plain, Mass.
Prof. Cyrus W. Hodgin, Earlham College, Richmond, Ind.
Dr. George W. Hoss, Wichita, Kan.
Rev. William G. Hubbard, Columbus, O.
Miss Carolina Huidobro, 1108 Boylston Street, Boston.
Edwin D. Mead, 20 Beacon Street, Boston.
Lucia Ames Mead, 39 Newbury Street, Boston.
Dr. Ernst Richard, Columbia University, New York.
Dr. Homer B. Sprague, The Evans, Newton, Mass.
Benjamin F. Trueblood, 31 Beacon Street, Boston.

—*Advocate of Peace* (Boston).

MIDDLETOWN FIRST-DAY SCHOOL.

Seven questions have been assigned to seven members of Middletown First-day School, to be answered Eleventh month 18th.

All Friends or Friendly people interested in the development of the principles of the Society of Friends in the community in which this meeting is located are cordially invited to attend and give expression to their views. The following is a short sketch of the work of the adult class for the past season:

The lessons for a number of First-days since Fourth month 1st, 1906, have been from the Sermon on the Mount.

A geographical study of the Holy Lands, with the manners and customs of people in ancient times in comparison with this location and present-day customs, was made. The plan has been to show that the laws and teachings given by Christ and his disciples are just as much needed in the life of to-day as in any former period of the world's history.

How closely the Friends' Book of Discipline follows these teachings has been shown.

How a religion of love and charity is the only true religion, and what influences for good the Society of Friends has upon a community have been discussed. The principal subjects taken up have been religion, law, persecutions, oaths, meekness, purity, silence and others.

By having the views of other persons than our own members brought into many of our lessons has proved of added entertainment and profit.

The questions to be answered Eleventh month 18th are as follows:

1. How can we best teach our children living in Friendly families connected with this meeting the history of the Bible and the principles of Friends? Name three ways. Referred to Marion E. Darlington.

2. Are there Friends or Friendly people in this neighborhood who are not in touch with our meeting and First-day school? If so, who are they, where are they, and how can we reach them? Referred to Jesse Hibberd.

3. Would assistance from well-educated and trained Friends be of sufficient help to our First-day school to warrant us in making the effort to have those with training meet with us twice a month during the spring and summer? Referred to Frances W. Broomall.

4. For another year's work would you prefer taking up a careful and intelligent study of the Ten Commandments and their bearing on present-day living or continue the lessons mapped out by the lesson leaves? Referred to James and Lydia Patchell.

5. Does Middletown Meeting to-day stand in this community for the highest principles of the Society of Friends? Does thee consider that as members of the First-day school we are kept well informed as to those principles? Referred to Lizzie A. Smedley.

6. What help have visitors to us, and visits made by us to other schools and associations, been to our schools? What particular help have we gained from our First-day school work since last Fourth month? Referred to Bertha T. C. Darlington.

7. Give three well-defined suggestions for making our First-day school more profitable and helpful? Referred to Horace Darlington.

A cordial welcome will be extended to all who are interested in Middletown Meeting and First-day school.

ANNE J. DARLINGTON, Superintendent.
SAMUEL T. HIBBERD, Secretary.

Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security.

—William Wordsworth.

FRIENDS' ASSOCIATIONS.

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held Tenth month 28th, at the home of George F. Howell. It was the first meeting since our adjournment for the summer, and twenty-one were present. The meeting was opened by the reading of the 14th chapter of John. Keturah Yeo read Lesson XVIII of the Friends' Christian History Series, and the question was discussed as to whether most Friends of our Branch do not disagree with Fox's idea of "Grace." A letter from Arabella Carter, telling of "Association Evening" at the Mountain Lake Park Conference, was read, and it was the sentiment of the meeting that the secretary write a note to Arabella Carter, telling her of our appreciation of and interest in the letter.

Anna Vaughan read extracts from the paper presented by Joseph Walton at the Conference, and it was generally discussed. After a brief silence, the meeting adjourned.

MARY S. HOWELL, Assistant Clerk.

BYBERRY, PA.—The meeting of the Friends' Association was held on First-day afternoon, the 4th inst., at Byberry Meeting House, with about the usual attendance. In the absence of the president, Edwin K. Bonner, presided. Miriam Tomlinson read the 14th chapter of I Corinthians. A letter from the General Conference Executive Committee was read, and in accordance with the desire therein expressed, five delegates were appointed to attend the Norristown Conference, being Sarah W. Knight, Rachel Johnson, Hannah W. Comly, Franklin Wood, and Edwin K. Bonner.

A letter from Ellis W. Bacon was read, and the matter was left with the Executive Committee to arrange for a lecture by Eleanor D. Wood.

A Nominating Committee to bring forward names of new officers was appointed, consisting of Anna Comly, Joseph I. Knight, Caroline J. Atkinson, Elizabeth P. Bonner and Wm. P. Bonner.

Sarah W. Knight read Whittier's "Reformer." Benjamin F. Battin, of Swarthmore College, then addressed the meeting on "Progressive Philanthropy," dealing in suggestive and interesting manner with this great question. He believes Christianity to be a social relation. The two forms of philanthropy—preventive and curative—were dwelt upon, and the different attitudes enlarged upon. He spoke of temperance, peace, abolition of slavery, prison reform, etc. In the latter he spoke of the old idea of punishing the criminal having given way to the present idea of making a new man of him. He dwelt at some length on the three kinds of reformatory work along this line—i.e., the indeterminate sentence, probation, and parole, and the Juvenile Court work.

"Some of the greatest works when done," said the speaker, "have been considered of no account by the people who did them. The best and purest work must be individual; charity begins at home, in our own locality first, but there is a need of combination and of trained workers, and of true spirit. It is safe to take up the service that no one else does. Philanthropic work came in with the teachings of Jesus, but during the last half century there has been great application in every form of charity."

This address and subject was discussed by Nathaniel Richardson, Rachel Knight and Arabella Carter. After announcement of next month's program and customary silence, the meeting adjourned. A. C.

MICKLETON, N. J.—A regular meeting of the Association was held in the meeting house on Seventh-day evening, Eleventh month 3d. The president read as opening the 37th Psalm. A proposition to invite Eleanor Wood to address our meeting in Twelfth month was favorably considered, and left with the Committee for the Advancement of Friends' Principles to make arrangements. As delegates to attend the General Conference at Norristown, Pa., Eleventh month 24th, Edwin A. Holmes, Etta T. Carter, Hannah L. Peaslee, Annie W. Heritage and Martha White were appointed.

Clara A. Heritage read a selection from "Glimpses Through Life's Windows." The program for the evening was on the subject of peace from a literary standpoint, and was in charge of Grace L. Bond. It consisted of a collection of selections from the best literature: "Before Sedan," by Austin Dobson; selections from Shakespeare's "Julius Cæsar," Thackeray's "Henry Esmond," Lowell's "Bigelow Papers," from an address by Ruskin to the women of England, and from President McKinley's inaugural address, all bearing on the subject, were read by Grace L. Bond. Longfellow's "Arsenal at Springfield" was read by J. Omar Heritage, and his "Killed at the Ford" by Annie W. Heritage. Hannah L. Peaslee read a selection from Cowper's "Task;" Walker M. Bond, a selection from Tennyson's "Locksley Hall," and Laura E. Holmes, Whittier's "Worship." General remarks followed by Edwin A. Holmes and others.

An interesting collection of current events was read by J. Omar Heritage. Some account of Baltimore Yearly Meeting was given by Grace and Walker Bond. The Association then adojurned. Number present, 22.

H. L. P., Secretary.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School at 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School at 2.30 p.m.

Frankford, 10.30 a.m.; First-day School at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School at 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue, at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—

1811 I Street, Northwest, at 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

11th mo. 16th (6th-day).—Langhorne, Pa., Young Friends' Association. Address by Jesse H. Holmes on "Home Life of Jesus."

11th mo. 16th (6th-day).—Moorestown, N. J., Young Friends' Association, in the assembly room of Friends' High School, near East Moorestown Station, at 8 p.m.

11th mo. 16th and 17th (6th- and 7th-days).—Young Friends' Aid Association of New York, annual fair in gymnasium of Friends' Seminary, 226 East Sixteenth Street, New York, from 3.30 to 10.00 p.m. Contributions of money and articles to sell are solicited, the following being especially acceptable: Old and new books, magazines, pictures, stationery, handkerchiefs, home-made candy, jellies, preserves, pies, cakes, fruit, vegetables, all sorts of fancy articles. Dinner will be served, as usual, from 6 o'clock to 8 o'clock, both days. Tickets admitting holder on both days, with one dinner coupon, $1.00. Single admission, 25 cents. Separate dinner tickets, 50 cents. Donations may be sent to, or tickets obtained from Anna M. Jackson, or any other member of the committee.

(Continued on page 708.)

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CALENDAR OF MEETINGS, ETC.

(Continued from page 707.)

11th mo. 17th (7th-day).—Mansfield, N. J., Young Friends' Association, at home of Dr. Day.

11th mo. 17th (7th-day).—Short Creek Quarterly Meeting, at Short Creek Meeting House, near Emerson (and Mt. Pleasant), O., at 11 a.m.; ministers and elders, same day, at 10 a.m.

11th mo. 18th (1st-day).—After-meeting conference at Race Street, Philadelphia, at 11.45 a.m. "The Song of Deborah."

11th mo. 18th (1st-day).—Girard Avenue, Philadelphia, Junior Conference, at 9.45 a.m. "Calling of the First Disciples—Meaning of Discipleship."

11th mo. 18th (1st-day).—Friends' Association of Cornwall, N. Y., at home of Isaac M. Cocks, in afternoon; this being the day of monthly meeting.

11th mo. 18th (1st-day).—The Committee for the Extension of Christian Work of Salem Quarterly Meeting will attend the meeting at Alloway's Creek (Hancock's Bridge), at 10 a.m.

11th mo. 18th (1st-day).—Conference at Doe Run Meeting House, Chester County, under care of Philanthropic Committee of Western Quarter. Subject, "The Press: How Can We Help to Make it More of a Power for Good?" To be addressed by Arthur M. Dewees, recently of the *Public Ledger*.

11th mo. 18th (1st-day).—Lectures on Quakerism at Swarthmore College, at 7.30 p.m. Second lecture, "The Protestant and the Puritan," by Dr. William I. Hull. All interested invited to attend.

11th mo. 18th (1st-day).—Meeting of Friends at White Plains, at home of Elizabeth B. and Grace A. Capron, 42 Fisher Avenue, at 11 a.m.

11th mo. 18th (1st-day).—At Darby Meeting House, Delaware County, Pa., conference on "The Public Press—Good and Bad Reading," at 11 a.m.

11th mo. 19th (2d-day).—Swarthmore College Lecture Course. The Ion Jackson Concert Company, at 8.15 p.m.

11th mo. 19th (2d-day).—Fairfax Quarterly Meeting, in Washington, D. C., at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

11th mo. 19th (2d-day).—Centre Quarterly Meeting, at Grampian, Pa., at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

11th mo. 21st (4th-day).—Stillwater Half Yearly Meeting, at Richland (near Quaker City), O.; ministers and elders, day before, at 3 p.m.

11th mo. 21st (4th-day).—Monthly Meeting of Friends of Philadelphia, at Race Street, at 7.30 p.m.

11th mo. 22d (5th-day).—Illustrated European Lecture Course, Park Avenue Meeting House, Baltimore. "Student Days at Old Oxford," by Dr. Oliver Huckel, of the Associate Congregational Church, at 8.15 p.m. Tickets at Albaugh's; also at meeting house before lecture.

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STRAWBRIDGE & CLOTHIER

11th mo. 22d (5th-day).—Monthly Meeting of Friends, held at Green Street, Philadelphia, at 7.30 p.m.

11th mo. 24th (7th-day).—Blue River Quarterly Meeting, at Clear Creek, near McNabb, Putnam County, Ill., at 10 a.m.; ministers and elders, day before, at 2 p.m.

11th mo. 24th (7th-day).—Semi-annual conference of Young Friends' Associations of the Seven Yearly Meetings, at Norristown, Pa., morning and afternoon. See program and railroad arrangements in advertising columns.

11th mo. 25th (1st-day).—Brooklyn, N. Y., Young Friends' Association, at the meeting house, Schermerhorn Street, at 8 p.m. "Great World Movements—Chivalry and the Crusades," by Louise and Anna Field.

11th mo. 25th (1st-day).—Hockessin, Del., Young Friends' Association, at home of Howard Mitchell, at 2.30 p.m. All are welcome.

11th mo. 25th (1st-day).—Valley Meeting, Chester County, Pa., at 10 a.m., attended by Philadelphia Quarterly Meeting's Committee. Leave Reading Terminal for Maple Station at 9.13 a.m.

11th mo. 25th (1st-day).—The Woodlawn, Va., Young Friends' Association, at home of Courtland Lukens.

11th mo. 25th (1st-day).—Hopewell, Va., Young Friends' Association, at 1 p.m.

11th mo. 26th (2d-day).—Warrington Quarterly Meeting, at Pipe Creek (near Union Bridge, Md.), at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

11th mo. 27th (3d-day).—Burlington Quarterly Meeting, at Trenton, N. J., at 10.30 a.m.; ministers and elders, day before, at 10.30 a.m.

11th mo. 29th (5th-day).—Bucks Quarterly Meeting, at Langhorne, at 10 a.m.; ministers and elders, day before, at 11 a.m.

11th mo. 30th (6th-day).—Nottingham Quarterly Meeting, at Little Britain, at 10 a.m.; ministers and elders, day before, at 2 p.m.

12th mo. 1st (7th-day).—Conference on Practical Standards of Living, in Young Friends' Auditorium, 140 North Fifteenth Street. Afternoon session at 3.30, Lucy M. Griscom, chairman; strictly for young women; subjects of dressing and entertaining to be frankly and freely discussed. Box supper at 6 p.m. for young men and women; evening at 7.30 for young men and women; "To Live Within the Bounds of Our Circumstances Sanely and Wisely" to be freely discussed; George A. Walton, of Columbia University, chairman.

12th mo. 1st (7th-day).—Whitewater Quarterly Meeting, at Fall Creek (near Pendleton, Ind.), at 10 a.m.; ministers and elders, same day, at 8 a.m.

12th mo. 8th (7th-day).—"A Day at the Guild," 151 Fairmount Avenue, Philadelphia. Further notice later.

IT PAYS TO ADVERTISE IN "FRIENDS' INTELLIGENCER.

The best proof of this is that our old advertisers stand by us. A one-inch insertion costs but 70 cents; six insertions, $3.75; thirteen insertions (three months), $8.20; one year, $29.00. The wording of the advertisement may be changed as often as desired. TRY US.

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A Teachers' Agency for Friends has been organized by the Board of Education of the Five Years Meeting. This Agency will assist teachers seeking positions and employers seeking teachers. There will be no charge for services rendered except that teachers who join the Agency will pay a fee of $2.00 to cover cost of clerical work and postage. Communications should be addressed to Robert L. Kelly, president Earlham College, Richmond, Ind.

CURRENT FRIENDS' LITERATURE FOR DISTRIBUTION.

The General Conference Committee for the Advancement of Friends' Principles has on hand the following literature for distribution, which it will furnish for the actual cost of printing.

One cent for each pamphlet. Postage, one cent each, or four cents for ten pamphlets.

"Religious Views of the Society of Friends," 24 pages, prepared by Howard M. Jenkins for the World's Congress of Religions.

"The Teacher as a Missionary of Peace," 34 pages, prepared by Prof. Andrew Stevenson for the Toronto Conference. Should be widely circulated among teachers, especially in the public schools.

"The Friend and His Message," 16 pages, by John William Graham. Desirable to circulate among inquirers and those only nominally interested in our principles.

"Fellowship in Religion," 16 pages, by Henry W. Wilbur. Adapted for circulation in Friends' neighborhoods as an incentive to the social side in religion.

"Christianity as Friends See It," 16 pages, by Edward B. Rawson.

"The Meeting for Worship in the Religious Society of Friends," 12 pages, by Howard M. Jenkins.

"Opportunities of Young Friends of the Present Day," 16 pages, written by Bertha L. Broomell for the Toronto Conference.

"Naval and Military Expansion," 8 pages, by Jesse H. Holmes.

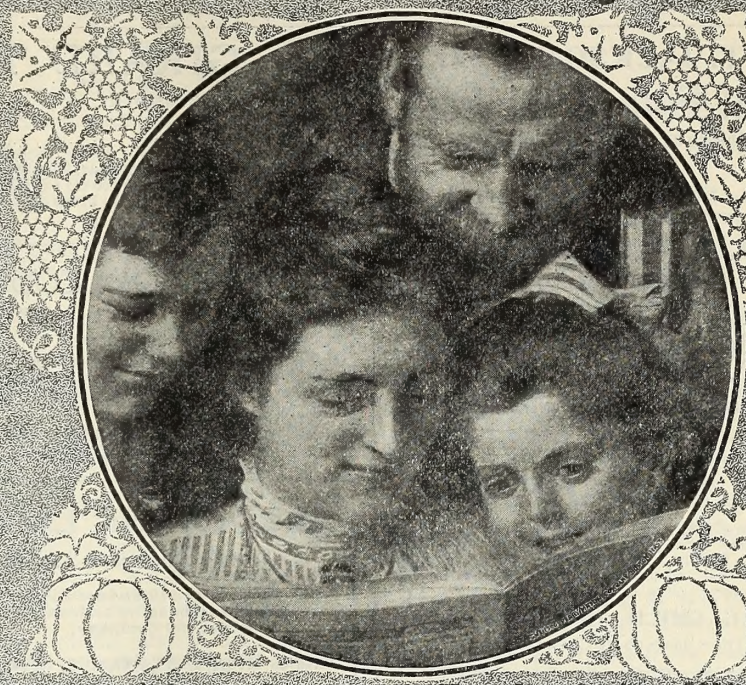
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Whether the theories of the Socialists are wise or foolish they are receiving more and more consideration from the students of political economy. In this month's *Atlantic* John Graham Brook gives us "A Socialist Programme;" in *The Century* Franklin H. Giddings, Professor of the History of Civilization in Columbia University, has a comment on Bryan's "Individualism vs. Socialism," and in the *North American Review* for Tenth month 19th, George Harvey wrote of "Socialism and Patriotism."

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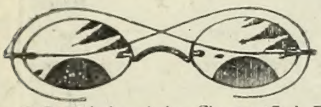
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MORNING SESSION, 10.30 TO 12 O'CLOCK.

Subject: "Can the True Friend Be Successful in Business?"

A paper on the affirmative will be presented by Robert L. Pyle, of London Grove Association.

On the negative by Arthur C. Jackson, of Philadelphia Association.

Discussion opened by Anna J. Darlington, of Media Association, followed by others.

AFTERNOON SESSION, 2 TO 4 O'CLOCK.

Subject: "Can the True Friend Indulge in Card-Playing, Dancing and Theatre-Going?"

A paper on the affirmative will be presented by Maud Rice, of Newtown, Jr. Association.

The negative will be presented by Florence H. Tittensor, of Trenton Association.

Discussion opened by Watson K. Phillips, of Plymouth Meeting Association, followed by others.

"Paying Our Debt to the World." Lucy Griscom, followed by open discussion.

Trains leave Broad Street Station, Philadelphia, at 9.10, and Reading Terminal at 8.36 (express) and 8.38 accommodation, for DeKalb St., Norristown (both roads). Returning, leaving DeKalb St., on Penna. R.R., at 4.59; Reading R.R., at 4.51. Round trip tickets, 65 cents.

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CONTENTS OF THIS ISSUE.

Good Words.—XLVII. 709
The Atom (Verse) 709
Present Outlook for the Indians ... 709
Some Wrongs of the Colored People 710
A Conservative Yearly Meeting in Iowa 711
Peace in Japan 712
The Milan Peace Congress 712
Editorial:
Younger Friends and Plain Living 714
Note and Comment 714
Notes by the Way 715
Shrewsbury and Plainfield Half Yearly Meeting 716
From Toronto Friends 716
Nebraska Half Yearly Meeting 717
The Conference of Younger Friends on Plain Living 718
Johann Marcussen in Iowa 718
The Swarthmore Phœnix 718
Books and Reading 719
Thanksgiving (Verse) 719
Births, Marriages, Deaths 719
Notes and Announcements 720
Conference on Standards of Living . 721
Workers Needed at the Guild 721
Conference at Darby 721
Swarthmore College Notes 721
A New Association 722
Friends' Associations 722
Calendar of Meetings 723
Meteorological Summary 724

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The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, ELEVENTH MONTH 24, 1906.

Volume LXIII.
Number 47.

GOOD WORDS.—XLVII.

The early Puritan thrust aside the things that hindered the simplicity of his worship; the Quaker did this and more; he thrust aside ruthlessly traditional doctrine that hindered the direct unfolding of the Father's will in the inner consciousness.

JOSEPH S. WALTON.

AT MT. LAKE PARK, 1906.

THE ATOM.

To the man at the helm on the rushing car,
Giving his eager lightning rein,
The English sparrow scolds like a jar,
Daring "The Line" with death in its train.

'Mid the deafening roar of a ceaseless moil—
Slackening belt and dizzying wheel—
A hungry unit of human toil
Clenches the thread of his children's weal.

Atom of flesh, and atom of soul,
Making a stand with the grim *"I will!"*
Facing, need be, the world as a whole,
Mighty to crush—God loves thee still!

—Mary Stebbins Savage.

PRESENT OUTLOOK FOR THE INDIANS.

[Report in full of the Committee on Indian Affairs of Baltimore Yearly Meeting of Friends for 1906.]

In the department of Indian Affairs we are justified in reporting a more encouraging outlook than has been the case heretofore. Not that there is now more than at other times any decided improvement in the condition prevailing in Indian Communities and on Reservations, although at many points the physical conditions are somewhat better; but there is undoubtedly a better feeling among all people who come in contact either officially or otherwise with the Indians and the attitude of the Federal Government toward them is as just and fair, and perhaps more so, than it is toward any other of its dependent peoples.

Congress has, during the past session, enacted some important legislation, which, if carried out faithfully, will greatly benefit the Indians. And this was secured without extraordinary effort on the part of the Indian himself or of his unofficial friends, but very largely through the influence exerted by the Indian Bureau.

The Dawes Allotment Act has been modified in several particulars. An Indian who shows the ability to manage his own affairs need not now wait twenty-five years after his land is allotted to him before obtaining a title in fee and securing full citizenship; as the Secretary of the Interior is now empowered to shorten the time in his discretion and advance the Indian to an equal standing with his white neighbors when he gives evidence that he will make a proper use of his privileges. On the other hand the Secretary may withhold the patent and extend the time in cases where an Indian appears sure to abuse it. Thus the Indian who is able to forge ahead for himself will not be hampered, while the one who needs continued oversight will have it.

Another provision lodges the determination of questions of descent in families in the Indian Bureau, taking it away from the local courts, which are often unfriendly and seldom just.

Legislation affecting the Osage Indians has an important bearing on the status of that tribe. They are very wealthy, both in lands and money, and as Miss Cook, of the Indian Bureau, says, their reservation "has long been the happy hunting ground of schemers and swindlers." The entire estate may now be capitalized and the money ultimately divided among the members of the tribe. The time when this division may be made is in the discretion of the Secretary of the Interior, and when the Indian shall be pronounced by him competent to wisely manage his own affairs.

An excellent and most beneficent piece of special legislation was the appropriation of $100,000 to buy lands and water rights, building and fencing for the evicted and homeless Indians in California, who have been driven from their ancestral abodes by white men. A real friend of the Indians, C. E. Kelsey, formerly Secretary of the North California Indian Association, has been appointed as special agent to secure these lands and settle the Indians upon them.

The Klamath Indians, in Oregon, are at last to be paid for lands taken from them in 1888, by an erroneous survey, $537,000 having been appropriated for that purpose.

The Indian Bureau, after many years of pleading, has secured an appropriation of $25,000, to be used in the suppression of the sale of liquor to Indians. This is a most hopeful incident, and will greatly aid in stamping out the liquor traffic in the Indian country.

The establishment of an Indian Reform School and a Sanatorium, both of which are authorized by recent act of Congress, are important pieces of legislation.

A safeguard is thrown around all prehistoric Indian ruins and monuments, as it is now made a misdemeanor to injure or excavate them.

Thus it will be seen that the tendency of legislation is more than ever to protect the Indian in his rights.

The education of Indian children is receiving increased attention. About 30,000 children are now

enrolled in the various schools. Although there appears to be a slight falling off in the total enrollment since last year, the average attendance has increased. It is now thought to be better to encourage the Indian to patronize the day school, or the public school, as tending to bring the children more in touch with the white population, and thus harmonize with the prevalent idea of segregation and absorption. The Government day school is the stepping stone to the public school, and there are now being built by the Indian Bureau over thirty buildings for day schools. This will bring the number of schools under Government control to nearly three hundred.

The arid regions are coming gradually under a thorough system of irrigation. The sum of $185,000 was appropriated at the last session of Congress for this purpose. We note two instances of recent occurrence where water rights have been reclaimed from white men who have deprived the Indians of them, and in one case the white man could make no use of the water himself. He simply took it to show his disregard of the rights of the Indian.

During the year 3,067 allotments have been made and 4,027 patents issued.

As foreshadowed in our report last year, a determined effort was made by friends of the Indian to secure a prohibitory liquor clause in the Constitution of the new State proposed to be admitted into the Union, and consisting of Oklahoma and Indian Territory. The effort was rewarded with partial success. The prohibitory clause has effect for twenty-one years, and at the end of this period the people of the State are to vote upon the question of its continuance. While this is not a complete victory, it is quite a substantial gain. It opens up an inviting battle-ground for those who incline to enlist in the fight for prohibition.

A very important movement by the Indian Department of the Government is that which undertakes to make a family record or register of every Indian household, including all marriages, births and deaths. This has been in operation during the past year, and will be carefully prosecuted.

The employment of Indians in the various industries in the West and Southwest is steadily increasing. Year by year the Indians are learning that if they are to enjoy the benefits and privileges of citizenship they must expect to help bear its burdens and responsibilities, and that labor is the most honorable path to a comfortable independence.

The foregoing will give Friends some idea of the trend of events in the Indian situation, and it will no doubt be observed by those who keep somewhat in touch with the work that there is good ground for encouragement.

The actual work of the committee will not make a very impressive exhibit, beyond the efforts we have put forth from time to time to influence Congress and the Indian Bureau to observe the dictates of justice and humanity in the treatment of the Indians. We are on the lookout for any opportunities to render material assistance to Indians, and where such are presented we extend the help. One application was declined because we thought the object was rather beyond the limits of our jurisdiction.

Our most important contribution is for the support of Mohonk Lodge, which continues to do an excellent work in providing an industrial education for Indian girls, and in furnishing a market for their wares when they are ready for sale. They have built up a fine trade for their goods, the demand now exceeding the supply.

The Conference at Lake Mohonk, on Indian Affairs, this month was attended by our chairman on the usual invitation of Albert K. Smiley. The discussion was unusually interesting, and the conclusions as embodied in the platform were important. There is little question that the influence exerted by the conferences that have been held at Lake Mohonk during the past twenty-four years has had much to do with moulding public sentiment on the Indian question.

That the Indians have not all subsided into a condition of peaceful contentment is evidenced by the fact that just now the Utes, in Wyoming, have, to the number of three hundred, put on paint and additional feathers, and have gone off the reservation and refuse to return. They defy the authority of the Government agent, and whether it is so or not, it is thought that the safety of the white settlers is seriously menaced. United States soldiers have been sent out to surround the warriors and compel their return to the reservation; whether or not there shall be bloodshed depends upon the obstinacy of the Indians and the creaturely activity of the soldiers.

On behalf of the committee,
JOSEPH J. JANNEY, Chairman.

Baltimore, Tenth month 27th, 1906.

SOME WRONGS OF THE COLORED PEOPLE.

The colored race in the South never needed help or friends more than now. Education and training is a necessity to battle with the wrong done them because they are ignorant as well as colored. We have often told of Bettis Academy, eighteen miles from here, where an old student has had a boarding school for years. It is the only one of size and influence we know of, supported by the efforts and sacrifices of the members of its churches.

The *Southern Workman* for Ninth month issued from Hampton, Va., has an article on it and the founder, Alexander Bettis, written by Dr. G. S. Dickerman, of New Haven, who is also agent of the Robert Ogden movement in the South.

Alfred Nicholson, the head of the Academy, was here lately telling of a side that is not known in the North. On the Fourth of July he has a great gathering of the church members, and there are about six thousand of them, to raise money for the payment of teachers. They have about two hundred acres, mostly woodland, with unsettled country around them. He is always determined to have order and no quarreling as all kinds go—many white men; some have booths for selling cakes, etc. Alfred paid

the sheriff of the county fifteen dollars, who took a squad of men and swore in many more. Bad white men make bad whiskey of burnt apples and potash, then hire colored men to sell it.

At one peanut stand they found the whiskey stored in a slot machine, and a bottle put in a paper bag and covered with peanuts, the buyer paying for both. Ninety-nine pints of such poison were seized by the officials.

In cases like this only the colored man is arrested, and often he escapes because he is the employee of the white man, and an officer will say, "No, can't arrest ——'s nigger."

I am told there is seldom a church union, or large gathering of white or colored in the country where liquor is not sold in the woods near, and most on Sunday.

A. N. drives many miles through the country to raise funds and encourage parents to get children in school. He had over eighty girls last year, who took from home bedsteads, bedding, cooking pans and food. All cook in an old building with two open fireplaces in one big chimney. He is trying now to put up a building for boys, as parents want them on the grounds, and not boarding a mile or two away.

A. N. knows a man who was in jail for some small offense. A white man paid $200 for him and had him bound to him for six years. He dare not run away, as the law is very strict and imprisons any one who breaks a contract to work for a planter. I knew a woman who was sued and made to remain on a place though the white man's son had nearly bitten off the finger of her child in a fit of temper. No race ever had more patient endurance of wrong.

MARTHA SCHOFIELD.

Aiken, S. C., Eleventh month 4th, 1906.

A CONSERVATIVE YEARLY MEETING IN IOWA.

During my visit in West Liberty, Iowa, with my son and his wife, it was my privilege and pleasure to go with him and two friends, on the 21st inst., to West Branch, distant eleven miles, to attend the public service of the yearly meeting of the conservative branch of Orthodox Friends. Leaving home at 8.30, the morning being bright and beautiful, with a brisk and bracing wind, we sped rapidly along over roads smooth as a floor, through a gently undulating, occasionally almost hilly, thickly settled country, with comfortable-looking farm houses, indicative of general prosperity; past large fields of ripened corn, betokening a plentiful harvest of that cereal, and many groves of trees now in their sombre autumn dress, the cold weather of a few weeks ago preventing their usual brilliant coloring, though an occasional tree was, by contrast, conspicuously bright, as though a reminder of what all might have been under favorable conditions. Passing through one little village we reached our destination rather early for the meeting, which was to convene at 10 o'clock. Good roads, pleasant weather, varying landscape and cheerful conversation beguiled the time, preventing any feeling of weariness and making the ride seem very short.

Soon entering the house, which is a large, low, frame building, capable of accommodating (I guess, for I did not ask) from 500 to 600 people, we took a seat not far from the rear, from which we could see most of the persons as they passed along the different aisles to their seats. It was a sight I shall not soon forget, bridging over in my mind a space of seventy years and transporting me to childhood scenes, when I was a regular attender, with my mother at Cherry Street meeting, and now and then at Green Street, Philadelphia.

Such an array of old-fashioned "English" bonnets, with three or four of the still older-fashioned "stiff-pleated" bonnets, such as my dear mother used to make (having learned the trade of Ruth Jess, a noted "plain-bonnet maker," of Philadelphia, in the early thirties of last century), and which such worthy Friends as Deborah Wharton, Lucretia Mott, Elizabeth Newport, Catherine Truman, Elizabeth Peart, Jane Johnson, and many others wore, as greeted my sight that morning, I have not seen for many, many years. One dear old saintly-looking Friend occupying the head seat wore the once common "black fillet" and "long-eared cap," and a few wore the white neckerchief. The young women, and even the little girls, wore the "plain" bonnet, though a little modified and more tasty for the latter.

On the men's side was to be seen, not the old-style "straight collar" coat, but even plainer than that, for among the "faithful" there was no collar at all, the coat simply cut sloping from the neck to the waist line. A few hats were retained on the head, but the majority were removed. There was no dearth of speakers of either sex, and no time was lost. (The local meeting has six or seven preachers.) Some of these were gifted (?) in a remarkable degree with the old-time sing-song of the Quaker ministry, and so intensified that the words were often drowned in the music (?), so that their sound and meaning were obscured to a great extent; but a deep solemnity and earnestness pervaded the assembly, a large number of the members being of Danish origin. (There is a church of Danish Lutherans in the little town.) Frequent mention was made in the discourses of the "outward sacrifice," the "blood of Christ," etc., yet much stress was laid on obedience to the "inward voice," the "inner light," the teachings of Christ in the soul, and a heeding thereto, as the means of salvation. A broad charity seemed to exist in the mind of one Friend, who strongly emphasized the thought that denominational lines really make no difference, as there are good people in all denominations, quoting in support of this thought Peter's experience, in which he saw the walls of sectarianism or separation between Jew and Gentile completely broken down. During the morning service two men were on their feet at once, and at the distance I was from them it was difficult to hear what was said. I wondered what it meant, but was informed afterwards that one was a Dane who could not speak our language, and the other one acted as an interpreter.

One venerable-looking man, with white hair and full white beard, piercing black eyes and good delivery, sitting at the head of the meeting, spoke for nearly an hour, the whole trend of his remarks showing him as more in sympathy, in doctrinal matters, with our branch than with the Orthodox.

Taking the discourses as a whole, omitting the "singing" and the references to the "outward sacrifice," "God's plan of salvation," etc., one could readily imagine oneself in a regular (Hicksite) Friends' meeting, especially if one's eyes were closed to the outward garb, so different from that to which we are accustomed.

And listening to this "singing," I appreciated, as never before, that section of "Advices to Ministers and Elders" in the Discipline of Illinois Yearly Meeting, in which "ministers are advised to be careful not to hurt their services by singing intonation, affectation or gestures, which do not comport with Christian gravity." In justice to these speakers I must say I never saw less gesticulation, a gentle swaying back and forth of the body, and slight lifting of hand or pointing of finger being all.

At the close of the morning meeting, being introduced to the white-haired Friend spoken of above, I expressed my unity with his sermon, saying that if all of his branch believed as he did, I saw nothing to keep the branches apart. "We ought to come together," he said; "all denominations ought to."

Two other Friends from West Liberty went the day previous to the meeting. They informed me since that on Seventh-day evening a young woman from another locality delivered a lecture in the meeting house on "The Early Friends; their Rise, Struggles, Oppression and Faithfulness." They said they would be glad if it could be delivered to every monthly meeting of Friends, it was so full, yet so clear and concise.

At five o'clock we were obliged to start for home, leaving before the meeting closed, feeling we had had a full day, and had been well paid for going. The memory of the pleasant ride and the whole day will linger long with sweet fragrance.

Elizabeth H. Coale.

West Liberty, Iowa, Tenth month 25th, 1906.

PEACE IN JAPAN.

An interesting peace meeting was held recently in the Auditorium, Karuizawa, Tokyo, under the joint auspices of the New Japan Peace Society and the Peace and Arbitration Department of the W. C. T. U. The speakers were the venerable Archdeacon Moule, of Ningpo, China, who spoke on the subject "On Earth Peace, Goodwill toward Men"; Miss Alice G. Lewis, of the Friends' Mission, on "Woman's Place in the Peace Movement"; Dr. A. Oltmans, of the Presbyterian College, on "The Hague Court"; William T. Ellis, of the Philadelphia *Press*, on "The Peace Propaganda"; Mr. G. S. Phelps on "The Influence of Young People's Societies on International Peace," and Gilbert Bowles, secretary of the Japanese Peace Society, on the promising inauguration of the Society's work, with a membership of fifty influential Japanese and thirty foreigners. Rev. Benjamin Chappell, of Aoyama College, sends us word that the evening was a most successful one, and that the present strength and power of the peace movement were strongly felt by those present.

THE MILAN PEACE CONGRESS.

[Editorial in *The Advocate of Peace.*]

The Fifteenth International Peace Congress, held at Milan, Italy, from the 13th to the 22d of September, was on the whole a very successful and encouraging meeting. It labored under the usual difficulty of peace congresses, that arising from the difference of language and of deliberative methods, and the still greater difficulty occasioned by the dominating influence of an International Exposition. Because of the latter, the local impression made by the Congress on the people generally was probably much less than it would otherwise have been. The Congress had to share with three or four others going on at the same time the space devoted to congresses in the papers, and the Exposition drew and held the attention of the average citizen.

But in spite of these untoward circumstances, the success of the meeting was excellent. The city authorities could hardly have been more cordial and attentive than they were. It was generally understood that they regarded the Peace Congress as of supreme importance among the many international gatherings —nearly a hundred in all—brought by the Exposition to the city. As for the local Committee on Organization, led by our distinguished and venerable co-worker, E. T. Moneta, nothing could have surpassed their fidelity, self-sacrifice and laborious efforts to make the Congress a great agency for advancing the peace cause.

The Congress was not as large as those of the previous two years at Boston and Lucerne. But it was unusually strong in the presence of nearly all of the veteran peace leaders of the different countries —Passy, Baroness von Suttner, Ducommun, Bajer, Richter, Darby, Miss Robinson, Mrs. Lockwood, Moneta, General Türr, Dr. Clark, Fox, Perris, Fried, Dr. Richet, Arnaud, La Fontaine, Abbé Pichot, Alexander, Moscheles, Novicow, Trueblood and others. It was, therefore, an unusually compact and coherent body, whose members understood one another and were able to work together in harmony and mutual confidence, even where they differed strongly in opinion. Indeed, so far as we remember, never has a finer spirit prevailed in any peace congress. The moral tone was high, and the work was done in a serious, courageous spirit, conscious of the grandeur of its aim as well as of the difficulty and the delicacy of the task.

The Congress also surpassed some previous ones in the concentration of its attention upon the great subjects of the peace cause. Less time was wasted

on relatively unimportant matters. There was almost no faddism. Some of the great subjects received, of course, less consideration than would have been desirable, but this was not from lack of interest, but solely from lack of time. On these subjects, however, the Congress felt as deeply and spoke as strongly as if it had had days in which to discuss them. This was particularly true of the subject of limitations and armaments, the resolutions on which did not come up till toward the end of the proceedings, when there was little time for discussion. But no other subject was as omnipresent to the minds of the delegates as this, and every reference to the initiative taken by Sir Henry Campbell-Bannerman and the British House of Commons to bring the subject to the next Hague Conference drew forth the deep and intense feeling of the Congress in regard to it.

The discussions in general impressed us as being abler than usual. There was an unusual seriousness about them, an entire absence of playing fast and loose with subjects. We have never heard in any peace congress—and rarely elsewhere—a finer debate than that on the neutralization of ocean trade routes, introduced in an excellent speech by Senator Chamberlain, of Brockton, Mass., from the Committee on International Law subjects. The opposition, led by Senator La Fontaine, of Belgium, one of the most gifted men in the Peace Movement, and supported by many of the French and English delegates, held that the proposal was an attempt to regulate war, which was not the business of a peace congress, and that the neutralization of these routes would probably diminish rather than increase the interest of commercial men and statesmen in the cause of peace. To this, able replies were made, among others, by Professor Quidde, of Germany, who argued that what was aimed at was not a regulation but a limitation of war, and by J. G. Alexander, of England, who declared that the neutralization of these routes would take away the main excuse of Great Britain for keeping up her big navy. The Chamberlain proposition was finally carried by a vote of nearly two to one, taken amid the greatest tension of interest.

The debate on sanctions of arbitration, on which the Peace Congress has always been divided in opinion, was also very able. The proposition for the institution of such sanctions was reported from committee by Dr. Dumas, a very able French jurist, and supported by most of the French and a number of other delegates. Dr. Darby, secretary of the British Peace Society, led the opposition, which was supported in general by the British and American delegates. He proved, we think, conclusively that the history of arbitration shows that arbitral awards need no sanctions, not even of a purely pacific kind, if such are possible. But Dr. Dumas' resolution was adopted by a very small majority, and the Peace Congress went on record for the first time as favoring pacific sanctions of arbitration.

The session devoted to the relations of labor to the Peace Movement was a very interesting one. So was that in which the educational aspects of the movement were discussed. The Armenian and Congo atrocities, and those committed against weaker races everywhere, called forth emphatic protests in the name of justice and right, on which so largely, the Congress feels, the hope of permanent peace rests. Franco-German and Anglo-German relations, in their present somewhat improved and more hopeful condition, aroused deep interest, and so did all phases of the question of the Hague Court, the coming Hague Conference, etc.

The influence of the Congress locally, might, we think, have been much increased by a series of public meetings in different parts of the city, by means of which the ideas and practical aims of the peace workers might have been brought home to a larger number of the toiling masses. One such meeting was held, and addressed by a number of the leading delegates. It was very successful and useful. The difficulty, however, of finding places for meeting, because of the crowded condition of the city and the other congresses going on, made it impracticable, in the judgment of the Organizing Committee, to do more in this direction. We hope that the Congress at Munich next year, and all future ones, will see to it that this part of the program is made large and full. One of the chief functions of the Peace Congress, at the present stage of its life and work, is the education of the communities which it visits from year to year.

The Congress, we are sure, will prove a powerful stimulus to the Peace Movement, especially in southern and southeastern Europe, where the ideas which it upholds have already taken a wide and deep hold of the popular mind. It marks another and a most encouraging stage in the triumphant progress of the cause which already has reached such a position of strength and assurance as promises the early suppression, in a large measure if not entirely, of the "monstrous crime of war" and the organization of the nations in a federation of justice, good-will, co-operation, mutual respect and peace, through which alone the national honor and the rights and welfare of the people can together be secured and maintained.

On the invitation of Dr. Quidde it was unanimously voted to hold the next Peace Congress at Munich, Germany. The Congress was particularly inspired to accept the invitation by a letter read to it by Dr. Quidde, in which the Bavarian government expressed its cordial sympathy with the objects of the Congress, and its readiness to do all in its power to make the meeting in the Bavarian capital a success.

There is another reason why differences of opinion with regard to the life of Christ are likely to continue, namely, the impossibility of fully fathoming the great and divine nature which spake as never man spake, and whose power and characteristics can be fully known only by the observation of its effect on this world. Our psychology fails before the task, and yet it must ever anew be attempted.—Ropes, "The Apostolic Age" (Charles Scribner's Sons).

FRIENDS' INTELLIGENCER.

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YOUNGER FRIENDS AND PLAIN LIVING.

IT is announced that the younger Friends in Philadelphia are planning to hold a conference on sane living. The older Friends have been holding conferences on this subject at least once a year in their preparative, monthly, quarterly and yearly meetings. They have called it "plainness in speech, deportment and apparel," "moderation and simplicity at marriages, funerals and on other occasions," "to live within the bounds of your circumstances, without ostentation or vain display." That, no doubt, is the reason that the announcements seem to make the coming conference so specifically for younger Friends. It is felt that the older are sufficiently imbued with the thought and the whys and wherefores of sane living, and have sufficient opportunity to discuss the subject in all its bearings. It is thought that a conference held at a time selected with special reference to the convenience of those who are tied up with their part in the work of the world, will be attended by many who have not the opportunity of taking up this matter in meeting. Also, that with only those present who have not been in the habit of discussing it, the discussion need not be formal, but may take turns that will bring home to every one the principles involved and the applications in actual life as it confronts young people in the actual world, unhedged by the opportunity for leisure enjoyed by those who have time to attend quarterly meeting in the middle of the week, and in the morning at that.

The concern of Friends in the beginning must have been precisely that of these younger Friends whose announcements have such a present-day sound. But somehow in the years of answering the queries with the minimum of abatement, the principles have not held us with compelling force. While "plainness" in such things as are covered by the old wording of the Fourth, Fifth and Seventh Queries has been carefully observed, some of the newer problems in our lives have not been put to the test of our principles nor of sanity. We have drifted along with the world in too many ways and as regards too many phases of our life. We have worn "plain" clothes without keeping to simplicity in the form and texture of dress suited to occupation and to the changes in modes of manufacture. We have kept to a "plain language," and our children have gone off from us and become entangled in their intercourse with the world of business and social life in much besides the yea and nay of true plainness of speech. We have kept to moderation in our business, and have failed to provide for the growing needs of our schools, resting satisfied with administering carefully what faithful Friends of the past have left us, but not going in for our concern for education to the extent of so managing our business affairs that we might ourselves contribute toward the maintenance of the schools we know are not adequately furnished.

In the revival of interest among younger people, and those who may have drifted away from an interest in the formalities of our meetings, it is most natural that saneness in living should have claimed much attention, and that there should be a desire to get together and talk it over. The concern for such conference arose at Mountain Lake Park last summer among young people from widely different parts of the country. The conference in Philadelphia will be practically a continuation of discussions started there.

There are so many ways that we can get badly astray in following the drift of the times, in simply doing what we see others doing without stopping to guide our action by the best wisdom that is given us. As we in looking back on the past can see much that was foolish and worse, so we must be able to distinguish the tendencies of our own time, which is much more difficult to do, and to choose those ways and the doing of those things that will bring most out of life for us and for all with whom our lives are bound up. If people seem nowadays to meet in their social functions rather to eat together than to enjoy the truest intellectual and spiritual intercourse, then we need to see that we do not fall in with this tendency; we need to set about a saner course for ourselves and all whom we may influence. Does entertainment seem to tend to become so elaborate that most of us have not the time nor the means for it? Then we should not simply cease having our friends with us; we should seek to attain a simpler mode of entertaining in spite of the fashion in the matter, and should solve the problem of keeping up true hospitality in the face of the drift of the times. If certain things that are of little value or positively harmful are coming to take so much attention and to eat into meager incomes so that we no longer have sufficient to aid in the good works of the world, and of our own Society, then let us not tamely drop the doing of the good things; rather let us solve the problem of stemming the tide, of resisting the tendency, and of doing what we know in our best moments to be the right.

This is a true Friendly movement, and it is most significant as regards the revival of interest in the Friendly faith and traditions that such should be among the early fruits of it.

We have several times called attention in our columns to the outrages perpetrated in the Congo State with the sanction of the King of Belgium, whose au-

thority in that State is absolute. But little has been done as yet to relieve these wrongs, and the subject is almost sure to receive consideration at the next session of Congress. The Congo Reform Association says that "petitions and resolutions calling upon the Government to bring about a reform of the present situation should be sent to the Senators from your State, the Representative of your district, Secretary of State Elihu Root and President Roosevelt. Added effect will be secured by sending personal personal letters at the same time." Those who are moved to send personal letters need not wait until some organization or meeting is ready to pass a resolution. Any one wishing more information concerning the situation can obtain it by sending four cents in stamps to the Congo Reform Association, 723 Tremont Temple, Boston, Mass., for a set of free leaflets.

NOTES BY THE WAY.

AMONG IOWA FRIENDS.

Using Grinnell as a central point, visits were made to the Friendly neighborhoods in Iowa, at Marietta, Prairie Grove and West Liberty. Grinnell is a commercial, social and educational center, and the seat of Iowa College, an institution having over four hundred students. It furnishes a higher education at the surprisingly low annual tuition fee of $50, while it has an endowment fund of less than half a million dollars. The college ranks high, and has a number of handsome and well-equipped buildings. Grinnell is a handsome village of four thousand inhabitants, containing many evidences of peace and plenty. It has important manufacturing interests, and is the center of a rich and prosperous agricultural region. The founder, J. B. Grinnell, was one of the old-line abolitionists, and the town was a stopping place for the workers in the cause. At the time when John Brown made his raid into Missouri, and captured a dozen slaves, "without snapping a gun," the party of refugees rested themselves in Grinnell's safe environment. In this village we visited with our old-time friend, Charles Butler, and the family of his daughter Ida and her husband, Dr. Wiley. Charles is a life-long Friend, and is a member of the Woodbury (N. J.) meeting. This visit took us back to the pleasant memories of boyhood, when the two families united by common interests and sympathies enjoyed a close fellowship. Time has taken most of the active Friends of that period to the land of the "great majority," and this makes the survivors centers of a more than ordinary tender interest.

* * *

The afternoon of the 9th we went out to Marshalltown, and in the evening met a number of Friends and Friendly people at the home of Theodore P. Marsh. The next day we were driven six miles to Marietta, where the executive meeting was held in the afternoon. The farming region in the vicinity of Marshalltown is the most inviting we have seen in the West. Not a few of the farmers are living in almost urban luxury, with private gas plants, water supply and sewerage. Seventh-day evening, the 10th, a company of Friends assembled at the home of Joseph Cory, where the needs and possibilities of the Marietta meeting were considered. On First-day a large company of Friends and Friendly people assembled in the meeting for worship, and remained to an after-meeting, at which a talk was given on "Present-Day Quakerism." At the close of the meeting a committee was appointed to consider the advisability of organizing a Friends' Association, and possibly holding meetings under its management at the end of the meeting for worship. The neighborhood of Marietta was settled by Friends from Western Pennsylvania and Eastern Ohio, who were all abolitionists, and rather progressive in their religious thinking. For a time the meeting met rather informally in the house of the late Amos Marsh. This Friend had built a small house to accommodate a colored family, fugitives from slavery. This family finally left the neighborhood, and then the meeting was transferred to this house, and in it the Marietta Monthly Meeting was organized Fifth month 15th, 1869. The records seem to show that this monthly meeting never met in separate session, the men and women transacting their business together from the start. It is therefore believed that Marietta was the beginner of joint business meetings in our branch of the Society. Marietta Friends maintain a First-day school. The families of John Packer, Horace Edsall, Horace Nichols, Joseph Cory, the Pyles, and William and Elizabeth Woodward, furnish a goodly company, with more possibilities in a Society sense than have yet been realized in their fullness. This is the home meeting of our friend, Nathan Edsall, but he was not at home during our visit. On this trip we were glad to renew an acquaintance with our Friend Benjamin H. Nichols and wife, who spent some time in New York city, a few years ago, and who are now residents of Marshalltown.

* * *

Following the visit to Marietta we went to the Prairie Grove neighborhood near Winfield. In the evening a company assembled at the home of Theodore Russell, at which the history, principles and needs of the Society were considered. The Friends in this neighborhood have a First-day school, which is in session during the summer months. There is also a young people's society, which meets in our meeting house, but which has not adopted the Friendly name. It seems to be doing good work in the neighborhood, and is to all intents and purposes as much a Friends' or a Young Friends' Association, as most of the organizations bearing that name. The families of Theodore and Edgar Russell, Lewis Canby and the Paxsons form the central influence.

From Prairie Grove we journeyed to West Liberty, and were domiciled at the home of Griffith E. and Mary Coale. Fourth-day evening a number of Friends met at the home of Levi Pilkinton. The claims and possibilities of the Reading Circle were

considered, and the desirability of organizing a circle in West Liberty taken under advisement. Fifth-day evening a meeting was held in the meeting house, attended by a goodly number of people, at which the present position and obligation of the Society were presented. Quite a number not Friends attended the meeting. During the day calls were made on a number of Friends, and the acquaintance of a year ago renewed. The families of Eli Elliott, John Taylor, Thomas Hogue, Esther Harrison and Joseph Hollingsworth, with those already mentioned, are the supporters of the meeting in West Liberty. Susan Webb, who is unable to attend the meeting, is among the concerned members. We have found among the Western Friends relatives of many of our concerned members in various sections of the East, some of the ancestors of the Western immigrants of a generation or more ago having lived in Maryland, Virginia, Pennsylvania and New Jersey. The Eastern relationship makes the visitor feel particularly at home in the West, while it gives his presence a personal value and interest, which does not always immediately exist when entire strangers, even of a common faith, meet and mingle. There are no more earnest Friends in any part of our heritage than may be found in these Western meetings; but a more frequent mingling of East and West is desirable, and there is a growing desire on the part of not a few Friends in the West to educate their children in our Eastern schools. Still it has to be confessed, that as in the East, there is relatively a small number of children in Friends' families all through this section. In West Liberty there is scarcely a really young person connected with the meeting, and if there is to be any growth it must, in the necessities of the case, come from the outside.

Before the sun is up this morning we shall start again on our homeward way, the immediate projective point being Pendleton, Indiana, where to-morrow a Week-End Conference will be held.

H. W. W.

West Liberty, Ia., 11th mo. 16th.

SHREWSBURY AND PLAINFIELD HALF-YEARLY MEETING.

On Fifth-day, the 15th of Eleventh month, the half-yearly meeting of Plainfield and Shrewsbury began its sessions in the old meeting house on Watchung Avenue, Plainfield. There was an attendance of sixty or more Friends and others interested in the meeting, and the unusual, heavy snowfall that continued through much of the day seemed to be in keeping with the "sweet dews of quietness" that settled over the company. Words of thanksgiving were spoken by Dr. Shotwell, of Asbury Park, followed by addresses of sympathy and encouragement from Robert Barnes and Timothy Hussey, both visiting Friends. The first business of the meeting was the reappointment of the clerks, J. Edward Borden and Margaret Vail, for the coming year. In accordance with the action of the last yearly meeting (New York) the Queries were read, without the usual stated answers. There was a full discussion of this new method of procedure, with differing opinions concerning the wisest use of these Queries. There was a strong feeling in the meeting that the testimony of Friends against war should have effective expression, and it was left with members of the Representative Committee to accomplish such action. It was also suggested that the valuable subjects of the Queries should find more access to the younger members of the Society; and that in the First-day schools they might be presented occasionally as a general exercise.

The first business of the afternoon session was the consideration, by a special committee, of changes proposed at the last yearly meeting, to insure further usefulness of the body of ministers and elders. By invitation of the meeting Timothy Hussey, a Friend from New England, gave a most interesting account of educational and religious work done by Friends in Palestine and other parts of the Holy Land. The special concern of these Friends has been the degraded condition of women and girls in the East. It was felt to be a privilege to listen to this recital, not only for its details, but also as an object lesson of the embodiment of the Christ-spirit.

The evening meeting was held under the auspices of the Young Friends' Association. They are making the race problem their subject for study during the winter.

On Sixth-day morning the meeting of ministers and elders was followed by a meeting for worship. It was felt to be a season of real refreshment, and uplift of soul, stimulating to renewed faithfulness.

The meeting house itself was made the center of kindest hospitality during the two days of meetings, most pleasant to remember. The bountiful tables were beautiful also with flowers.

Elizabeth Powell Bond.

FROM TORONTO FRIENDS.

I am too much engaged to give you much in respect to Friends' Association, Toronto. After a glorious visit in England and Scotland, last summer, meeting with many Friends there, and coming into touch with the activities which characterize the Friends in the mother land, which is some compensation for having missed the attendance at Mountain Lake Park General Conference, we are settling down to an active winter's work.

Friends' Association will meet monthly. Following is the program of the opening meeting of the season:

Monday, October 29th, 7.30 p.m., sharp.

1. A short devotional period.
2. Song—
3. Minutes, Committee Reports, and Introduction of New Members.
4. Piano Solo—
5. Reading, from the History of the Quakers, first of a series, by Miss Mabel Wilcox.
6. Song—

7. Address, "The Path," by W. J. Watson, of the Central Press Agency; followed by One-Minute Speeches by Members.
8. A Social Half-Hour. Light refreshments served.
9. Announcements, followed by closing of meeting at 10 o'clock.

NOTE.—Subject on Sunday afternoon, the 28th: "The Truth Underlying all Religions," introduced by Felix A. Belcher.

WM. GREENWOOD BROWN, President.
MRS. A. C. COURTICE, Secretary.

Fair attention was given it by the press. At this meeting the Adult School Movement came in for considerable attention. The Association had already authorized it, but an independent movement had been receiving preliminary attention among a number of Adult School people from Bristol and London, now resident in Toronto. The address of about 110 Bristol men here alone is known. After several committee meetings those interested in the other movement concluded to come in under the auspices of Friends' Association, and the first meeting of the school was held on First-day last, and is referred to by the *Toronto World* as follows:

The first meeting of the Adult School, under the auspices of the Friends' Association, was held on Sunday morning, and will continue to be held every Sunday morning from 9 till 10.30 at the hall, McCaul Street, corner of Queen.

The subject was "Temperance, a National Obligation." The scriptural lesson, Romans 14, in connection with it, was read, all in attendance taking part in the reading and large numbers in the discussion.

Mr. Roberts proved an excellent chairman, and upheld a fine spirit in his address.

Special remarks were made upon "Brotherhood and the Equality of Opportunity" as an aim of adult schools, also on "the social advantages" and "the personal benefits" of the school.

The school was well attended, and its democratic character contributed in a marked degree to its interest and distinct value.

If the first meeting is an index, the school is the beginning of a strong, extensive and healthy movement. Subject next Sunday, "The Citizenship of Humanity."

The Friends' meeting on First-day afternoons continues, and the subjects selected for the after meetings to be held during the coming months are as follows:

1. The Truth Underlying All Religions.
2. Conscience, Priesthood and Religious Toleration.
3. Reason and the Spiritual World.
4. A Reason for the Faith that is in Us: the Necessity of Convictions.
5. Immortality.
6. What Must I do to be Saved, and to Inherit Eternal Life?
7. Reincarnation and Divine Immanence.
8. The Incarnation of Truth and the New Thought Movement.
9. Sowing and Reaping: the Law of Causation.
10. Living Sacrifice and Professional Service.
11. The Development of Personality through Social Activity.
12. The Idolatries of Professing Christianity.
13. Compensation.
14. Primitive and Modern Christianity.
15. Traditionalism.
16. The Philosophy of Miracle.
17. The Greatness of Humility.
18. I Am the Resurrection and the Life.
19. Missionary Methods.
20. Transfiguration.

The following is the invitation which is sent out on a neatly-printed card: "Friends' Association Adult School, McCaul Street (corner Queen Street), Toronto. You are heartily invited to attend the meetings of this unsectarian, democratic and friendship-promoting institution, held every Sunday morning, at 9 till 10.30 o'clock. The principal qualification for membership is a wish to join the school. Come and see. Presented by ——."

WILLIAM G. BROWN.

NEBRASKA HALF-YEARLY MEETING.

The Nebraska Half-Yearly Meeting was held at Genoa, Tenth month 28th and 29th. On First-day morning, after a brief silence, Henry W. Wilbur was moved to speak. He said in substance: God is a spirit, and we must worship in spirit and in truth. The time, place or minister is not essential to true worship, but the condition of the individual mind. He who serves God also serves his fellows and himself. We may worship God at all times, in pleasure and at business, by doing that which is right before God and man. It is also right to come to meeting and worship together, for by so doing we may help one another.

We must adjust ourselves to our surroundings and circumstances, and it is best to do it in a spirit of willingness, as our labors then become a joy rather than a burden. Those of us who have been in close contact with suffering and sorrow know full well what it is to be able to relieve and assist them.

There was never a time in the world when worship was more needed to mellow and quiet the human heart than at present. We do not have to look to the low or high places to find where worship is needed. In the rush of business and the whirlpool of society men have almost forgotten God. We do not need to make God constant and true, for he is the same yesterday, to-day and at all times; but we need to be true to him and to ourselves, and allow his Spirit to be to us as the sun is to the earth; let him come into our hearts, and let us worship in spirit and in truth, so that we may be thankful for the good things of this world and the things we believe he has in store for us, and we may realize his power and great love for us.

Isaiah Lightner arose, saying there was no doubt that we had had sufficient time to meditate in silence, form new resolutions and renew the old ones. Let us not forget those resolutions, but so live that when the end of this life may come we may be prepared, whether it come at once or on a lingering bed of illness. In concluding, he thanked our Heavenly Father for what he has done for us, and prayed that a blessing might rest upon all, in and through the name of Jesus.

First-day afternoon was felt to be a fitting time to speak of our departed friend, Hetty K. Truman, and an earnest prayer was offered that some one would rise up to take her place amongst us. There were several readings and short addresses, full of hopeful words. We are sure to find what we look for; if we look for the good and the true we can find it, for it is in the world to be found; and if we look for the dark and evil we can also find that. The world is large and its work has to be done by the people who live in it.

An article on Southern schools for colored people was read, in which the conditions of that people were well defined. Earnest thankfulness was expressed for help received at those schools in the past, such as cast-off clothing and food supplies.

On Second-day the meeting opened at about the appointed time. On account of the absence of one of the clerks, Stephen W. Lightner was appointed to act for the day. The regular business was disposed of. An epistle prepared in answer to one received from Prairie Grove Quarterly Meeting was read. The question of not answering the queries received considerable discussion. Most Friends thought the answering of them quite essential. As there had been no previous instructions, and the subordinate meetings had sent up their answers, it was thought best to read them at this meeting, and try the new experiment some other time.

A memorial to Hetty K. Truman was read, wherein some of her many good and Christian acts were mentioned. She had for many years taken care of her aged father, and she had long been superintendent and teacher in the Genoa First-day school, doing great good with the children; her loss will be much felt in the neighborhood. A minute was also made of the passing on of Rebecca J. Taylor, who had been ill for some years. She was an old Friend, and a woman who always looked well to the ways of her household.

An earnest desire was expressed for a larger attendance at our meetings for worship. The meeting closed with a feeling of love and unity. Henry W. Wilbur, William Seaman and Charles Cory had been with us most acceptably; they expressed their thankfulness at having been permitted to meet with us at this time. Noris S. Fifield.

THE CONFERENCE OF YOUNGER FRIENDS ON PLAIN LIVING.

The Conference on Standards of Living, to be held on December 1st, at Race Street, is an outcome of a discussion begun at the General Conference at Mountain Lake Park this past summer, and will deal with a subject that should have serious consideration. The increasing demands in respect to dress and entertainment lead us to question just how much thought and time and money should be spent on these things. The old-time spontaneous hospitality seems ideal when we compare it with the crush and rush of our present-day teas and receptions. It is to be hoped that the conference will help us solve the problem of joining the *spirit* of the old times with the changed conditions of the new. ***

JOHANN MARCUSSEN IN IOWA.

Our friend, Johann Marcussen, from Denmark, who is on a religious visit in this country, especially among the Danes in the Central West, in a personal letter gives an interesting account of his labors. He writes from Sawyer, Wis.:

"I went to Indiana Yearly Meeting, as thou recommended me, and I am very thankful I did. I met with so many dear people, exceedingly kind in every way, and I became able to understand the labor of Friends over a great field. Then I went to West Branch, Ia., where I found quite a colony of Danes, amongst whom I found great openings for my little service. They would gather together twice a day in their own homes, sometimes as many as fifty or sixty to a meeting. But now comes my burden. I found Friends divided up in 'branches.' I felt free to go amongst them as a Friend amongst Friends, and was most kindly received everywhere—attended the yearly meeting of the conservative body, a monthly meeting amongst the liberal Friends, a meeting for worship amongst the Wilburites (so I have heard them named). Their meeting houses are within a distance of four miles. Outwardly they had a somewhat different cut, but inwardly I found just as much nobleness, sincerity and willingness to follow our Lord in the one group as the others. If I was out only on a Friendly visit amongst Friends, this would have been all-sufficient; but I am thinking of these dear Danish people. But it would take quite a book to tell all that concerns me in this matter. This part of Iowa is an old Quaker settlement. Quaker influence is felt everywhere—also amongst the Danes, who, many of them, have been servants in Quaker houses twenty-five or thirty years back or more. Their way of thinking and their whole spiritual development is as Quakerly as is the case in most of the members of the Society of Friends; but the Society is divided up. Canst thou feel a little of the burden of my sorrow? I hope to go back to Iowa again before I leave this country. I am here attending a quarterly meeting."—*American Friend.*

THE SWARTHMORE PHŒNIX.

The Phœnix, the monthly issued by the students of Swarthmore College, appears again with the October issue, somewhat in its old form. This is the first number of Volume XXVI. For the last few years the college paper has seemed to languish. Latterly the weekly *Swarthmorean*, devoted to village and college interests, has in some degree taken its place, but that has now ceased to appear. *The Phœnix*, like the classic bird from which it gets its name rose from the flames. It was started just after the burning of the College in 1883, while the studies were being carried on in temporary quarters in Media.

Of the present volume the Editor-in-Chief is J.

Walter Keller, of the Class of 1907; the Associate Editor, Edwin A. Cottrell, 1907; the editors of departments are: Literary, Jeanette Curtis, 1907; Athletics, Spencer L. Cone, 1907; Exchange, William J. Bradley, 1908; Special, Elsie Lone, 1907.

The Alumni Correspondents are: Abby M. Hall, of the College; Dr. John L. Carver, of Friends' Central School, Philadelphia, and Alice W. Jackson, of Swarthmore Preparatory School.

The Business Manager is Frederick M. Simons, Jr., 1909, with Newell Alford, 1910, and Edwin H. Caven, 1910, as his assistants.

Besides stories and articles, primarily of literary interest, news is given of the whereabouts and doings of graduates and ex-students, personal items and happenings at the college, while in the editorials the interests of the college are discussed from the student point of view.

"With the support," says the editor, "of all who believe in a good college paper, we are going to try and build a paper that we will be proud of. Now we are started, are you going to help?" He probably had the student body in mind, but every one interested in higher education, and particularly all interested in the educational work of the Society of Friends and in Swarthmore as a Friendly college, might well subscribe for *The Phœnix* and keep posted as to what is really going on. The prevailing spirit and atmosphere of the college can be perceived, by one who cannot spend much time there, in no way better than by reading a good college paper such as the present number promises that *The Phœnix* will be. R. Barclay Spicer.

BOOKS AND READING.

Printers' Ink Publishing Company has just published an interesting volume entitled "Newspapers Worth Counting," based on the ratings assigned by Rowell's American Newspaper Directory. We learn from the preface that there are nearly 25,000 newspapers and magazines published in the United States and Canada. Four thousand of these have not over one hundred subscribers; 17,000 print less than 1,000 copies regularly. Not more than one-sixth of the papers listed have furnished definite statements of their circulation, but in such cases an estimated circulation is accorded them. The only paper in the United States which has received all the distinguishing marks awarded by *Printers' Ink* is the *Farm Journal*, Philadelphia, with a guaranteed circulation of 563,266. The Philadelphia *Evening Bulletin* leads the daily newspapers of Pennsylvania, the average number of copies sold this year being about 220,000. The *Press* and *Ledger* carry the Gold Marks, which indicate that advertisers value them more for the class and quality of their circulation than for the number of copies printed. The report of Friends' Intelligencer, in the words of the publisher, "places it before advertisers in a better light than happens to five out of every half-dozen publications dealt with."

THANKSGIVING.

I thank Thee, Father, for this sky,
Wherein Thy little sparrows fly;
For unseen hands that build and break
The cloud-pavilions for my sake,—
This fleeting beauty high and wild,
Toward which I wonder as a child.

I thank Thee for the strengthening hills,
That give bright spirit to the rills;
For blue peaks soaring up apart,
To send down music on the heart;
For treetops wavering soft and high,
Writing their peace against the sky;
For forest farings that have been;
For this fall rain that shuts me in,
Giving to my low little roof
The sense of home, secure, aloof.

And thanks for morning's stir and light,
And for the folding hush of night;
For those high deities that spread
The star-filled chasm overhead;
For elfin chemistries that yield
The green fires of the April field;
For all the foam and surge of bloom;
For leaves gone glorious to their doom,—
All the wild loveliness that can
Touch the immortal in a man.

Father of Life, I thank Thee, too,
For old acquaintance, near and true,—
For friends who came into my day
And took the loneliness away;
For faith that held on to the last;
For all sweet memories of the past,—
Dear memories of my dead that send
Long thoughts of life and of life's end,—
That make me know the light conceals
A deeper world than it reveals.

—*Edwin Markham.*

BIRTHS.

BACON.—In West Philadelphia, on Eleventh month 8th, 1906, to Ellis W. and Helen Comly Bacon, a son, who is named Robert Comly Bacon.

MARRIAGES.

COMLY—CLARK.—At the home of the bride's parents, 4735 Hazel Avenue, Philadelphia, on Eleventh month 7th, 1906, Mildred Vaughan, daughter of Charles H. and Miriam K. Clark, and Albert Knight, son of Charles and the late Anna L. Comly, of Glenside.

WARWICK—BOND.—Eleventh month 7th, 1906, at Lansdowne, Pa., in the meeting house at Owen and Stratford Avenue, Wm. H., son of Joseph A. and Elizabeth M. Warwick, and Elizabeth L., daughter of Vanleer E. and Martha L. Bond. All of Upper Darby, Delaware County, Pa.

DEATHS.

GARRIGUES.—Eleventh month 10th, 1906, in his 79th year, at his late home, 271 Harvey Street, Germantown, Philadelphia, Pa., Humphreys Garrigues, son of the late William and Margaret H. Garrigues, of Marlborough, O. Interment at West Laurel Hill Cemetery.

HENDRICKSON.—Eleventh month 14th, 1906, at 4 a.m., at her late home, 228 Twelfth Street, S. W., Washington, D. C., Hannah H. Hendrickson.

MOORE.—On the afternoon of Eleventh month 11th, 1906, Mary E. Moore, in the home of her son-in-law, Tarlton B. Stabler, at Sandy Spring, Md. She was in her 69th year, and en-

joyed good health until within a few months of her death. She was the wife of William W. Moore and daughter of William J. and Rebecca Thomas. Beside the husband, who survives her, she leaves three married children and a number of grandchildren, who with a large circle of other relatives and friends feel deeply the loss of her sustaining influence, for she possessed in an unusual degree the qualities of integrity and reliability. Combined with a strong intellect and cheerful unselfish disposition, she was ever ready to "lend a hand" when sorrow entered the household of those within her reach. From innocent social pleasure her smile of sympathy was never withheld.

Mary E. Moore was an active member of Sandy Spring Monthly Meeting; for many years its clerk, and at an early age she was appointed an elder. She was in frequent attendance at yearly and quarterly meetings, where her quiet devotion to duty and the justice of her judgment made her opinions a strong support to others. She lived always within the light of her Heavenly Father's love, and with gentle sweetness trod the path leading into everlasting peace.

HENRY S. KENT.

On Second-day evening, Eleventh month 5th, 1906, Henry S. Kent, of Swarthmore, passed to the higher life in the 74th year of his age. His parents were Benjamin and Hannah Kent, and he was one of a family of much more than ordinary intelligence. His sisters, Annie Kent Bradley and Esther Kent Smedley, were the editors of that highly-esteemed magazine, *The Children's Friend*. He was born near Jennerville in the year 1833, and had a birthright membership in the Society of Friends. He taught in public and private schools for nineteen years, part of the time with Milton Durnall and Jacob Harvey at Unionville Academy. He was a teacher of rare qualification and gave unusual satisfaction wherever he was employed, and was careful to advance the moral character in connection with the mental training of his pupils. Many hoary-headed men and women of to-day will testify to the wholesome influence that permeated the school room when they were pupils under his guidance.

He was married in the spring of 1859 to Patience Webster, who lives with her married daughter and family in Swarthmore. They had but two children. Their son, William, is married and is now living in California. After a long period of successful teaching he settled with his family on a farm in East Goshen. While there he became a member of the School Board, and seeing the need of better buildings succeeded in having a new schoolhouse erected of much improved style and convenience, which was an ornament to the township. He afterwards located in Hockessin, Delaware, and for a few years carried on the coal and lumber business. In all his business relations of life he was careful to act honestly and honorably in dealing with his fellow-men. He was, to quote St. Paul's instruction to the Romans, "Diligent in business, fervent in spirit, serving the Lord."

The latter years of his life were spent in Swarthmore, where he was engaged as real estate and insurance agent until he became unfitted for business through infirmities of age. His congeniality of spirit and social nature seldom failed to produce a lasting friendship with all who formed his acquaintance. He was a staunch advocate of temperance and peace, and when able never failed to attend the annual gatherings at Longwood where his voice was frequently heard in pleadings for the right on all subjects of a philanthropic nature.

At the large gathering, before his body was removed from his late residence, many ministering friends were free to bear a loving testimony to the beautiful life and Christian character of him whose spirit with full faith had passed to the better land.

His faithful wife and daughter were earnest watchers at his bedside during the last trying days of his life. They will feel his loss most deeply, and he will be sadly missed by his grandchildren with whom he lived, as well as by his large circle of Friends. He has no doubt filled the measure of the Beatitude, "Blessed are the pure in heart, for they shall see God."

"He serves his country best
Who lives pure life and doeth righteous deeds,
And walks straight paths, however others stray,
And leaves his sons, as uttermost bequest,
A stainless record, which all may read—
This is the better way."

RACHEL RICHARDSON IFILL.

In the removal of this young Friend, with such suddenness from our midst, it seems right that the hour should not be allowed to pass without reference to the efficient, conscientious and painstaking service she rendered the guests at Buck Hill Falls the past summer in teaching equestrianism. Little did those realize who stood idly on the porch of the Inn, morning after morning, and watched the different parties ride away (some proficient, but mostly very unexperienced) what it meant to bring them all safely back. To keep six horses under control, to guide them safely over the mountain roads, mile upon mile and day after day. It was the undertaking of a man, but accomplished and executed with consummate skill by a woman.

As we observed her day after day and hour after hour in the saddle with first one pupil and then another, returning them all safely and bringing at the same time additional funds to the family exchequer, we could but turn aside and exclaim, "brave and noble girl," following in the heat of summer the strict line of duty, and for what?—to assist her husband and to assume her portion of the world's work.

Brave, courageous woman—would that we had more of them. The sons of such make rulers of nations.

A Visitor to Buck Hill Falls.

NOTES AND ANNOUNCEMENTS.

It is expected that Mornay Williams, president of the New York Juvenile Asylum and Children's Village, a prominent member of the Bar and a man gifted with great eloquence, will be the principal speaker at the morning session of the "Day at the Guild," 151 Fairmount Avenue, on Twelfth month 8th, 1906. At the thirty-third annual conference of Charities and Corrections, held in Philadelphia last spring he made one of the addresses which was listened to with great interest. It is hoped that there may be a large audience of interested Friends to hear him.

The article, "Meeting Houses and Burial Places" in last week's issue was sent us for publication by S. Jennie Kester, not as a concern of her own, but as correspondent for another whose concern it was.

A meeting of the committee of Race Street Monthly Meeting, having oversight of the meeting in West Philadelphia, Thirty-fifth and Lancaster Avenue, will be held immediately after the morning meeting on First-day, Eleventh month 25th, 1906, at the West Philadelphia meeting house.

Charles S. French, Chairman.

Finding that there is some difference of opinion among middle-aged friends as to the propriety of their attendance at the conference of "young" Friends on Twelfth month 1st, I, who am middle-aged, feel moved to make a few remarks: There can be no more hopeful sign of health in any body than when the younger members earnestly desire to do their part. I feel that everything possible should be done by the older members to encourage such a movement. Perhaps the best possible way would be to let the interested young folks have a chance to discuss their problems in their own way, unhampered by the opinions of those in whose presence many of them have been used to keep silence. I, for one, with the greatest sympathy with their action, feel that I can best co-operate with them by my absence. A. B.

Six teachers in Friends' schools in England have been liberated to make the expedition to America organized by Sir Alfred Moseley for the coming winter. "It is believed," says *The Friend* (London), "that they will bring back fresh inspiration and valuable ideas from their visits to the American schools." The Central Education Committee of London Yearly Meeting made grants towards the expenses of two of the six, from funds placed at the disposal of the committee by a Friend.

The following from an Indianapolis morning paper is quoted in *The Friend* (Philadelphia), the reference being, no doubt, to the communication sent out by the Press Association (of women Friends) of Baltimore Yearly Meeting, held at Park Avenue, to all the yearly meetings of the other branch: "The Western and the Indiana Yearly Meetings may undertake the work of cleansing the Indiana press. The Baltimore Yearly Meeting has addressed the Western body, asking co-operation in a plan to change the tone of journalism in this country by waging a campaign for papers free from improper reading matter and still more improper and 'immoral' medical advertisements. The Friends are asked to rise up as a body and demand 'clean sheets' for their homes, papers that have a good, healthy, moral tone and that do not fill their columns with details of crimes and of the divorce courts."

Elizabeth B. Moore, of Waynesville, O., writes us as follows: "Eleventh month quarterly meeting just over, and was larger than oftentimes; weather so pleasant no doubt was the reason. The 'Friends' Home' has been running a year, and we are thankful to say has paid expenses and something more. It is practically full, not altogether of elderly people, but three of the lady teachers of the public school board there, as it is just across the street from the school building. Our friend, Sarah J. Chandler, who is 88 years old, was able to be at each session of the quarterly meeting, coming from their home some three miles in the country each day. I was authorized to take subscriptions for FRIENDS' INTELLIGENCER as formerly."

In memory of Dr. Sarah T. R. Eavenson, the Pennsylvania Peace Society will co-operate with Friends' Home for Children in holding a meeting at the Home, 4011 Aspen Street, West Philadelphia, Fourth-day, Eleventh month 28th, at 7.30 p.m.

CONFERENCE ON STANDARDS OF LIVING.

THE BOX SUPPER.

The committee are now prepared to announce that Philadelphia Friends will provide hot coffee or cocoa for everyone, but that each young woman coming from home is asked to bring enough sandwiches, fruit and cake for her own party and for one extra person. Supper will thus be provided for those who board and cannot well bring box supper with them.

Supper will be started at 6 o'clock, in the auditorium, and at that same time those who prefer can get a regular supper at Young Friends' Association dining-room on the first floor.

The program is as announced last week, and as in the Calendar of Meetings in this number. It is suggested that in the social time between 5.30 and 7.30, it will be possible and profitable for those interested to compare notes on desirable but little-known recipes and on patterns of baby clothes, so that all persons having such are asked to bring them.

WORKERS NEEDED AT THE GUILD.

I wish I could make our young Friends understand how much we need help at Friends' Neighborhood Guild. Only two to take charge of a large number of girls on Sixth-day evening. Won't some young Friends give us an hour once a week? It is pleasant work. We have to send girls home who are eager to have our help.

Seventh-day afternoon at the Sewing School, 2.30 p.m., we are in need of help. This is work that can be done in the day time by elderly women who do not wish to go out in the evening. Then I very greatly need some help with the "Little Mothers" who come every Second-day afternoon at 4. Won't you come and help us? An hour a week is not so much that one can not spare it. Write me, saying when you can help. The children will bless you and we shall be so grateful.

EMILY WILBUR, Superintendent.

Friends' Neighborhood Guild, 151 Fairmount Avenue.

CONFERENCE AT DARBY.

A conference under care of the Philanthropic Committee of Concord Quarterly Meeting was held in the meeting house at Darby, Pa., on First-day at 11 o'clock, with Charles Palmer as clerk. The subject was "The Public Press—Good and Bad Reading." The first speaker was William W. Polk, formerly editor of the *Kennett Advance*, and now on the editorial staff of the *Farm Journal*. He said that the readers of papers are largely responsible for their faults. As soon as clean and reliable papers sell better than sensational papers the former will increase and the latter will decrease. With all their faults we must allow that the newspapers display a greater intelligence than ever before. Considering the quickness with which the reporter must glean his facts and the speed with which he writes them, the modern newspaper will compare, in the choice of language used, its clearness and its adherence to the rules of grammar, favorably with anything else. It is a complete fabric built up in a few hours. Briefly, the newspaper is an amplification of the home life. It is a reflex of the community in which it exists. It is often better. It is never worse.

Elizabeth Lloyd said that the best way to keep people from reading bad books and papers is to cultivate a taste for good reading. She suggested that no better use could be made of the meeting house than to get up a series of evenings with famous authors, asking the best readers in Darby and vicinity to fill the program, including some of the school children, and inviting all the people in the neighborhood to help make up the audience.

Samuel M. Gaskill, of Swarthmore, urged the young people present not to read the sensational stories in the papers, and to choose books that are worth while rather than trashy novels.

Elizabeth Lloyd said that the blame for what is objectionable in the daily papers should be placed upon the publishers rather than upon the editors. The publishers run their papers to make money, and an editor who left out matter that would help the sale of the paper would not long keep his position. But publishers are amenable to public opinion, and it is a good thing for the readers of the paper to write letters of commendation or criticism as the case may require.

After a general discussion two beautiful poems were recited by some of the pupils of the Darby First-day School. Owing to the hour at which it was held few were present, except the usual attenders of Darby Meeting.

SWARTHMORE COLLEGE NOTES.

One of the four busiest seasons of the college year is at hand. Mid-semester examinations are upon us, and will claim most of our attention from now until next Fourth-day at noon, when the college closes for the Thanksgiving holidays.

President Baker, of the University of Colorado, was the guest of Dean Meteer and President Swain over First-day.

Dr. Magill spoke in meeting on First-day last, taking as his particular theme the essential unity of purpose of all Christian sects. He said that doctrinal differences had been too much dwelt upon in the past, and that Christians had lost sight of the fundamental principals, upon which they are all agreed, in emphasizing minor distinctions in points of view. Dr. Magill was also present at the Young Friends' Association in the evening, and took active part.

On Fourth-day evening, the 21st, Rev. William Brewster Humphrey, president of the National Indian Association, spoke to us on "Indian Music," and sang some of the best ancient Indian songs. His wife, Mrs. Marie E. Ives Humphrey, who is editor of *The Indian Friend*, also made a short address on the subject of "Basketry." This subject was novel and much enjoyed by a large number of students.

The second number of the college lecture course, given last Second-day evening by the Ion Jackson Concert Company, reflects much credit on the committee for their selection of numbers in the course. The music was of a superior type, and the patrons of the lecture course considered themselves favored in holding tickets.

Franklin Spencer Edmonds, being now relieved of the stress of political duties, is turning even more of his attention to his work at Swarthmore. He will be present at meeting on next First-day.

The college Young Friends' Association has recently undergone somewhat of a reorganization. It has been decided to hold the regular meetings of the association on alternate First-day evenings in conjunction with the course of lectures on the history of Quakerism. These lectures will, in other words, constitute the work of the association for this year. We believe this opportunity which is being offered by this course for Friends to become better acquainted with the history of the Society is well worth taking advantage of. A large number of Friends from Swarthmore and many from Philadelphia have attended the two lectures which have been held, and all are greatly pleased with the work. No charge is made for the course, and all are cordially invited. The next lecture will be given on Twelfth month 2d.

The outline of the last lecture, from the Syllabus, follows:

LECTURE II.

THE PROTESTANT AND THE PURITAN.

BY WILLIAM I. HULL.

1. "Martin Luther."
   a. "His Life and Character."
   b. "His Doctrines."
   c. "His Deeds."
2. "The Reformation in England."
   a. "The Oxford Reformers."
   b. "Henry VIII and His Wives."
   c. "Thomas Cromwell and the Reformation Parliaments."
   d. "The Translation of the Bible."
   e. "Protestantism Enthroned with Edward VI."
   f. "The Catholic Restoration Under Mary."
   g. "The Elizabethan Dilemma."

3. "The Puritans of England."
   a. "Elizabeth's Solution of the Religious Problem."
   b. "The Jesuits."
   c. "The Catholic Failure."
   d. "The Marian Exiles' Return."
   e. "The Puritans' Origin and Aims."
4. "The Crown versus the Puritans."
   a. "Elizabeth's Persecutions."
   b. "James I's Harrying."
   c. "Archbishop Laud's Innovations."
5. "The Puritans versus the Crown."
   a. "The Attack Upon the Bishops."
   b. "The Westminster Assembly."
   c. "Cromwell's Wars and Milton's Words."
   d. "The Commonwealth of England."

REFERENCES FOR LECTURE II.

Seebohm, "The Oxford Reformers."
Seebohm, "The Era of the Protestant Revolution."
Einstein, "The Italian Renaissance in England."
Creighton, "Wolsey."
Froude, "History of England" (12 volumes).
Innes, "Cranmer and the English Reformation."
Gasquet, "Henry VIII and the English Monasteries."
Shakespeare, "Henry VIII."
Tennyson, "Queen Mary."
Green, "Short History of the English People," chapter vi, sections 4 to 6, chapters vii and viii.
Lindsay, "Luther and the German Reformation."
Harrison, "Elizabethan England."
Traill, "Social England," volume v.
Gardiner, "History of England, 1603-1660" (17 volumes).
Gardiner, "The First Two Stuarts and the Puritan Revolution."
Hutton, "William Laud."
Macaulay, "Essay on Milton."
Ranke, "History of England in the Seventeenth Century" (6 volumes).
Beard, "Hibbert Lecture for 1883."
Brewer, "Reign of Henry VIII."
Moore, "History of the Reformation."
Perry, "Reformation in England."
Beard, "Martin Luther."
Wakeman, "The Church and the Puritans."
Firth, "Cromwell's Army."
Walker, "The Reformation."
Gasquet, "Edward VI and the Book of Common Prayer."
Jacobs, "Martin Luther."
Janssen, "History of the German People," volume iii (Catholic).
Simpson, "Life of Campion" (Jesuits versus Elizabeth).
Stone, "The Reign of Mary the First" (Catholic).
Gardiner, "A History of the English Church" (volume iv).
Dixon, "History of the Church of England," volume i, pp. 324-383 (vs. Eng. Monasteries).
Hallam, "Literature of Europe."
Foxe, "Book of Martyrs."
Burnet, "History of the Reformation."
Strype, "Annals of the Reformation."
Lingard, "History of England," volumes vi to xi.
Neal, "History of the Puritans" (3 volumes).
Hallam, "The Constitutional History of England," vol. i, chapters ii to x.
Forster, "Statesmen of the Commonwealth."
Morley, "Cromwell."
Firth, "Cromwell."
Harrison, "Cromwell."
Roosevelt, "Cromwell."
Carlyle, "Cromwell."
Baxter, "Autobiography."
Pollard, "Thomas Cranmer."
Pollard, "England Under the Protector Somerset."

A NEW ASSOCIATION.

On the 7th of Tenth month, 1906, the Friends of Fallowfield Monthly Meeting, in Chester County, Pa., were asked to come together at the home of Ebenezer Maule, to organize a "Young Friends' Association." Quite a number assembled.

Those present, who had been at Mountain Lake Park, were asked to give an account of the trip, the conference, etc. Many different features of the conference, the rides, devotional meetings and other things were spoken of. A recitation was given by Mary Maule.

A committee was appointed, and a program arranged for next meeting, which was held at the home of Wm. Webster on the 4th of Eleventh month, where a large company assembled. After reading the 19th Psalm, a short paper was read by Edwin Maule, referring to the paper of Wm. M. Jackson, read at the conference. This was followed by discussion. Referred questions were answered by some of the members. Hymns were sung at the opening and close of the meeting. An original recitation was rendered by two little girls, members of the First-day School.

Arrangements were made for the next meeting, and the newly-formed association was named "Fallowfield Young Friends' Association." The next meeting will convene at the home of Albert Reynolds at Gum Tree. The meetings will be held on the first First-day of each month. E. W.

FRIENDS' ASSOCIATIONS.

HOPEWELL, VA.—Jonah L. Rees opened the meeting, Eleventh month 4th, with a scriptural reading. Grace E. Clevenger read an original paper entitled, "History." William E. Branson read a chapter on "Women's Meeting" from Friends' Discipline, published in 1860. Bertha B. Clevenger read a selection from the book, "What is Worth While." Mary S. Lupton offered the following paper:

TACIE BRANSON DOING.

Four months ago our little association was visited for the third time by the silent messenger we are wont to call Death—let us give it another name, and say the Angel of Peace, who brings rest and healing, and opens the door to the glorious home beyond.

We have been slow, perhaps, as a meeting, to pay open tribute to one who held the place that Tacie Branson Doing held in the hearts of this association, but it has not been from sluggishness in regard to our duty. Her removal was a personal loss to each one of us, and we have been willing to wait until the first sorrow was less keen. However, to leave it much longer would almost seem like not acknowledging in due time what we owe to her.

Her interest in her meeting, and in all that pertained to the education and uplifting of the young people around her, naturally opened the way for her to become the pioneer mover in the formation of Hopewell Young Friends' Association. She it was who proposed it to our Friends; it is largely due to her effort that the meetings were established, and her interest and effort never lagged in the work connected with them.

It is the willing worker who is oftenest called upon; so it is easy to understand why her name so often appears upon the minutes of our earlier meetings. Her judgment in committees could always be relied upon as sound, and her interest in whatever she was called upon to do was often an inspiration to others.

She was one who believed in practical goodness, and a thought for the benefit of others meant, to her, immediate effort to accomplish. Her conscientious effort to leave the world a little better than she found it, we feel, was not in vain, for many can testify to her influence for good in our community, and in our own Society; and few who knew her will forget her bright smile and the hearty clasp of her hand.

In social intercourse she was cordial, kind and sincere, and an invitation to her home meant an enjoyable season, with some novel thought developed for the entertainment or profit of the hour.

While we do not look upon her life as incomplete, nor the work of her hands as unfinished, still I would urge that we carry forward the effort she began, and our best testimony to her worth will be a continuance of every virtue she practiced, and a widening of the influence of this association in practical lines of philanthropy.

She was called home in her early womanhood and young motherhood, and to our limited vision we somehow look upon it as untimely; yet we surely have had evidence on every hand that "He doeth all things well," and we

> ". . . shall shortly know that lengthened breath
> Is not the sweetest boon God gives his friend.
> And that sometimes the sable pall of death
> Conceals the fairest gift his love can send."

To those upon whom the sorrow of this loss has fallen most heavily, as well as to us, her friends, let us take this comforting thought to our hearts, and feel that it was indeed a "fair gift" our Father offered her, when He thus early opened the portals, and welcomed her into the "Land of Song."

Susan T. Pidgeon made some appropriate remarks on the life and death of our friend, Tacie B. Doing.

After a few moments of silence, the meeting adjourned.

BERTHA B. CLEVENGER, Secretary pro tem.

NEWTOWN, PA.—The Junior Friends' Association held its regular meeting the afternoon of Eleventh month 4th, 1906, in the meeting house. In continuing the course of study on "The Negro," Robert Atkinson discussed "The Slave Trade," telling of the many attending horrors. Margaretta Packer gave a brief history of the Congo Free State and its influence on the negro. "The Missionary Efforts of the Christians and Mohammedans" was the subject of Helen Worstall's report, and Maude E. Rice discussed the effects of American slave trade. Although efforts to civilize and convert the negro in Africa seem to meet with little real success, yet we cannot feel discouraged if we consider their environment, and the short time during which they have been in contact with civilization. Twenty members were present to take part in a helpful discussion of the subject.

MARGARETTA PACKER, Secretary.

NEW GARDEN, PA.—The Young Friends' Association met Eleventh month 4th, 1906, at the home of Estella A. Parker, with a number of visitors present, two rooms being filled. The president opened the meeting by reading 12th chapter of Ecclesiastes, and after singing a hymn, the minutes were read and adopted. The business of the Association being next on the program, Mary L. Hoopes opened the literary part by reading a paper, "The Bible as a Practical Help in Everyday Life." This paper was prepared for the First-day School Union at Kennett Square, and was given at the request of several members. Ethel P. Jefferis selected the life of Wm. Penn for the historical sketch, and gave a full account of his trials, temptations and pleasures. Mary E. Wickersham gave a reading, "Waiting," giving a touching account of a mother waiting for her wayward boy. Brinton Reynolds gave a humorous recitation, "Billy's in Trouble." Florence Yerkes contributed several current topics, touching on church work, missions, First-day schools, etc. After singing, "Nearer, My God, to Thee," and an impressive silence, we adjourned, to meet with Samuel and Martha Thompson, Twelfth month 2d, 1906.

EVA S. RICHARDS, Secretary.

MEDIA, PA.—The Media Friends' Association held its regular monthly meeting, Fourth-day evening, Eleventh month 7th. J. Eugene Walker presided and opened the meeting by scripture reading.

Delegates to the General Conference of Friends' Associations were appointed, and some routine business disposed of.

Henrietta K. Broomall and May Fairland gave us the opportunity of listening to musical selections arranged for the violin and piano.

Katharine Townsend's paper on the life of Lucretia Mott was listened to with pleasure. One could hardly help but be interested when she told how she with a number of others had sat in the court room all night with Lucretia Mott, who was using all her influence, silent as it was, to have the freedom granted the fugitive slave.

Following this paper, Robert L. Pyle, of London Grove, told us of his experiences at Woodbrooke, England. In speaking of the life at Woodbrooke he impressed upon his audience that "there was nothing narrow in the conception of Woodbrooke." He spoke of the forty students gathered there from different countries and climes, of the characteristics of the professors, the work and pleasures at the settlement, its social life, and the part its members took in the adult schools of England.

Many questions were asked as to the life and work at Woodbrooke, which were most kindly answered.

Friends responded to roll-call with sentiments from van Dyke, and the meeting closed with a short silence.

J. EUGENE WALKER, President.
A. J. DARLINGTON, Secretary.

NEWTOWN, PA.—The Association met in the First-day school room of the meeting house on the evening of the 6th inst., with a good attendance. The president opened the meeting by reading a lesson from the Book of Proverbs.

Thaddeus S. Kenderdine read a carefully-prepared paper, full of incidents and happenings in the Society of Friends, entitled, "Among Old Meeting Papers."

Sarah Hicks read from the Discipline on the subject of plainness of speech and apparel. Comments on the subject followed. Elizabeth G. Stapler read selections from the paper of Charles Burleigh Galbreath, "Shall the State Kill?" She tried to keep within a ten-minute limit, but so broad and full was the paper, and she so interested, she could not.

Anna E. Worthington represented the Current Topic Committee, and told of the closing of the schools of San Francisco against foreigners and the complications arising therefrom between our country and Japan. Also of the opening of the saloons in San Francisco, and the reign of terror existing there these last two or three months. This last article was from the *Outlook*.

Under the head of new business the Executive Committee was left to act in conjunction with the Junior Friends' Association, whether to have separate lectures or a course of lectures during the coming winter from Eleanor Wood.

Willis G. Worstall, Elizabeth G. Stapler, Emma Worstall, Thaddeus S. Kenderdine and Esther S. Slack were appointed delegates to attend the General Conference of Friends to be held at Norristown. After roll-call and sentiments, and the usual period of silence, the Association adjourned. S. J. R.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—
Fifteenth and Race Streets, 10.30 a.m.; First-day School at 11.45 a.m.
Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School at 10 a.m.
Fourth and Green Streets, 10.30 a.m.
Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.
Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School at 2.30 p.m.
Frankford, 10.30 a.m.; First-day School at 9.15 a.m.
Seventeenth Street and Girard Avenue, 11 a.m.; First-day School at 9.45 a.m.

Camden, N. J.—
Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

New York City.—
East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue, at 11 a.m.

Brooklyn.—
Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—
1811 I Street, Northwest, at 11 a.m.

Chicago.—
Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11 a.m. Adult class at 10.30 a.m.

11th mo. 24th (7th-day).—Blue River Quarterly Meeting, at Clear Creek, near McNabb, Putnam County, Ill., at 10 a.m.; ministers and elders, day before, at 2 p.m.

11th mo. 24th (7th-day).—Semi-annual conference of Young Friends' Associations of the Seven Yearly Meetings, at Norristown, Pa., morning and afternoon. See program and railroad arrangements in advertising columns.

11th mo. 25th (1st-day).—Brooklyn, N. Y., Young Friends' Association, at the meeting house, Schermerhorn Street, at 8 p.m. "Great World Movements—Chivalry and the Crusades," by Louise and Anna Field.

11th mo. 25th (1st-day).—Hockessin, Del., Young Friends' Association, at home of Howard Mitchell, at 2.30 p.m. All are welcome.

11th mo. 25th (1st-day).—The Woodlawn, Va., Young Friends' Association, at home of Courtland Lukens.

11th mo. 25th (1st-day).—Hopewell, Va., Young Friends' Association, at 1 p.m.

(Continued on page 724.)

Avoid alum and alum phosphate baking powders. The label law requires that all the ingredients be named on the labels. Look out for the alum compounds.

NOTE.—Safety lies in buying only Royal Baking Powder, which is a pure, cream of tartar baking powder, and the best that can be made.

EASTON, MD.—After a vacation of several months the Young Friends' Association met at the home of Robert B. Dixon on Tenth month 24th, 1906, thirty-two being present. The meeting was called to order by the president, Matilda J. Bartlett, and after the transaction of the regular business the program for the evening was announced. A lengthy and highly entertaining reading was given by Robert B. Dixon upon Abraham Lincoln, entitled, "A Perfect Tribute."

This was followed by an appropriate selection, "The Huskers," read by the secretary.

A discussion, "How shall we best check the modern tendency to falsehood by polite speech," was opened by Matilda J. Bartlett. This was followed by an interesting discussion by various members. A very excellent paper was edited and read by Laura B. Shinn upon the conference held at Mountain Lake Park.

After sentiments and the usual silence, the meeting was adjourned. ANNA SHERWOOD, Secretary.

SOLEBURY, PA.—The Young Friends and the Philanthropic Committee held their joint meeting for the Eleventh month on the 11th. Emma A. Fell presided, opening the exercises by reading the 37th Psalm.

An excellent review of the early history of Friends, who were more aggressive than at present, and sketch of the life of Wm. Penn, was given by Eva K. Preston. Philena Marshall read a beautiful extract, and Cornelius V. Ely discussed current events. Joseph S. Walton, of the George School, delivered an address, which was replete with fine thought, and helpful to all.

Dr. Walton thought the young Friends of to-day had an important duty to perform, which could best be done through the medium of the Young Friends' Association. The thing that is most worth while is to so educate a child as to enable him to see the beautiful in all things; to see clearly, will nobly, vision vividly, think independently, and acquire the nerve, strength and heroism to do this. Jesus taught that we see the possible in the actual. Friends are on the threshold of a great religious future; if they have courage and common sense to take up the duties of life and bravely discharge them.

Emma A. Fell, John S. Williams, R. M. Price and others expressed their satisfaction in being able to listen to such a discourse. On Twelfth month 9th, Edna Wood will discuss literature; Martha G. Ely, discipline; Elizabeth Betts, history, and Huldah P. Mattison, current topics. ***

METEOROLOGICAL SUMMARY FOR TENTH MONTH, 1906.

Mean barometer	30.082
Highest barometer during the month, 13th	30.616
Lowest barometer during the month, 6th	29.593
Mean temperature	55.9
Highest temperature during the month, 9th	73.
Lowest temperature during the month, 31st	35.
Mean of maximum temperatures	62.5
Mean of minimum temperatures	49.3
Greatest daily range of temperature, 14th, 15th	24.
Least daily range of temperature, 21st, 24th	4.
Mean daily range of temperature	13.2
Mean temperature of the Dew Point	46.5
Mean relative humidity, per cent.	74.5
Total precipitation, rain, inches	5.16

Greatest precipitation in any 24 consecutive hours, 2.11 inches of rain, on the 4th and 5th.
Number of days on which .01 inch or more precipitation, 13.
Number of clear days 7, fair days 6, cloudy days 18.
Prevailing direction of the wind from northeast.
Thunder storm on the 5th.
Lunar halo on 29th.
Snowfall—trace.
Frost—heavy on 12th and 13th, light on 14th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 65.° on 6th.
Minimum of the wet bulb thermometer at 8 a.m., 34.5° on 14th.
Mean of the wet bulb thermometer at 8 a.m., 50.2°.
Maximum of the wet bulb thermometer at 8 p.m., 66.° on 19th.
Minimum of the wet bulb thermometer at 8 p.m., 35° on 11th.
Mean of the wet bulb thermometer at 8 p.m., 50.1°.
Mean of the wet bulb thermometer for this month, 50.2°.

NOTE.—The means of the daily maximum and minimum temperatures, 62.5° and 49.3°, respectively, give a monthly mean of 55.9°, which is 1.3° less than the normal, and is 2.2° less than the corresponding month in 1905.

The total amount of precipitation for the month, 5.16 inches, is 1.45 inches more than the normal, and 1.04 inches less than fell during Tenth month, 1905.

A light flurry of snow, the first of this season, occurred on eve of 31st, with the rain.

JOHN COMLY, Co-operative Observer.

Centennial Ave., Philadelphia, Tenth month 31st.

CALENDAR OF MEETINGS, ETC.

(Continued from page 723.)

11th mo. 25th (1st-day).—Valley Meeting, Chester County, Pa., at 10 a.m., attended by Philadelphia Quarterly Meeting's Committee. Leave Reading Terminal for Maple Station at 9.13 a.m.

11th mo. 25th (1st-day).—Girard Avenue Junior Conference, at Seventeenth and Girard Avenue, Philadelphia, at 9.45 a.m. "Jesus and His Times—Miracles." Discussion opened by Dr. Jesse H. Holmes, of Swarthmore College.

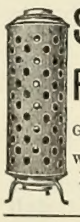
11th mo. 25th (1st-day).—After meeting conference at Race Street, Philadelphia, at 11.45 a.m. Subject, "The Land of the Prophets."

11th mo. 25th (1st-day).—Greenwich Meeting, N. J., visited by Salem Quarterly Meeting's Committee for the Extension of Christian Work, at 10 a.m.

11th mo. 25th (1st-day).—Horsham, Pa., Young Friends' Association, at the meeting house.

11th mo. 26th (2d-day).—Warrington Quarterly Meeting, at Pipe Creek (near Union Bridge, Md.), at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

11th mo. 27th (3d-day).—Burlington Quarterly Meeting, at Trenton, N. J., at 10.30 a.m.; ministers and elders, day before, at 10.30 a.m.



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11th mo. 28th (4th-day).—Memorial meeting for Dr. Sarah T. R. Eavenson, at Friends' Home for Children, 4011 Aspen Street, at 7.30 p.m., under the joint care of the Pennsylvania Peace Society and the Board of Managers of the Home.

11th mo. 29th (5th-day).—Bucks Quarterly Meeting, at Langhorne, at 10 a.m.; ministers and elders, day before, at 11 a.m.

11th mo. 30th (6th-day).—Nottingham Quarterly Meeting, at Little Britain, at 10 a.m.; ministers and elders, day before, at 2 p.m.

12th mo. 1st (7th-day).—Whitewater Quarterly Meeting, at Fall Creek, near Pendleton, Ind., at 10 a.m.; ministers and elders, same day, 8 a.m.

12th mo. 1st (7th-day).—Conference on Practical Standards of Living, in Young Friends' Auditorium, 140 North Fifteenth Street. Afternoon session at 3.30, Lucy M. Griscom, chairman; strictly for young women; subjects of dressing and entertaining to be frankly and freely discussed. Box supper at 6 p.m. for young men and women; evening at 7.30 for young men and women; "To Live Within the Bounds of Our Circumstances Sanely and Wisely" to be freely discussed; George A. Walton, of Columbia University, chairman.

(Continued on page iii.)

CALENDER OF MEETINBS, ETC.

(Continued from page 724.)

12th mo. 1st (7th-day).—Prairie Grove Quarterly Meeting, at Marietta, Ia., at 11 a.m.; ministers and elders, same day, at 9.30 a.m.

12th mo. 1st (7th-day).—Whitewater Quarterly Meeting, at Fall Creek (near Pendleton, Ind.), at 10 a.m.; ministers and elders, same day, at 8 a.m.

12th mo. 2d (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m.

12th mo. 2d (1st-day).—At Stanton, Del., at 2.30 p.m., a circular meeting, under care of a committee of Concord Quarterly Meeting. Trolley cars from Fourth and Market Streets, Wilmington, every thirty minutes. One at 1.45 p.m. will reach Stanton in good time.

12th mo. 2d (1st-day).—Fairhill Meeting, Germantown Avenue and Cambria Street, Philadelphia, attended by Quarterly Meeting's Visiting Committee, at 3.30 p.m.; First-day School, at 2.30.

12th mo. 2d (1st-day).—Swarthmore lectures on Quakerism—"The Forerunner of Quakerism," by Dr. William I. Hull, of the Department of History at the college, at 7.30 p.m. All invited.

12th mo. 2d (1st-day).—Fallowfield Young Friends' Association, at home of Albert Reynolds, Gum Tree, Pa.

12th mo. 2d (1st-day).—New Garden, Chester County, Pa., Young Friends' Association, at home of Samuel and Martha Thompson.

12th mo. 2d (1st-day).—Meeting of Friends at White Plains, N. Y., at home of William Moore, 78 Fisher Avenue, at 11 a.m.

12th mo. 6th (5th-day).—Salem Quarterly Meeting, at Woodbury, N. J., at 10.30 a.m.; ministers and elders, day before, at 2 p.m.

12th mo. 8th (7th-day).—"A Day at the Guild," 151 Fairmount Avenue, Philadelphia. Further notice later.

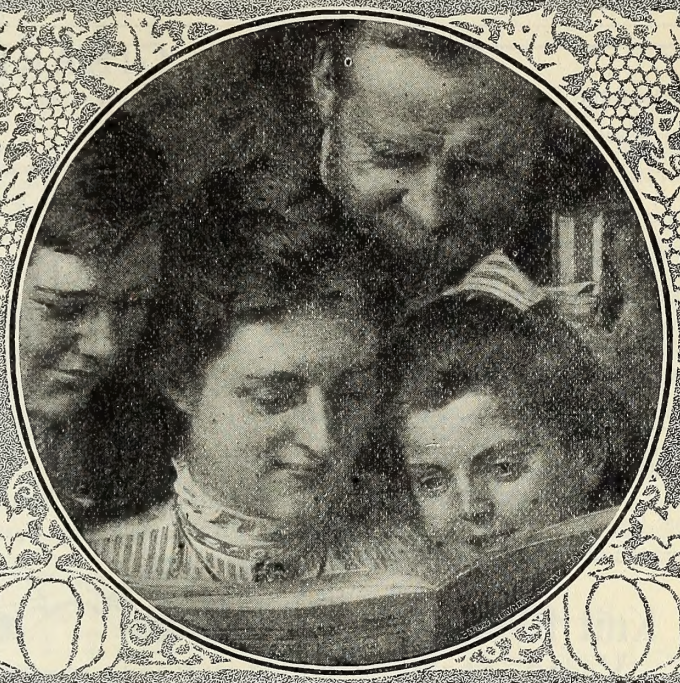
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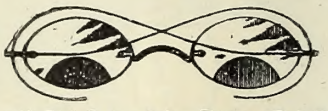
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Martha J. Warner

FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TWELFTH MONTH 1, 1906.

PUBLISHERS' NOTES.

The publishers of FRIENDS' INTELLIGENCER are made glad by many words of appreciation. The following passage from a letter has just been handed to us: "I wish I could tell thee what a help and pleasure the INTELLIGENCER is to me—a genuine inspiration. I am unfortunately engaged in a work that prevents my attending meeting, but through the bright pages of the INTELLIGENCER I am enabled to keep in touch with the Friendly world."

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CONTENTS OF THIS ISSUE.

Good Words.—XLVIII. 725
Am I My Brother's Keeper? (Verse) 725
The Habit of Thankfulness 725
A Friends' School of the Olden Time 725
A Parable for Parents 728
The General Conference of Friends' Associations 728
Editorial:
A Teaching Ministry 730
Note and Comment 730
Notes by the Way 731
The First-day School Lesson Helps . 732
Friends' Central Old Pupils 733
Conference at Doe Run 734
Books and Reading 735
Truth and Freedom (Verse) 735
Births, Marriages, Deaths 735
Notes and Announcements 737
The Day at the Guild 737
The Conference on Practical Standards of Living 737
A Week-End Conference 737
Annual Meeting Pennsylvania Peace Society 738
George School Notes 738
Swarthmore College Notes 738
Calendar of Meetings, etc. 738
Friends' Associations 739

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PHILADELPHIA, TWELFTH MONTH 1, 1906.

Volume LXIII. Number 48.

GOOD WORDS.—XLVIII.

No problem is too important, too sacred, too insignificant to be brought to the test of the sense for righteousness, and should be talked over with our young people, not in the spirit of one who would dictate, but with the true humility of the divine hunger and thirst; not victory, but truth, is what we seek for ourselves and our young people. JESSE H. HOLMES.

AM I MY BROTHER'S KEEPER?

Suppose a kindly word of mine
Could lift the clouds and bring sunshine;
Am I my brother's keeper?

Suppose the weary worker toils,
For scanty pittance delves and moils;
Am I my brother's keeper?

Suppose in penury and fear
My neighbor see the wolf draw near;
Am I my brother's keeper?

Suppose beneath a tyrant's heel
Some distant nation anguish feel;
Am I my brother's keeper?

Perhaps—who knows?—perhaps I'm not!
Self-centered soul! hast thou forgot
The marvel of our common lot,
The mystic tie that binds us all
Who dwell on this terrestrial ball,
Stupendous hope of time and song,
The bourne for which the ages long?
How hard our hearts must seem to Thee,
Exhaustless Fount of Charity!

—*Henry N. Dodge.*

THE HABIT OF THANKFULNESS.

"It is a good thing to give thanks unto the Lord." And so it is a good thing to set apart a day, at the close of the harvest season, when all shall unite in giving thanks for the bounties of the year. It is doubtless true that to many the Thanksgiving Day has little significance apart from the outdoor sports of the day, and its special dinner. To many others it is the sweet day of home-coming, the day of renewing the "ties that bind" the family hearts in one. And just as the lighted torch applied to the autumn leaves starts a tide of flame over the fields, so the very word "Thanksgiving" sets going a wave of feeling that moves from ocean to ocean, lifting many hearts nearer to the Source of blessings.

If it is good for the soul to keep a *day* of thanksgiving, it is better to make every day a festival of thankfulness. And we do try to establish the little child in a habit of thankfulness. He can barely articulate the simplest words when we continually remind him of the little word of thanks that sweetens the acceptance of kindnesses. So it will be for his soul's steady uplift if we can gently lead him from this spoken word of thanks to the kind benefactor whom he sees, to that inner sanctuary for communion with the Unseen. Upon this hidden altar the spiritual flame may always be kept burning. There is scarcely an hour of our lives—perhaps we must except those whose portion is grinding poverty, and for such may there be somewhere and somehow an evening up of blessings!—for such as read these columns, there is rarely an hour in which the impulse of thankfulness may not rise in our hearts. A sudden gleam of sunshine may brighten all the sky to make us sing within the sacred sanctuary, "I thank thee, Heavenly Father!" A lovely blossom may find its way to our hand, and again the soul will sing, "I thank thee, Heavenly Father!" A loving word reaches our tenderest feeling, or an unaccountable "accent of the Holy Ghost" falls upon the inward ear, and once more the soul sings, "I thank thee, Heavenly Father!" This is the silent, hidden thanksgiving that may be perpetual in our hearts, while we go steadily forward with the things which our hands find to do. We mean this ascription of loving thanks to reach our Heavenly Father—and yet, it is his crowning benefaction to us, that in this effort of the soul to return thanks unto him, we are ourselves lifted nearer to him, strengthened with his strength, and warmed and brightened in the shining Presence.

ELIZABETH POWELL BOND.

Rutherford, N. J.

A FRIENDS' SCHOOL OF THE OLDEN TIME.

["Personal Reminiscences of Westtown Boarding School," by Joshua L. Baily, in *The Westonian* for Tenth month.]

It was in the Fourth month of 1838, when I was a little less than twelve years of age, that I was sent to Westtown Boarding School. There was then no railroad between Philadelphia and Westtown, nor any public conveyance, but Chester County farmers, whose wagons had carried butter and eggs to the Philadelphia market, gladly accepted return freight in Quaker boys and girls.

It was a six hours' ride, the hills were many and high, and the valleys deep—the hills have since been cut down and the low places filled.

THE SCHOOL BUILDING.

The Westtown school building of that day was a quadrangular structure of red brick, measuring, I should say, about 50x150 feet and three stories high, beside the basement and attic. This basement was occupied by dining and wash rooms and the kitchen.

The eastern half of the first and second floors was appropriated chiefly to the boys' collection and school rooms, and the western half to the girls. The girls' dormitories occupied the entire third floor, and the boys' dormitories the attic; the latter was divided by archways into five sections. Two boys slept in each bed. The retiring hour, I think, was 9 o'clock; and after the candles were snuffed, it was the custom of the Governor (Davis Reece) to pace the floor in his noiseless slippers until such time as the boys were supposed to be asleep.

A large rectangular apartment in the basement under the boys' collecting room was their wash room. In the center of the room was a pump, which, as nearly as I can remember, was the only source of water supply accessible to the boys for washing, drinking or any other purpose. The room was surrounded on three sides by a wooden trough, above which hung the tin basins and towels—each boy having his own, and each bearing his number. The basins were placed in the trough when in use and through this trough the used water found exit. So far as I can remember there was no source of water supply anywhere on the premises except that obtained by hand pumps from wells or cisterns. Such a thing as a bathing pool, now considered indispensable at boarding schools, had not been thought of. In summer time, however, the boys were allowed to bathe once a week in a stream which crossed the upper part of the farm.

LEATHER BUCKETS.

Of course water provision in case of fire was very inadequate. Leather buckets to be filled from a pump would be very inefficient agencies for extinguishing a fire, but I remember no other provision. Of one of these buckets which hung under the ceiling of one of the apartments, as well as one of the pewter porringers (of which I may speak hereafter) I am the fortunate owner.

Connecting with the wash room was a long one-story gallery on either side of which were lockers, one for each boy, where they were allowed to keep their playthings and other belongings. Attached to this gallery was a large shed in which the boys could play, and one end of the shed was nearly covered with boards on which boys had carved their names and numbers, and in this art of carving some of the boys had developed much skill.

THE DINING ROOMS.

In the dining room occupied by the boys there were four tables, each of them about thirty feet in length. They were painted a reddish brown, as were the stools on which we sat. We had neither tablecloth nor napkins. We ate from pewter plates and drank our coffee or milk from pewter porringers. At dinner we had large yellow earthen mugs for water—one mug to every four boys.

We always had good bread and butter and milk, and there was no scarcity. Three alternate nights in the week we had Indian mush and milk, with molasses if we chose it, and three nights pie and milk. "Pie night" was always a choice occasion and such pies made either from dried peaches or apples—big pies they were, none of your little turn-overs, but orbs of some fourteen inches diameter that were cut into six sections, and we were allowed one, two or three, as we wished—I never knew a boy who did not have a most grateful recollection of Westtown pies. There were no hired waiters; each boy took his weekly turn at this occupation, and usually did it gladly, for the reward was "pie every day." One can hardly believe the eagerness there was to serve as waiter. Any who had occasion to decline to serve had no difficulty in getting his place supplied.

THE GREAT GULF.

The girls' dining room was separated from the boys by an archway. We could see them at the table, as we could see them in the First-day morning meeting, but no intercourse was permitted. The playgrounds were quite distinct. It was as though between them there was a great gulf fixed, so that "they who would pass from hence could not, neither could they pass that would come from thence." Boys who had sisters at the school were permitted to meet at intervals, I think it was once in two weeks, in the guests' parlor, but not in the presence of any other boys or girls, for no boy was permitted under any pretense to meet any other boy's sister. But this rigid effort to prevent the boys and girls from making acquaintance was not wholly effective. Most of the boys had their elected sweethearts, to whom they would write notes, and notes would come in response. There were no pneumatic tubes between the two ends of the building, no telephones, but the notes were passed, all the same, between parties who never knew each other and never met. This prohibition of all intercourse between the boys and girls was, I am sure, as pernicious as it was unnatural.

HATS, COATS AND VESTS.

The discipline at Westtown was in many other particulars very strict. The boys were obliged to wear upright collars to their coats or what were then called roundabouts. We were not allowed to wear caps; they were considered "gay"; but we were required to wear high-crowned black beaver hats. Even felt hats were not then permitted. The use of any other than the plain language—thee and thou—or the use of the popular names of the days of the week or the months was counted a misdemeanor; neither were the boys allowed to wear long hair or to part their hair, but only to brush it straight down upon the forehead. I well remember a beloved teacher standing up before all the boys in the collection one day and reproving some who parted their hair, telling us that we should "brush it straight down upon our foreheads just as we would be willing to have it brushed when we were laid in our coffins." So careful were the authorities to have this conformity observed that a barber was under engagement to come at regular intervals to cut the boys' hair to the prescribed length. Many were the rebellions against this shearing, and many devices were resorted to to avoid it—some boys getting their parents to write protests on the ground that their

sons were liable to earache, against which long hair was said to be a natural protection.

So far as my recollection extends and so far as appears from any records to which I have had access it has been from an early period in the history of the school a matter of grave concern with the committee in charge as to the character of the clothing worn by the pupils, and an effort has been made to secure uniformity as to color and cut, and this is one of the most prominent matters dealt with in a large proportion of the reports to the yearly meetings covering the half century from 1840 to 1890.

It is gratifying to notice that no such strictures in regard to dress appear in any of the reports of the last fifteen years, from which it may be inferred either that the committee had succeeded in securing the conformity so long sought, or that the attention of the committee had been occupied with matters of more importance and more closely concerning the vital interests of the school.

Whatever views may be entertained of the action of the committee, none can doubt their conscientiousness or the consistency of their personal example as to what they sought to enjoin on others.

THOSE STRENUOUS DAYS.

Very soon after entering Westtown (1838) I obtained from the school library a book entitled, "The Pursuit of Knowledge Under Difficulties." I read it with avidity. It was a great stimulant to me, and from that time I took hold of my studies with an interest I had never felt before. I began to realize the value of knowledge not only for its own sake, but for the help it would be to me in making my way in the world, and I became anxious not so much to lead my class as to be sure that I thoroughly mastered the lessons assigned me.

After two years at Westtown I obtained employment in a retail dry goods store in Philadelphia. I swept out the store, made the fire and carried bundles to different parts of the city, often taking them in a wheelbarrow. But still my relish for books was unabated, and instead of going to theaters and other places of amusement I spent my evenings in study.

In 1841 I was permitted to return to Westtown for another term. This short period has always seemed to me the most valuable of my life. I had acquired an insatiable desire for knowledge. During a previous term I had written a story entitled, "The Old Indian," with which my eldest brother was so well pleased that he gave me a silver dollar—the first dollar I ever owned. To this dollar I added twenty-five cents and bought a copy of "Spherical Trigonometry," to the study of which I gave myself energetically. That book lies before me as I write, a precious souvenir of those strenuous days.

SUBSTANTIAL COMPENSATION.

Although I studied both Latin and Greek, neither particularly interested me, but I was devoted to mathematics, and pushed ahead in algebra, geometry, surveying, trigonometry and astronomy. But scarcely less was I interested in English composition, and I very well remember that I not only wrote my own compositions, but not infrequently wrote or helped other boys on theirs; and in one instance a boy was so grateful for my services that he shared with me a watermelon which had been sent to him by his parents. I have written much since that time, some of it for publication; but this is the only instance that I can recollect in which I received any substantial compensation.

During the last term at Westtown I was a member of a literary society. We issued a monthly gazette, to which I was an occasional contributor; but the chief enjoyment I had in the society was on account of the debates, in which I was an active participant. If I have ever had any facility in public speaking it is chiefly due to that experience.

Steel pens had then but lately been invented and had not then come into use in the Westtown writing room. We used goose quills exclusively, and the making of our pens, and especially the proper forming of the nibs, not only required a sharp penknife, but it was a nice work of art in which the boys strove to excel. And this leads me to speak of the antique way in which the building was lighted.

Electricity as an illuminant had not then been so much as dreamed of. Gas had not reached Westtown, nor even lard lamps; but the rooms were lighted by dip candles stuck in tin holders, the candles having been made in the kitchen from the tallow spared from our mutton.

DAVIS REECE AND ENOCH LEWIS.

Beside the regular indoor sources of study there were some outdoor opportunities for instruction which, if less important, were fully as enjoyable. Davis Reece was our Governor between school hours—a man who took a great interest in the boys, made himself their companion and interested them in the study of natural objects. Botany and mineralogy were his favorites. Many walks we took on Seventh-day afternoons, and occasionally we were permitted to take a full day off for more extensive excursions. Twenty boys or more would make up the party. Our plan was to take a wagon to carry the refreshments, and now and then to help along one or more of the younger or tired members of the party. The day passed in gathering plants and minerals—a lunch in some shady nook and a swim in Chester Creek or the Brandywine. My affection for Davis Reece was profound, and it was maintained through all the years of his after life.

This inclines me to say something of our venerable teacher, Enoch Lewis. He taught in the school in the year of its opening, 1799. I remember his telling me that his companion teacher was John Forsythe; that one of them was fairly well versed in grammar and the other in mathematics, and in the evening each taught the other what he knew in these departments so as to prevent the boys from getting ahead of them the next day. Master Enoch, as he was called, was not only my teacher, but he was my father's teacher nearly forty years earlier.* His con-

* My father (Joshua Baily, Jr.) was a scholar at Westtown in 1802.

nection with Westtown, although with some intervals, covered a period of nearly half a century. His physiognomy was a study. Deep sunken eyes sheltered beneath a broad overhanging brow. When his piercing eye was fixed upon a boy the boy knew that it meant something. I often heard said of him that "he could see through a stone wall." I can never forget his course of lectures on the Book of Genesis. They were the first means of interesting me in the study of the Bible.

GARDENS AND ORRERY.

The school buildings were approached from the east by a long and wide lane, skirted by a double row of trees. On the north side were several small rectangular gardens, in each of which was a latticed arbor with seats. I was one of half a dozen boys who had ownership in one of these gardens. How we obtained our title I do not remember, but I think it was never disputed or subject to any incumbrance, and we held exclusive possession. There was much healthful enjoyment between school hours in keeping our little plantations in order, and many blooming flowers rewarded our care. Behind the gardens there were then several acres of great trees, and here the boys had their tortoise pens; some colonies of these hard-shell quadrupeds numbered as many as fifty specimens.

Along the north side of the lane a few of the teachers, aided by some of the older boys, had constructed an orrery, intended to represent the relative sizes and distance apart of the solar system. As nearly as I can remember, the sun was represented by a wooden sphere of about two feet in diameter, nailed to a post at the upper or western end of the lane, while the planets, commencing with Mercury, which was nearest the sun, were arranged according to their respective distances from each other on posts, extending in line to the lower or eastern end of the lane. On each disc was inscribed the dimensions of the planet, distance from the sun, period of revolution and other particulars, so that boys so disposed, with this eye lesson constantly before them, had no excuse for lack of familiarity with these rudimentary facts of astronomy.*

OUT OF BOUNDS.

I have already mentioned the Seventh-day afternoon outings. Roaming over the 600-acre farm, meadow and woodland, gathering walnuts and shellbarks, and specimens for the museum, and taking a swim in Chester Creek. These were privileges highly prized, and to be deprived thereof was one of the heaviest punishments known to the penal administration of Westtown. We were strictly enjoined not to go beyond the farm bounds without special permission. I remember that once without such permission a few of us strayed as far as West Chester (about three miles), and there we bought some cigars and indulged in the manly art of smoking. It was my first experiment in this line, and I was made deathly sick. I have always felt thankful for that experience, for it effectually cured me of all desire for narcotic indulgence. That I thus early became a total abstainer from tobacco, as well as from all alcoholic beverages, I attribute in great measure the health and strength, both mental and physical, which at eighty years of age I now enjoy.

* The orrery must have been removed or destroyed long ago, as I do not find anyone who remembers it.

A PARABLE FOR PARENTS.

In *McClure's* for December is an article by Florence Tinsley Cox which should be read by every parent or guardian in the land. In it the author calls attention to one of the most common and widespread dangers of childhood. The little girl in the story comes under the charge of Lily-Ann, a little Irish nurse girl. Rhoda says: "I believed everything that Lily-Ann told me. Up to that time there had never been occasion for me to question any one's truth, nor had there been anything of which to be afraid. Now I learned of a new world. . . ."

The incidents of the story show in a very clever way how ignorance, superstition and untruth may cast an evil spell over the lovely and trusting innocence of childhood, and this quite without the knowledge of the parent. H. S. S.

THE GENERAL CONFERENCE OF FRIENDS' ASSOCIATIONS.

The General Conference of Friends' Associations met in annual autumn session at Norristown, Montgomery County, Pa., Seventh-day, the 24th, at 10 a.m. and 2 p.m., as the guests of Norristown and Plymouth Meeting Associations. The chairman was Bernard Walton, of Newtown, Jr., Association, and the secretary, Blanche Jorden, of Fairhill, Philadelphia. Roll call at the afternoon session showed that the following Associations were represented by delegates: Abington (near Jenkintown), Pa.; Byberry, Philadelphia; Chester, Pa.; Fairhill, Philadelphia; Girard Avenue, Philadelphia; Hopewell, Va.; Langhorne, Pa.; London Grove, Pa.; Media; Mickleton, N. J.; Moorestown, N. J.; Mt. Holly, N. J.; New York and Brooklyn; Newtown; Norristown; Oxford; Philadelphia; Plainfield, N. J.; Plymouth Meeting; Newtown, Jr.; Quakertown; Solebury; Trenton, N. J.; Nottingham, Md.; Woodstown, N. J. Many other places, also, were represented, there being some five or six hundred present.

Discussion on the question, "Can a True Friend be Successful in Business?" was introduced in a paper by Robert Pyle, of West Grove, Pa. Success was defined as not only getting a good livelihood and laying by a goodly amount of wealth, but doing this and at the same time winning the esteem of all good people. As examples were cited Sir Thomas Lipton, Joseph Leiter, Marshall Field. As examples among Friends mention of successful men among ourselves was avoided, and the English Cadburys, Rowntrees, Frys were cited. It was shown that the very qualities that are distinctly Friendly are just the qualities that lead to success in business. It is well that men with these qualities and with Quaker consciences go

into business, and go into it with all their might and make conspicuous success of it, for such influence is needed in banking, etc., fully as much as in philanthropy. The qualities of a true Friend and his way of life tend to develop caution, good judgment, right living, and these are valuable in whatever undertaking one may turn to.

Fred. Windle, of Philadelphia, took the negative. Having called attention to the conditions of modern business, that those who make the great successes go into it for profits and not with lofty purposes of benefiting mankind; defined in the words of the Discipline (Philadelphia Yearly Meeting) the true Friend. Things are being done in all lines of business that a true Friend cannot be a party to, and the highest success is thereby hindered. The conditions of public business are such that a true Friend cannot be successful in it. He pointed out that while we can pick out true Friends who are successful in spite of these drawbacks, these are the exceptional ones, who have exceptional abilities and resources. The man of ordinary abilities is at the mercy of those under whom he must work and by whom he is paid.

Anna J. Darlington, cashier of the Charter National Bank, Media, continuing the discussion, dwelt on the importance as a business asset of Quaker honesty and reliability. If a Friend gets into the business he is best qualified for, the very qualities that make him typically a true Friend will carry him on to success.

Joseph M. Hillis, of Norristown, read a paper in support of the affirmative, in which he earnestly urged Friends in business to be true to their Friendly testimonies, reminding them that the truest success and the most lasting is such as is attained by living good lives, in accord with the laws of God.

William Taylor, of Media, took the same side, believing that great fortunes are made not by evil and crooked means, but by thrift and application.

In the general discussion part was taken by Lucy M. Griscom, R. Barclay Spicer, Franklin Packer and Fred. Windle.

During the noon recess lunch was served in the meeting house to the large company by the Friends of Norristown and the nearby neighborhood of Plymouth Meeting.

At the afternoon session the subject for discussion was, "Can a true Friend engage in card playing, dancing, theater going, etc.?" A paper by Maud Esther Rice, of Newtown, was read by Louisa Eyre. The writer was glad it was her task to advocate the use of these means of relaxation for the true Friend rather than for the frivolous and superficial. The true and strenuous need relaxation, and such are the very ones who can be depended on not to go to excess nor to be lead off into the evils that are connected in one way or another with many good things. The element of chance in card playing was defended as a legitimate feature; but everything tending toward gambling, including the simplest prize giving, was condemned. Dancing was considered a healthful, wholesome form of recreation, the evils sometimes found in connection with it not being inherent in it. Theater going is expensive, and careful choice must be exercised in order to avoid so much that is harmful on the modern stage. The paper was a most earnest consideration of the subject, and its depth and sincerity, which could come only from a truly religious experience of life, made a deep impression.

Florence Tittensor, in an earnest paper, took the view that the true Friend must come to the time when these things will have to be laid aside. Her discussion was altogether modern and sympathetic, and she dwelt particularly on the need of providing for the social needs of a meeting neighborhood and of making these social interests and activities center about the meeting house.

Watson K. Phillips, of Ambler, made a plea for the busy man or woman who rightfully craves some trifling, and for the recreations under discussion as having a legitimate place among recreations. He was glad that the last revision of the Discipline (Philadelphia) showed more liberal treatment of these matters than the old, and hoped that future revisions would show still more advance in this respect.

Elizabeth Johnson, of Byberry, agreed with the first paper, and spoke in favor of temperance in these things.

Among those who took part in the general discussion were Elizabeth Stapler, of Newtown; Isabel Chambers, of Philadelphia; Thaddeus Kenderdine, of Newtown; William Webster, of Philadelphia; Arthur C. Jackson, of Philadelphia; James Q. Atkinson, of Upper Dublin, Pa.; Arthur Dewees, of Philadelphia; Mary Livezey, of Norristown; Sarah B. Flitcraft, of Chester; Franklin Packer, of Newtown; Arabella Carter, of Philadelphia; Joel Borton, of Woodstown, N. J.

The conference closed with a paper by Lucy M. Griscom, of Philadelphia, on "Our Debt to the World," in which a wholesome view of present-day social work and of contributions, both personal and in money, to such work. This paper, as well as others of those read at the conference, will be published in full in the INTELLIGENCER.

Grace L. Bond announced the "Day at the Guild" Conference, to be held at Friends' Neighborhood House, in Philadelphia, on the 8th; and the conference appointed its chairman and secretary as delegates to attend.

Lucy M. Griscom announced the Conference of Younger Friends on Standards of Living, to be held at the Young Friends' Building, next Seventh-day, and invited all under forty or thereabouts to attend.

Words of welcome were expressed on behalf of Norristown Friends by Ellwood Roberts, and on behalf of Plymouth Meeting by Alvan Haines.

R. BARCLAY SPICER.

The decay of patriotism in England during the last year or two is a serious and distressing matter. Only in consequence of such a decay could the current lust of territory be confounded with the ancient love of country.—*G. K. Chesterton, in "Book of Defences."*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, ELIZABETH POWELL BOND, R. BARCLAY SPICER.

BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TWELFTH MONTH 1, 1906.

A TEACHING MINISTRY.

TEACHING and preaching have always been very closely allied in Christian thought. Jesus taught constantly, and but little record is left of his preaching. Yet as a result of his teaching he sent forth a company of disciples to preach the gospel unto the ends of the earth. There is a tendency amongst us to discount the utterances of speakers in our meetings who do not apparently speak under the influence of strong emotional feeling, but rather with clear, simple, logical connection of thought. We sometimes hear the criticism made that such utterances are talks, not sermons, and that the Friendly idea of a divinely-inspired ministry is liable to be subverted by speakers whose words do not bear what we have been taught to believe is the impress of Divine unction.

We are constrained to think, as we read the oft-repeated record of the Master, "He opened his mouth and taught them" that teaching is after all the largest factor of useful ministry. In the present condition of the Society of Friends this seems especially true. That the silence which has come to characterize our meetings is often a dead rather than a living silence, is attested by the exceedingly small number of ministers it has developed. As a society we have seemed in a measure to lose the ability to worship according to the standards set by our fathers, and we need a teaching ministry to instruct us how to use our silence. A generation of silent meetings has brought forth a body of hereditary Friends who need instruction in their own faith.

The well-tried effort to afford such instruction through conferences and associations has had a reasonable degree of success in building up these organizations, but has produced little direct effect upon the meetings themselves. We seem to have evolved a complicated mass of machinery round about the original institutes of Quakerism in our desire to strengthen the center, viz.: the meeting. It may be fairly doubted whether in these efforts the centrifugal forces will not finally overcome the centripetal ones, unless this method of indirection co-operates with a teaching ministry in our religious meetings.

We mean by this a ministry whose message can not only be felt, but intellectually understood by those assembled. It is not our thought to train ministers except as we desire to train all our members, nor to subvert in any way the basis of silence. But silence is only the basis. Its beneficent results as a vehicle of religious teaching have always been to some extent manifested in vocal ministry. Neither do we advocate a fixed program, nor an effort to make expression general, but we desire a cordial welcome to utterances made in our meetings by Friends interested and concerned for the promotion of the truth as we see it without a doubtful feeling as to whether they have really received the Divine call, because the expression sounds more like teaching than preaching.

God does not always choose the same kind of instruments nor qualify them in the same way. The Society of Friends clearly needs religious teaching inside the meeting. When any rise to speak from whose thought we gain instruction, why should we doubt the wisdom of the service?

The fact that some of our most powerful ministers have wrestled with their calling and endeavored to escape the requisition, does not at all prove that kindred experience ought to accompany all calling to ministerial service. The conversion of Paul is typical in that it contains in emphasized degree the essential elements of all conversion, but it is a wonderful chapter of personal history never repeated. So may it be in the calling to vocal service. Striking and unique experiences are emphatic forms which only a few experience. Because they do occasionally occur, we have grown to feel that no one who has not passed through an experience to some extent supernatural, is really qualified for ministry. Is it not at present more helpful to conclude that whoever responds to the Society's manifest need for teachers has been called and is fulfilling his mission?

Our desire to see developed a teaching ministry does not mean that we have any sympathy with talking to fill up time, or because those present expect something to be said, or with urging fluent speakers to entertain the meeting. Our preference is for even negative silence rather than speech that has no direct lesson of teaching or comfort or hope, and that does not spring from a real concern to spread the truths of Christianity. We feel that the frequent tendency to question the authority of the messages which come to us differently clothed from the type of ministry we have idealized, calls at this time for an expression of cordial endorsement of all ministry that has a teaching purpose back of it.

The Philadelphia *Ledger* is publishing a series of articles on "Child Labor in Pennsylvania," by Scott Nearing, secretary of the Pennsylvania Child Labor Committee. Secretary Nearing estimates that, notwithstanding recent legislation, fifteen thousand boys under sixteen years of age are working in the soft coal mines of the Keystone State. The youngest boy found working in the mines was eleven years old. He was helping to throw the coal into the mine cars. This lad had "no widowed mother, no broken-down father, no little brothers and sisters to support. The

family earnings average $100 a month, and they own a farm, with a horse and cow, a house and barn. The three boys work and the father loafs."

Recent students of the problem of poverty are wont to assert that temperance reformers have made the saloon a larger factor in producing poverty that it really is. An interesting side light is thrown upon this question by the following paragraph from Nearing's letter: "In this town, with its eighty children working underground, $50,000 a year is spent for liquor, $20,000 for house rent, $4,500 for the churches and $1,739.57 for school tax.

NOTES BY THE WAY.

A WEEK-END CONFERENCE IN INDIANA.

As the time-table had it, we should have left West Liberty at five o'clock in the morning, but we have found that time-tables, like the best-laid schemes of mice and men, "gang aft a-gley." On this particular occasion the usual delay made the train two hours late, which imperiled connections for Indianapolis by way of Peoria. To make getting to our destination certain, we went on to Chicago, but the train kept on losing time, so we missed our most convenient connection for Indiana's capital, and the result was that we reached Pendleton after midnight. As we had been on trains and in waiting rooms twenty-one hours, when Morris Hardy, in his royal fashion, welcomed the coming guests, it was a greeting that was particularly grateful.

* * *

Seventh-day morning the Week-End Conference gathered in the meeting house near Pendleton. The skies were both lowery and showery, but nevertheless a large company gathered, with their ardor not the least dampened by the weather. Walter Swain presided and made appropriate welcoming remarks, which were happily responded to by Dora C. Gallagher, of Cincinnati. Frances M. Robinson, of Richmond, presented the topic, "The Society of Friends Necessary to the Promotion of Friends' Principles." There was a lively discussion of this question by a number of persons. Two questions were asked by the Pendleton Friends, and answered by the visitors. First, "Why do we not have more ministers in our meetings?" Second, "What should be done to increase interest in the Society?" Many points were presented in the answers and discussion of these questions.

* * *

In the afternoon a paper was presented on "The Missionary Spirit, How Developed and Applied," by Carrie Anderson, of Pendleton, the many practical suggestions in the paper provoking much discussion. Morris Spencer, of Huntington, Indiana, gave a clear-cut talk on "Applied Religion," laying down the proposition, among other things, that a religion which could not be and was not applied, was of very little value in this or any world. The session was particularly interesting, some of the visitors and several of the Pendleton Friends taking part in the discussion. During the noon hour lunch was served in the basement of the meeting house.

* * *

First-day morning there was only a faint promise of clearing skies. Nevertheless a large company, nearly filling the meeting house, assembled for the meeting for worship, many coming in time for the First-day school. In the afternoon a larger audience assembled, an address on "Present-Day Quakerism" being delivered. During the intermission a call was made on "Aunt" Mary Swain, mother of President Swain, of Swarthmore. She bears her eighty-eight years with grace and wonderful mental alertness, her attachment to Friends and interest in the meeting being as vital as it was in the days of her young womanhood, when horse-back journeys of fifty miles were made to attend quarterly meeting in Richmond. A visit to this venerable mother in our Israel is always a blessing to the visitor, while the tender solicitude of the consecrated daughter, as she makes the way pleasant and peaceful for the aged mother, is a constant source of inspiration to those who witness it.

* * *

First-day evening the Young Friends' Association met in the Williams home, in Pendleton, and was well attended. Lewis Thomas is the president, and he and other Friends kept the visitors busy trying to answer questions and solving knotty problems which the Pendleton young Friends have met in their work. Taken all together, from the standpoint of the visitors, the Pendleton Week-End Conference was a thorough success, it having been one of the best-attended of the series which have been held in different parts of the country. Among the visitors were Frances M. Robinson and Eli and Eliza Morris, from Richmond; Dora C. and Esther Gallagher, and Miriam Hopkins, from Cincinnati; Morris Spencer and daughter Edith, from Huntington; Silas Holloway and his daughter, Dr. Emma G., from North Manchester; Wilson S. Doan, from Indianapolis; Margaret Wood and granddaughter, from Greensboro. Margaret is past eighty, and drove her own team eighteen miles across country to attend the conference. Besides these, Eliza M. and Henry W. Wilbur were present from Swarthmore, Pa.

* * *

The trip to the West lasted over five weeks. During that time about four thousand miles were traveled and considerable labor attempted in behalf of the Society. There were many incidents on the trip, some of which have been related in these "Notes," but there were no accidents. For the safe return home, and the health of the travelers and their family, our hearts are deeply grateful, while the experiences with our Friends in the West have been full of inspiration, bringing us into closer sympathy and fellowship with those who are maintaining the faith far away from the Friendly centers.

* * *

Many evidences are coming to us of increased interest and activity on the part of Friends and

Friendly people in different parts of the country. The Friends' Association formed at Bloomfield, Canada, in Eighth month last, reports that the organization has been fully perfected, that the work is progressing, and that the monthly meeting has granted an appropriation of $200 to furnish the west end of the meeting house for association purposes. During the coming winter the purpose is to study the origin, history and evolution of religion. Reading circles have been organized, or are in process of formation, at Christiana, Pa.; Washington, D. C.; Markleville, Ind.; Waynesville, Ohio; while a number of individuals in various parts of the country are taking the course. These are all in addition to the circles formed last year. The new course for the second year's work is under consideration and will be announced soon. A week-end conference will be held at Christiana, Pa., Twelfth month 8th and 9th, and at Moorestown, N. J., First month 19th and 20th.

Henry W. Wilbur, 140 North Fifteenth Street, Philadelphia, Pa., will be glad to receive from Friends' or Young Friends' Associations, in all parts of the country, the programs for the year which they follow in their meetings, and also an outline of any special study they have pursued since their organization. This will assist the General Secretary in answering questions which constantly come to him from Associations new in the work which are seeking information and suggestion. Let the response be as prompt and as full as possible. H. W. W.

THE FIRST-DAY SCHOOL LESSON HELPS.

[The following is from a letter sent out by the chairman of Friends' General Conference Committee on First-day Schools to all superintendents and teachers.]

It is presumed that First-day Schools now understand and appreciate the present purpose in the issue of lesson leaves, which is to provide a supply—a library, in fact—of lesson helps from which may be selected from time to time that which best meets the varying needs of the different stages of pupils' growth and development. The two series of lessons issued during 1905-6, and now completed, should find an important place in such supply, and should be carefully preserved for such use by schools already furnished with them. By the authority of the Central Committee of Friends' General Conference, all the various lesson leaves and helps mentioned (excepting, of course, those in *Scattered Seeds*, and No. 12, as explained below) are furnished free of all cost to schools requiring them.

Lesson Helps Now Provided.

The following is a list of the lesson leaves and helps in First-day School class work, either of current or previous issue, that will be available during the coming year. This list includes in their proper places the new issues for the coming year:

1. *"Outline of Graded Course."* This contains suggestions in regard to arrangement of school work, the scheme of a complete graded system and some teaching outlines. It has already been sent to all schools in numbers to provide each officer and teacher with a copy. Upon application additional copies may be had by schools when needed.

2. *Manual for Primary Teachers.* A single pamphlet, to be issued about the first of the year, 1907.

3. *A collection of Bible stories,* compiled from former lessons, for primary classes, in one pamphlet, ready in the spring of 1907.

4. *Scattered Seeds* series of *primary lessons from the lives of prominent Friends,* the writings of Whittier, and other sources, during 1907.

5. *Primary Life of Jesus,* complete in four quarterlies, to be issued during 1907, especially designed for classes of from ten to twelve years of age.

6. *Bible Hero Stories,* issued in 1904. Copies may be had on application. Designed for same ages as No. 4.

7. *Bible History Series.* A two years' course in eight quarterlies, issued in 1905-6. Complete sets to be had on application.

8. Manual for Teachers of classes studying the *organization and testimonies of Friends.* A single pamphlet to be ready by the first of 1907. This study is suggested for classes at the age of about fifteen years, and is equally suitable for any advanced or adult class.

9. *Ethical Lessons from the Prophets and the Gospels.* A two years' course in eight quarterlies, issued in 1905-6. Complete sets to be had on application.

10. A study of the *Bible as Literature;* its authorship, history and development. Complete in four quarterlies, to be issued during 1907. Suggested for classes at the age of eighteen years, and equally suitable for any advanced and adult classes.

11. Studies in *Local Philanthropy.* A complete syllabus for the use of classes desiring to pursue this study, to be found in the "Outline of Graded Course."

12. *American Race Problems.* A pamphlet outlining a course of study on this topic, issued by authority of the General Conference of Young Friends' Associations, and to be had at the rate of five cents per copy by applying to same address as for other lesson leaves.

Material for Adult Lessons.

For adult classes the current series of lessons on the Bible as Literature will offer an especially valuable and interesting study during 1907. The Study of the Organization and Testimonies of Friends (No. 8), Studies in Local Philanthropy (No. 11), and American Race Problems (No. 12), will also all present attractive and important work. There may also be had upon application complete sets of four quarterlies of the Christian History Series on "The Society of Friends" for adults, issued in 1905.

The committee will be glad to receive and give attention to requests for further information in relation to any matters referred to above, or concerning the general subject of lesson helps, comments upon that which has been issued and suggestions for the

future. Such correspondence may be addressed to Eliza H. Worrell, 140 North Fifteenth Street, Philadelphia, Pa., to whom also should be sent orders for lesson helps. HERBERT P. WORTH, Chairman.

West Chester, Pa,

FRIENDS' CENTRAL OLD PUPILS.

[Abstract from minutes and report of the reunion.]

The Old Pupils' Association held its fifth annual business meeting in the auditorium of the school room in the afternoon of November 22d. Owing to the absence of Mr. G. P. Middleton, its president, the meeting was called to order by the vice-president, George J. Watson.

Reports from the several committees were read, abstracts from which follow:

The registrar reported a membership of 795 full-paid, 55 of whom are life members. During the year 22 members resigned, 5 died, and 65 failed to pay their annual subscriptions, making a loss of 92 members. Many pupils of the Class of '95 and '96 have joined the Association, bringing the membership to about the same as last year.

The treasurer reported cash on hand and invested securities to the amount of $3,288.46, and auditors reported having examined the accounts and certified the same.

The executive committee submitted its fifth report, briefly as follows: Five meetings of the committee were held during the year.

The fourth annual reception and supper was held on the evening of November 21st, 1905, in Horticultural Hall, over 500 members and interested friends being present.

The address of the evening was delivered by Charles F. Jenkins, a life member of the Association. Music was rendered by an orchestra. The banquet was most successful, being well served and without confusion.

On the evening of March 28th, 1906, the entertainment committee provided a mid-winter lecture, held in Association Hall. The speaker of the evening was Mr. Hamlin Garlin, and his subject, "Vanishing Trails." The lecture was a financial loss to the Association to the extent of $96.62.

The fifth annual reception for 1906 has been arranged for November 25th, at Horticultural Hall.

The entertainment committee has completed arrangements for a mid-winter lecture in February, 1907, and have engaged Ruth McEnery Stuart and Leland Powers. This "Authors' Night" will be given at Association Hall, and tickets to the members will be free. To the general public, admission charges will be 75 cents. The entertainment committee has arranged for an illustrated lecture on the "Philippines and Its People," to be given by Dr. William P. Wilson, of the Philadelphia Commercial Museums. This will be delivered in the Race Street meeting house in the latter part of February. Members of the Association and pupils of the school will be invited.

The executive committee appropriated $100 for the use of the principal of the school, which was used to secure and upbuild a mandolin and glee club. The movement is considered a good one, and the executive committee has authorized a similar expenditure for 1907.

At the reception in November, 1905, information was given broadcast that the school was in debt.

The executive committee is pleased to report that through the efforts of the school committee of the monthly meetings interested, and of individual members of the Association, this debt has been entirely lifted from the school, and it is to-day clear of all incumbrance—a matter of congratulation to committee, teachers and pupils.

During the year the school committee expended a considerable sum in new furniture, equipment and repairs to building, and also set aside $4,000 as a nucleus to an endowment fund.

The school has been reorganized, with J. Eugene Baker, principal, and a departmental system adopted, each study being under the direction of a responsible specialist, whose oversight extends through the various classes of the central school and down into the intermediate and primary grades. This plan saves about one year in preparation of a child for college, making the course that much shorter than the present public school system.

The School magazine, *Blue and Gray*, has ever been an object of interest to the Old Pupils' Association. The executive committee has endeavored to raise its standard and encourages the publishing of original articles by the pupils. Within the past three years the periodical has proven worthy of the school, and so long as the pupils show an interest in it the executive committee of this Association will follow its past course in the purchase from pupils of approved original essays to be published in the magazine.

The school catalogue for 1906 is worthy of the attention of every member of this Association, and each member could assist the school very much by sending to the principal names of possible patrons who have children of school age in primary grades or upward.

At the close of the school year in June, 1906, there were 350 pupils enrolled in both departments, of this number 32 were graduated (18 girls, 14 boys), 20 of whom entered college.

The I. V. Williamson scholarships were awarded to Alice C. Byers and Louis C. Coffin.

The Annie Shoemaker scholarship was awarded to Anne Bunting.

The Lehigh scholarship was not awarded.

The alumni committee entertained the members of the Class of 1906 on the evening of May 25th, 1906. Invitations were extended to 62 guests, including the officers of the Association, the alumni committee and the principals of Friends' Central School. Dinner was served in the auditorium of the Young Friends' Association, 54 being present. After the dinner, recitations and music were in order, and a very enjoyable evening was spent. The committee reports an expenditure on this account of $74.62.

The alumni committee was authorized to invite the

Class of 1906 to the annual reception at Horticultural Hall on November 23d, 1906.

Several members of previous classes, especially of 1905, are appointed to work up a class reunion for the night of this reception.

The nominating committee reported names for officers and executive committee to serve for the year 1907, and the following were elected: Joseph C. Emley, president; George J. Watson, first vice-president; Annie Shoemaker, second vice-president; Margaret Geyger, secretary; A. Morton Cooper, treasurer; Mary Westcott Young, registrar; Alice W. Pitman, assistant registrar.

The executive committee consists as follows: Thomas P. Bacon, Emma Walter, J. Howard Mitchell, George L. Mitchell, William Wharton, Jr., Frank L. Neall, Caroline B. Lippincott, Lucy M. Griscom, Robert C. Lippincott, Dr. T. Mellor Tyson, Edmund McCarthy, Blanche L. Early.

The alumni committee was appointed and organized with Abby M. Hall as chairman and George Albert Drovin as treasurer.

An appointment of three to be known as the committee on eligibles, was authorized to be selected by the executive committee, and to have charge of working up the membership from old pupils who attended previous to 1892.

After a few remarks to the staff of the *Blue and Gray*, who were present in full force, the sixth annual business meeting of the Association adjourned.

The annual reception and supper of the Association was held on Friday evening, November 23d, at Horticultural Hall, and was presided over by the newly-elected president, Joseph C. Emley, who called the meeting to order, and after a brief address of congratulation on the fifth anniversary of the Association, introduced Clarkson Clothier as the speaker of the evening.

Mr. Clothier spoke in a reminiscent vein, telling some of the humorous happenings in his school days under Aaron Ivins and some of his teachers. Supper was served to over 500 members and guests, and the rest of the evening was spent in social intercourse and renewal of friendship and acquaintances.

This reception was the most representative of any the Association has yet had, pupils from almost every class since 1845 being present. Four members of the Class of 1845 attended. These were Edmund Webster, William Wharton, Jr., Emmor Roberts and John L. Longstreth.

The executive committee of the Association feels that it can congratulate itself on the work so far done, and with a bright future will push forward to even more successful and pleasant occasions.

It appeals to every pupil of the Central School, asking their co-operation and hearty support for Old Friends' Central.

In Paul a great force of onward movement and a profound and conscious radicalism were combined with fundamentally conservative principles.—*Ropes' "The Apostolic Age" (Scribner's).*

CONFERENCE AT DOE RUN.

Friends of the Western Quarterly Meeting discussed the subject, "The Press; What Can We Do to Improve It?" at their monthly philanthropic meeting, in Doe Run meeting house, Chester County, on First-day afternoon, the 18th. Edward A. Pennock, clerk of the Philanthropic Committee, presided, and spoke briefly on the importance of having newspapers of the highest possible standard. The subject was presented by Arthur M. Dewees, who read a paper in which he briefly traced the development of the newspaper in America from the first publication of the kind in Boston, in 1690, to the great dailies of the present day. He also explained the making of the modern newspaper, from the first move made by the editors to gather the news of a day to the time the paper is on the street, and then said in part: "If we are to base our estimate of the newspaper on the publications of Philadelphia and New York there are probably few of us who will not only say that these papers do not come up to our desires and ideals, but that they are in every instance totally unworthy products of the wonderful equipment and the unlimited facilities of the publisher's plant and his force of assistants in the various departments. Probably the main difficulty with our papers is that the wishes of the best people of the community are not catered to, and the financial interest is in the eyes of the publisher of first importance. Then the sense of proportion is all wrong in the newspaper office. Something that the editors take a notion is a 'good story,' as they say, will be developed and spread to the exclusion of many other occurrences that are of the greatest interest to many people. The editors have their own standard as to the news value of events, and this standard has unquestionably come to be based largely upon sensationalism. In fact, a former managing editor of one of New York's great papers has said that in every case the successful American journal is built upon sensationalism, but that once established, absolute accuracy and truth are the only basis of enduring success.

"We must remember, however, that the modern newspaper is a truly great institution, that it exerts a mighty influence in the community in which it is published, and that it is, on the whole, the sufficient supply of a demand of the people. But if in spite of its merits, its strength and its accomplishments in the various fields of human activity, it still does not measure up to our ideal, what can we do to bring about an improvement? It is not difficult for us to see which are the sanest, the cleanest, the most conservative and just publications. For those of us who stand for the best in life there is nothing to do but support the best newspaper of our community. This we can do not only by reading it ourselves, but by preaching its virtues to others, just as we do of a good book that we have read. We ought to have the best possible newspaper just as we ought to have the best possible streets and roads and libraries and lights and water. And as we can get these latter only through an awakened public sentiment, so we can get

the high-class newspaper only by showing the editors that we will have nothing less."

Some discussion followed the reading of the paper, and steps were taken that are expected to result in the appointment of a press committee, with a view to influencing as much as possible at least the newspapers of Chester County.

BOOKS AND READING.

In "A Modern Symposium" (McClure, Phillips & Co.) G. Lowes Dickinson, a Fellow of King's College, Cambridge, brings together a fancied company of men prominent in public life and the arts and professions. They discuss ideals of life and faith, each speaker representing some notable attitude; one of them is "William Woodman, a member of the Society of Friends." His emphasis in his speech is upon the spiritual backgrounds of our life on earth. "You have spoken," he tells the others, "of extending or limiting the powers of government, of socialism, of anarchy, of education, of selective breeding. But you have not spoken of the Spirit and the Life, or not in the sense in which I would wish to speak of them. . . . It is not wealth that is needed, nor talents, nor intellect. These things are gifts that may be given or withheld. But the one thing needful is the spirit of God, which is given freely to the poor and the ignorant who seek it."

The points of view presented are those of a Tory, a Liberal, a Conservative, a Socialist, an Anarchist, a Professor, a Scientist, a Journalist, a Man of Business, a Poet, a Gentleman of Leisure, a Quaker, and a Man of Letters. The charming language and the discussion of vital problems of the day make the book a significant one. Lowes Dickinson is the author of "Letters from a Chinese Official," to which Wm. J. Bryan has written a reply.

We know of nothing better in our modern literature than "The Autobiography of a Southerner," by "Nicholas Worth," which has been running as a serial in the *Atlantic Monthly*. Who Nicholas Worth is we have no means of knowing, but the story reveals him as a man of a good Southern family who was broadened by a Harvard education. He understands the Southern people, both white and black, and the natural solution of the race problem appears to him to be the allaying of unreasoning prejudices and the cultivation of brotherhood between the two races. He believes the whites will gradually realize the obligations resting upon them as "the big brother," and the negroes will be led to see that in their weakness and ignorance they need the counsel and guidance of this big brother, who can help them if he only will. Aside from the light it throws upon the race question this autobiography is charmingly written; "the heart of the writer shines through the story in a style simple, direct and strong. It is a remarkable record of a sad problem, sweetly and truthfully told."

TRUTH AND FREEDOM.

(From "A Glance Behind the Curtain.")

The time is ripe, and rotten-ripe, for change,
Then let it come; I have no dread of what
Is called for by the instinct of mankind;
Nor think I that God's world will fall apart
Because we tear a parchment more or less.
Truth is eternal, but her effluence,
With endless change is fitted to the hour;
Her mirror is turned forward to reflect
The promise of the future, not the past.
He who would win the name of truly great
Must understand his own age and the next,
And make the present ready to fulfill
Its prophecy, and with the future merge
Gently and peacefully, as wave with wave.
The future works out great men's destinies;
The present is enough for common souls,
Who, never looking forward, are indeed
Mere clay, wherein the footprints of their age
Are petrified forever; better those
Who lead the blind old giant by the hand
From out the pathless desert where he gropes,
And set him onward in his darksome way.
I do not fear to follow out the truth,
Albeit along the precipice's edge.
Let us speak plain; there is more force in names
Than most men dream of; and a lie may keep
Its throne a whole age longer, if it skulk
Behind the shield of some fair-seeming name.
Let us call tyrants *tyrants*, and maintain
That only freedom comes by grace of God,
And all that comes not by his grace must fall;
For men in earnest have no time to waste
In patching fig-leaves for the naked truth.

—*James Russell Lowell.*

BIRTHS.

IRISH.—At 307 West 150th Street, New York City, on Eleventh month 21st, 1906, to Howard Hallock and Anna Whitney Irish, a daughter, who is named Edna Maude.

MARRIAGES.

SERRILL—GOODWIN.—William G. Serrill and Mary N. Goodwin, of Elkins Park, married by Friends' ceremony at the home of the bride's uncle, George W. Nicholson, Hammonton, N. J., at noon, Eleventh month 14th, 1906.

DEATHS.

BROWN.—At his home, near Pennsville, Morgan County, O., Eleventh month 11th, 1906, Joseph Brown, aged over 57 years.

BROWN.—At the home of her son, Reuben H. Brown, near Pennsville, Morgan County, O., Fifth month 13th, 1906, Sarah Brown, aged over 78 years.

ELY.—At her home in Lambertville, N. J., Eleventh month 16th, 1906, Violetta Ely, widow of the late Reuben P. Ely, aged nearly 89 years. Interment at Solebury, Pa.

GARRETT.—Suddenly, Eleventh month 18th, 1906, Margaret Maginnis, wife of Sylvester S. Garrett, of Elkins Park, Pa.

HAINS.—Tenth month 29th, 1906, Isaac Hains, aged 87 years; a lifelong member of the Society of Friends, and a steady attender of the meeting held at Plainfield, near Loydsville, O. Many and various were the acceptable services he rendered this meeting. He was always liberal in his views, but most firmly fixed in his belief in the saving power of Christ. In this faith he died peaceful and happy. He did not "profess religion," but lived it. His doctrine was "live the faith that is in you. Doing surpasses believing, for one may believe but not perform, but is not likely to perform without believing. By their works shall ye know them. He leaves a wife, one son,

L. G. Hains, of Cambridge, O.; four grand- and two great-grandchildren, with hosts of friends to mourn his loss. **

HARLAN.—In Baltimore, Md., Eleventh month 8th, 1906, Calvin S. Harlan, eldest son of the late John L. and Elizabeth A. Harlan, aged 60 years.

HARLAN.—At her home, near Baldwin, Md., Eleventh month 9th, 1906, Elizabeth A. Harlan, aged 85 years.

Calvin S. Harlan was called from earth very suddenly, as the result of an accident, being struck by a locomotive on the Northern Central Railroad on the morning of the 8th. He had been a lifelong member of Little Falls Monthly Meeting, and was a descendant of William Amoss, the founder thereof. He was a very useful member, having served in the capacity of clerk of that body for a number of years, and in every way possible showing his interest in and love for the Society. He had recently attended the quarterly meeting at Gunpowder and the yearly meeting at Baltimore. Being a man of good business qualifications, he was very useful, and will be greatly missed. He leaves one child, a married daughter, to mourn his loss. His wife, a most estimable woman, had been deceased some years.

His aged mother, who was remarkably active for her age, was stricken soon after hearing of her son's sad death, and before the dawning of another day she, too, had passed from earth.

She leaves to mourn her loss two sons, David Harlan and William A. Harlan, who, with their families, reside in the neighborhood of Baldwin.

A large concourse of relatives and friends attended the double funeral, at Little Falls Meeting House, on First-day, Eleventh month 11th.

It was a dark, dreary day, but as the remains were borne to their last resting place, in the adjoining cemetery, just before sunset, the sun shone forth, as though to remind the sorrowing ones that "behind the clouds the sun is still shining."

Side by side at the same moment they were lowered into their graves. "Beautiful and pleasant in their lives, in death they were not divided." L. A. J.

HAYDOCK.—On the morning of Eleventh month 23d, 1906, at "The Penington," New York City, Elizabeth Haydock, in the 95th year of her age; a lifelong member of New York Monthly Meeting.

LUKENS.—On Eleventh month 4th, 1906, at her home in Riverside, Cal., Lydia Lukens, aged 82 years and 18 days, wife of Comly Lukens. Lydia Ellis, daughter of Jonathan and Elizabeth Ellis, was born in Montgomery County, Pa., Tenth month 17th, 1824. She was united in marriage with William Acuff, in 1845. They lived in Gwynedd until his sudden death in 1847, leaving her with a son, William H. Acuff, who survives her.

Second month 16th, 1853, she was united in marriage with Comly Lukens, of Towamencin Township. They were married by Friends' ceremony under the care of Gwynedd Monthly Meeting, at her father's home, two miles from Norristown. They lived upon the Lukens' homestead until 1857, when they moved to Decatur, Ill. After living there for thirty-three years they removed to Riverside, Cal., for the benefit of the health of their son Justus, who died two years later. For more than sixteen years she has lived amid the beautiful surroundings of her Riverside home, enjoying the companionship of her family and friends.

She passed peacefully to the higher life on the fourth of the Eleventh month, 1906, surrounded by her husband, two daughters, one son, five grandchildren, and two great-grandchildren. Besides them she leaves a brother and a sister living in Philadelphia, and many nieces and nephews living in that vicinity.

It was her nature to look on the bright side of life, and though she was called upon to pass through great sorrows, yet she found time and opportunity to bring gladness and joy into other lives. She walked by a light from within, and shed its brightness all around her.

She was a loving wife, a good mother, a kind and sympathetic friend. Her faith never wavered, and her trust was simple and complete. Truly it can be said of her "she hath done what she could."

The funeral services were held at the family home, the 7th of the Eleventh month. Interment was in Evergreen Cemetery, Riverside, Cal.

MIDDLETON.—At Atlantic City, N. J., Ninth month 4th, 1906, Barclay, son of the late Mordecai and Sarah F. Middleton, in his 74th year. Interment at Fairhill, Philadelphia.

MICHENER.—Martha P. Michener, daughter of Samuel and Mary Gause, was born near Waynesville, O., Fifth month 3d, 1821; departed this life Eleventh month 3d, 1906, at her home in Lebanon, O., aged 85 years and 6 months. She was married to Isaac Michener, Eleventh month, 1842, who died in 1869. She was a lifelong member of Miami Meeting, held at Waynesville, O., and was a woman of lovable and gentle character, yet strong in her convictions of right. In nature, quiet and retiring, her loving admonitions and devotion were best known to those with whom she was closely associated.

MENDENHALL.—At his home, near Westland, Morgan County, O., Tenth month 16th, 1906, Joseph Mendenhall, in the 90th year of his age. He had been in failing health for some time (having had a paralytic stroke about five years ago from which he never fully recovered). He was honest and upright in character and ever ready to lend a helping hand to the needy and oppressed. During his younger days he held several offices of trust. He was twice married, his first wife being Rosanna Cain. From this union nine children were born three of whom preceded him to the better land. His second wife was Mary W. Thorp, to whom three children were born and who survives him. Nine of his children survive him.

WILLITS.—At her home in Glen Cove, Long Island, N. Y., Eleventh month 13th, 1906, Mary Jane Willits, in the 81st year of her age. She was a daughter of the late Samuel and Mary Upton Post, and widow of the late Henry T. Willits; a lifelong member of the Society of Friends, and for many years a valued elder of the Westbury Monthly Meeting. She also served as clerk for the Matinecock Preparative Meeting for nearly twenty-five years. Although for several years she has not attended meeting; since that time she has been compelled to rest from active duties, but her interest never ceased, yet her dear unselfish life, her deeds of kindness and generosity, her ever-present desire for the happiness of others gave assurance of the ingrafting of their pure and lofty principles. While we mourn the loss of one so justly dear, we have the comforting assurance that all is well, all is peace. She is survived by two sons and one grandchild. Interment at Matinecock.

MARCUS B. ALLEN.

A good man has been called from works to reward. In the death of Marcus B. Allen our little meeting [Granville Monthly Meeting, New York] has sustained a great loss; his family mourn a most devoted and loving husband and father, and his townsmen one of our most highly-esteemed citizens.

Friend Allen was one of those rare personalities which won the love as well as the respect of all who knew him, a man whose influence was all for peace and righteousness. He was never in a lawsuit in his life. He settled many an estate, and such was the confidence reposed in him that in all questions of importance he was the first one sought after by his many friends and acquaintances who esteemed his advice preferable to any counsel they could obtain elsewhere. He was a member of the Society of Friends, and was a true Christian, one who showed forth in his daily life the truth of his religion.

He was 67 years old, and leaves a widow and three children: Mrs. G. H. Northrop, of Raceville, N. Y.; Mrs. J. H. Roblee, of St. Louis, and G. Myron Allen, of Middle Granville, N. Y.; also one sister, Mrs. Merritt Norton, of Raceville, N. Y.

The funeral was held at the late residence of the deceased, Fourth-day, Eleventh month 21st. Joel Borton, of Woodstown, N. J., being the minister in attendance. He preached from the text, "If a man die, shall he live again?" and showed Job's confidence in immortality by his closing words in the same verse, "All the days of my appointed time will I wait till my change come." He gave a beautiful word-picture of a life which developed normally from the cradle to the grave according to God's plan for it, and showed how, even in this life only, it was so much the happier, fuller life. The words of our Divine Master, "Let not your heart be troubled, ye believe in God, believe also in me; in my father's house are many mansions; I go to prepare a place for you," etc., and again, "I am the resurrection and the life; be that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die," give us all the assurance we need. God has abundantly showed His love for us, and if, as we see in the natural world about us, he has provided for every need in the lowest forms of life, how much more may we expect He will care and provide for us, His children, and we may look forward with faith to believe that when the change comes to us we shall but cast off the outer garment, no longer fit for use, and no longer needed, to enter upon a broader, richer, fuller life in a better, happier home.

The meeting closed with a tender, helpful prayer by Joel Borton. L. J. M.

Granville, N. Y., Eleventh month 21st, 1906.

DAVID MASTERS.

At a meeting of the Committee on Philadelphia Quarterly Meeting's Boarding Home for Friends, held Tenth month 31st, 1906, the following minute was adopted:

"This committee desires to record its sense of loss in the death of a faithful and valued member, David Masters, who died in Minneapolis, Ninth month 9th, 1906, and was interred at Millville, Pa., on Ninth month 14th, 1906.

"From the inauguration of the Philadelphia Quarterly Meeting's Boarding Home, he was one of the managers, and was always deeply interested in its welfare.

"His good judgment commanded the respect of his associates, while his spirit of cheerful service and his kindliness of heart endeared him to us.

"Amiable in disposition, charitable, ever ready to lend a helping hand, exemplary in all his conduct and conscientious in the discharge of duty—of decided opinions, yet of gentle manners, he was a most valuable member of society; the memory of whose well-spent life will long be cherished in the community. He was truly and consistently a Friend in thought and act; setting little value upon high profession and formal observance unless accompanied by consistency of living.

"The knowledge of his illness and death came as a shock and his removal from this life seemed as from the midst of its activities.

"We enter deeply into sympathy with his family. To them is best known the depth of this loss which we share, but we rejoice for them that they possess imperishably the memory of his sterling qualities, his unassuming manliness, and his unwavering integrity."

NOTES AND ANNOUNCEMENTS.

The next meeting of the Media, Pa., Friends' Association will be held at the Friends' School House, corner of Washington Street and Gayley Terrace, Twelfth month 4th, 1906, at 8 p.m. Address on "The Use of the Bible in the Family," by Eleanor Wood. Sentiments from the Bible.

The Bible Class of the First-day School at Park Avenue Meeting House, Baltimore, will visit Woodlawn, Va., Meeting next First-day, the 2d, and the Friends' Association in the evening.

Last First-day, the 25th, Plymouth Meeting (Montgomery County, Pa.) First-day School was visited by a representative of Philadelphia Yearly Meeting's First-day School Committee, who "found it a very much alive school. The Friends were very pleasant and sociable, and the following statistics were collected: Friends' Lesson Leaves are used; there are 15 officers and teachers, and 100 pupils enrolled, the average attendance being 50; 75 are members of meeting; there are 250 volumes in library. The school is in session from Ninth month to Seventh month. The superintendent is Benjamin Smith."

The Friend who advertised her barrel packing for the Southern Schools writes: "I was much amused to see myself in print in the INTELLIGENCER. The article was not much more forcible than I put every year, but it has gained me wonderfully. I think I have a full barrel of shoes, and I shall have three barrels more of clothing." Worth the effort, was it not?

The list of new Mayors [in England] includes the names of four Friends, or of Quaker stock—John Watson Rowntree, Scarborough, as previously noted; William Graveson, Hertford; John Coleby Morland, Glastonbury, and William E. Ord, Preston.—*The Friend (London)*.

We congratulate the citizens of the United States on the speech of their President at their dedication of the new State Capitol at Harrisburg, Pa., last month. Its keynotes are courage, sincerity and political righteousness.—*British Friend.*

An account in *The American Friend* of the recent session of Baltimore Yearly Meeting (other branch), held at Eutaw Street Meeting House, says: "Two yearly meetings this year supposed that a communication sent out by the Press Association of the other body of Friends in Batlimore came from us. Its object is to stir up Friends to active efforts to keep impure matter from publication in the newspapers, and being an important and worthy object the document, when read, was referred to the Permanent Board for such action as seemed best."

Of the general state of this yearly meeting, the report says: "The fact that the only apparent answer to the question whether Baltimore Yearly Meeting will recover from the tremendous shock given by repeated losses of leading members is the unshaken faith and courage of those who are left, makes each annual session a time of great interest because of the opportunity for 'taking stock.' The recent death of another useful Friend weakened our forces again this year, but not a word of discouragement was heard. There was no evidence of glossing over weak spots or of shutting the eyes to dangers, but a calm facing of the problems, with the determination to find the solutions. The one who knows the situation best expressed the opinion that good solid work had been done this year in a quiet way; that some of the younger members were ready to put their lives into the work of their meetings, and that some older ones realized that they had not been doing their full duty. . . . The net increase in membership was thirty, making a total of 1,200."

Friends who are looking forward to attending the International Congress of Religious Liberals in Boston next fall will be interested in the following word from Charles W. Wendte in *The Christian Register:* "The arrangements for the Congress are progressing favorably, and the committee has every reason for believing that the meetings will be largely attended, brilliant, and, what is best of all, inclusive not only of Unitarians, but of other religious bodies, besides a goodly number of liberally-minded individuals of all sects and churches. It is too soon to publish details; but it may be mentioned that Symphony Hall has been engaged for the opening meeting, and Tremont Temple for the subsequent sessions, except the last, which is expected to be held in Sanders Theatre, Harvard University. There will be meetings also in several of the larger churches of Boston. Interspersed will be the usual receptions, excursions, a banquet, etc."

THE DAY AT THE GUILD.

A conference of those interested in philanthropic work will be held at the Friends' Neighborhood Guild, 151 Fairmount Avenue, Philadelphia, Seventh-day, Twelfth month 8th. Morning session will begin at 10.30. Mornay Williams, president of New York Juvenile Asylum and Children's Village, will speak on the general subject of philanthropy and the great need to educate the children. The work of the various departments of the Guild will be explained by those in charge.

Friends will be guests of the Guild at luncheon, and at the regular Seventh-day afternoon exercises of the Sewing School.

A cordial invitation is extended to all Friends to be present. The Beach Street car on Green Street will take Friends within one block, or one can exchange up Third Street from Market.

THE CONFERENCE ON PRACTICAL STANDARDS OF LIVING.

The committee wish to extend a final invitation to this conference, which will be held in the Young Friends' Association Auditorium, 140 North Fifteenth Street, Philadelphia, on Twelfth month 1st, exclusively for young people. The afternoon session at 3.30 will be for young women. The subject will be "Dress and Entertainment." Lucy M. Griscom will preside. At 6 p.m. supper will be eaten by both men and women. Young women coming from home are asked to bring box luncheon for their own family and for one extra person. Supper will thus be provided for all young men and women who are boarding. The committee will serve coffee and cocoa. Those desiring to, may obtain supper at the Young Friends' Association dining room. The evening session will open at 7.30 p.m. The subject will be, "To Live Within the Bounds of Our Circumstances, Sanely and Wisely." George A. Walton will preside.

A very general discussion is desired and expected at both sessions.

A WEEK-END CONFERENCE

will be held at Christiana on Seventh- and First-days, Twelfth month 8th and 9th, 1906.

This conference is held jointly by members of Sadsbury and Bart Meetings.

On Seventh-day there will be a morning, an afternoon and an evening session; and dinner and supper will be served in the dining room at the meeting house.

On First-day the usual devotional meetings will be held at Christiana, and at Bart (four miles distant) at ten o'clock.

For the accommodation of Friends from Philadelphia, Frazer and Coatesville, the Pittsburg Express, No. 15, leaving Broad Street Station at 8.40 a.m., will stop at Christiana on both days.

The members of both meetings desire this announcement to serve as a full invitation to Friends and others who may be interested.

ANNUAL MEETING PENNSYLVANIA PEACE SOCIETY.

The fortieth anniversary of the Pennsylvania Peace Society will be held Fourth-day afternoon and evening, Twelfth month 12th at auditorium, Fifteenth and Cherry Streets, Young Friends' Association Building.

Among the speakers definitely promised are: Rev. Scott F. Hershey, of Wooster, O.; Wm. L. Jones, Jr., New Rochelle, N. Y., subject, "Man's Paramount Duty;" Oswald Garrison Villard, assistant editor *New York Evening Post*, on "The Need of An Anti-Navy League;" Franklin Spencer Edmonds, Philadelphia, Pa., subject, "Education and Peace," Henry W. Wilbur, closing remarks.

All are cordially invited to attend. Afternoon session at 2.30; supper, 5.30; evening session, 7.45.

GEORGE SCHOOL NOTES.

The members of the Students' Christian Association were much impressed by the talk on "Character," given by Martin H. Bickham, a student and athlete of the University of Pennsylvania, on Eleventh month 3d. He said that the best friend a student can have is the Bible, the book of high ideals, of morals, and of spiritual life. In his earnest desire to impress us he revealed his own struggle for character, strong and pure, and clean, and said that it was in the preparatory school that his life came in touch with the high ideals and principles of Jesus Christ, and was thus enabled when he entered the great University to resist its many temptations and to be a man.

Some of the boys expressed their appreciation of the meeting, and extended their thanks to the speaker.

Founder's Day, Eleventh month 6th, was observed in the usual way—a half holiday being given. Different sports occupied most of the afternoon.

The Bucks County Natural Science Association met at George School, Eleventh month 10th, Dr. Charles C. Abbott, of Trenton, presiding. Prof. Alvin Davison, of Lafayette College, gave a very interesting illustrated lecture on "The Relation of Insects to Flowers." Dr. John M. Macfarlane, of the University of Pennsylvania, in his lecture on "The Life History of Some Flowering Parasites," said that very few people recognize the fact that several families of our flowering plants are truly parasitic. The mistletoe is probably the best known, but the beech droops, cancer root, dodder, and several of the gerardia are just as truly thieves and robbers, getting their food supply from the roots of other plants. After the meeting, all enjoyed a pleasant half hour in the library.

Eleventh month 17th, private meetings of the Penn and Whittier Literary Societies were held. Short programs were given in each by the new students.

Eleventh month 24th, the following program was given by the Penn Literary Society: Piano duet, Margaret and Tacy Hough; recitation, Theodore Chambers; paper, "Gleanings of the Penn," Douglas Falconer; song, "The Whippoorwill," quartet, Emily Atkinson, Alice Stover, Charles Hutchinson, Albert Hogeland; reading, "How Obediah Brought About Thanksgiving," Eleanor Chandlee; recitation, "Signs of the Times," Howard Fretz; violin solo, Paul Parker; recitation, "The Chopper's Child," Lou Stover; recitation, "The Landing of the Pilgrims," James Sands; four tableaux—1, "The Salem Witch;" 2, "Minnehaha, Hiawatha and the Arrow-maker;" 3, "Playing at Thanksgiving;" 4, "The Light of Other Days."

SWARTHMORE COLLEGE NOTES.

Some time ago there appeared in the college notes a few short sketches of what two or three of our professors at Swarthmore have been doing in the outside world in addition to their college duties. It may be interesting to note a few more of these cases.

During the past year Dr. John A. Miller, professor of mathematics and astronomy, has written a number of articles for technical magazines, among the most important of which may be mentioned, "The Eclipse of 1905," which appeared in "The Astro-Physical Journal"; "Total Eclipse of August 29th, 1905," in the Report of the Indiana Academy of Science, and "Measures of Double Stars," in the "Astronomical Journal."

Paul M. Pearson, professor of public speaking, is probably as busy a man as we have with us. In addition to editing his two magazines, *Talent* and *The Speaker*, he has delivered during the past year one hundred and thirty lectures to schools, colleges, literary clubs and Chautauquas, all over the United States; and has written as current literature, "The Chautauqua Movement" for *Lippincott's Magazine*, "The Chautauqua Idea," and an article on Paul Laurence Dunbar, for *World's*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School at 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School at 2.30 p.m.

Frankford, 10.30 a.m.; First-day School at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School at 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue, at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—
1811 I Street, Northwest, at 11 a.m.

Chicago.—
Athenæum Building (26 Van Buren St., near Wabash Ave.), at 11.45 a.m. First-day School, at 10.30 a.m.

11th mo. 30th (6th-day).—Nottingham Quarterly Meeting, at Little Britain, at 10 a.m.; ministers and elders, day before, at 2 p.m.

12th mo. 1st (7th-day).—Whitewater Quarterly Meeting, at Fall Creek, near Pendleton, Ind., at 10 a.m.; ministers and elders, same day, 8 a.m.

12th mo. 1st (7th-day).—Conference on Practical Standards of Living, in Young Friends' Auditorium, 140 North Fifteenth Street. Afternoon session at 3.30, Lucy M. Griscom, chairman; strictly for young women; subjects of dressing and entertaining to be frankly and freely discussed. Box supper at 6 p.m. for young men and women; evening at 7.30 for young men and women; "To Live Within the Bounds of Our Circumstances Sanely and Wisely" to be freely discussed; George A. Walton, of Columbia University, chairman.

12th mo. 2d (1st-day).—Fallowfield Young Friends' Association, at home of Albert Reynolds, Gum Tree, Pa.

12th mo. 2d (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m.

(Continued on page 739.)

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Events, and is now running a series of twelve articles on "Some American Humorists" in *Talent*.

Prof. Hayes has also been very active during the past twelve months. Under his name we find "Autumn Silence," in *Lippincott's Magazine;* "Wallingford as a Literary Center," in *Book News;* "Shakespeare as a Spring Poet," in *Book News;* "The Quatrain in Recent Verse," in *The Pathfinder;* "Sidney Lanier in Old Chester County," in *The Pathfinder*, and "Ova Carissime: The Grave of John Addington Symonds," in *The Bibelot.*

Dr. David Starr Jordan, president of Leland Stanford University, was the guest of President and Mrs. Swain on Second-day of this week, and lectured to the students of the college in the evening on "The Earthquake Rift of California."

The college debating team has been chosen, and consists of the following men: Howard L. Fussell, Harvey T. Satterthwaite, and Amos J. Peaslee, with Frank K. Hyatt as alternate. The first intercollegiate contest of the regular schedule will be held on Twelfth month 14th with Dickinson College, at Carlisle. A practice debate, however, with the Zelosophic Literary Society of the University of Pennsylvania has been arranged for, to take place at Swarthmore on Twelfth month 10th.

Meeting on last First-day was very largely attended. Prof. Edmonds was unable to be present as announced, but Henry Wilbur delivered a most impressive sermon on the spirit of Thanksgiving.

College closed at one o'clock on Fourth-day of this week for the Thanksgiving recess. Work will begin as usual at 8.30 on Second-day morning.

Norman H. Libby, who has been in charge of the Swarthmore Press since July, has resigned his connection with the Press, to return to his business as junior member of the fire insurance firm of H. B. Libby & Son, of Bridgeton, Me. Two or more summers spent in editing and publishing *Among the Clouds*, the daily paper of Mt. Washington, during the "season," made him available for the needs of the Swarthmore Press. His varied interests in his native town hold him too strongly, however, for him to exchange them easily for others. Beside the claims of his business, he is an active member of the Masonic Order, of which he is a Past Master; and he is president of the Public Library Association of Bridgton, and untiring in his efforts to make it serve the community. Mr. Libby's stay in Swarthmore has won for him many friends and well-wishers.

A. J. P.

FRIENDS' ASSOCIATIONS.

NORRISTOWN, PA.—The Norristown Friends' Association held its regular meeting on First-day afternoon, the 18th of Eleventh month, 1906. President Isaac Richards opened the meeting by reading the 12th chapter of Romans.

The following delegates were named to attend the General Conference at Norristown on Eleventh month 24th: Ellwood and Mary L. Roberts, Fannie B. Scheibner, Joseph Simpson, Marianna Lownes, Elizabeth M. Hilles.

A committee was appointed to nominate officers for the ensuing year. Bertha M. Harry read "Grace for Thanksgiving," and Julia K. Stout recited "No Sect in Heaven."

A brief sketch of Samuel M. Janney, prepared by Martha Platt, was read by Emma Hughes. Marianna Lownes gave a recitation, "The Burial of Moses." Under the head of current topics, Mary R. Livezey read an editorial from the FRIENDS' INTELLIGENCER, "Nearness to God," "Tuberculosis and Alcoholism," "Evils of Child Labor," etc., arousing a spirited discussion.

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CALENDAR OF MEETINGS, ETC.

(Continued from page 738.)

12th mo. 2d (1st-day).—Race Street Conference Class, at 11.45 a.m. "The Land of the Prophets," by Jane P. Rushmore.

12th mo. 2d (1st-day).—At Stanton, Del., at 2.30 p.m., a circular meeting, under care of a committee of Concord Quarterly Meeting. Trolley cars from Fourth and Market Streets, Wilmington, every thirty minutes. One at 1.45 p.m. will reach Stanton in good time.

12th mo. 2d (1st-day).—Fairhill Meeting, Germantown Avenue and Cambria Street, Philadelphia, attended by Quarterly Meeting's Visiting Committee, at 3.30 p.m.; First-day School, at 2.30.

12th mo. 2d (1st-day).—Swarthmore lectures on Quakerism—"The Forerunner of Quakerism," by Dr. William I. Hull, of the Department of History at the college, at 7.30 p.m. All invited.

12th mo. 1st (7th-day).—Prairie Grove Quarterly Meeting, at Marietta, Ia., at 11 a.m.; ministers and elders, same day, at 9.30 a.m.

12th mo. 2d (1st-day).—New Garden, Chester County, Pa., Young Friends' Association, at home of Samuel and Martha Thompson.

12th mo. 2d (1st-day).—Meeting of Friends at White Plains, N. Y., at home of William Moore, 78 Fisher Avenue, at 11 a.m.

12th mo. 6th (5th-day).—Salem Quarterly Meeting, at Woodbury, N. J., at 10.30 a.m.; ministers and elders, day before, at 2 p.m. Lunch will be served at the meeting house on Fifth-day. Electric trains leave Camden (Federal Street) at 8.35 a.m. and 9.35 a.m., and every hour thereafter. Allow ten minutes from Market Street Ferry, Philadelphia to Federal Street, Camden. Trolleys leave Kaighn's Point, Camden,

(Continued on page 740.)

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CALENDAR OF MEETINGS, ETC.

(Continued from page 739.)

every ten minutes. Take Reading Railroad ferry at foot of Chestnut Street, Philadelphia, and allow a full hour from foot of Chestnut Street to Woodbury. Buy ticket of trolley conductor at 10 cents.

12th mo. 8th (7th-day).—"A Day at the Guild," 151 Fairmount Avenue, Philadelphia. Further notice later.

12th mo. 8th (7th-day).—Burlington First-day School Union will be held at Mt. Holly, N. J., at 10.30 a.m. A cordial invitation is extended.

1st mo. 8th (7th-day).—Week-End Conference in Sadsbury Meeting House, Christiana, Pa., under joint care with Bart Meeting.

12th mo. 9th (1st-day).—Race Street Conference Class, at 11.45 a.m. "Amos," by Eleanor Wood.

12th mo. 12th (4th-day).—Annual meeting (fortieth anniversary) Pennsylvania Peace Society in Young Friends' Association Auditorium, 140 North Fifteenth Street, Philadelphia.

12th mo. 13th (5th-day).—Haddonfield Quarterly Meeting, at Haddonfield, N. J. (reached by train or trolley), at 10 a.m.; ministers and elders, day before, at 3 p.m.

12th mo. 20th (5th-day).—Fishing Creek Half Yearly Meeting, at Millville, Pa., at 10 a.m.; ministers and elders, day before, at 3 p.m. Millville Monthly Meeting, day before, at 10 a.m. Youth's Meeting, day after, at 10 a.m.

BOOKS RECEIVED.

"The Warrior Spirit in the Republic of God." By Anna Robertson Brown Lindsay, Ph.D. [Mrs. Samuel McCune Lindsay], author of "What is Worth While," "Culture and Reform," "The Victory of Our Faith," etc., etc. New York: Macmillan Co. $1.50, net.

"Marching Against the Iroquois." By Everett T. Tomlinson. Boston and New York: Houghton, Mifflin & Co. $1.50.

"Knights Who Fought the Dragon." By Edwin Leslie. Philadelphia: Sunday School Times Co. $1.00, net, postage prepaid.

"Kristie's Rainy Day Picnic." By Olive Thorne Miller. Illustrations by Ethel N. Farnsworth. Boston and New York: Houghton, Mifflin & Co.

The Macmillan Company, 66 Fifth Avenue, New York, have issued an edition of George Eliot's "Scenes of Clerical Life." The cover is highly artistic, showing a shepherd and his dog, with a lot of golden sheep eating among the daisies on a green background. Within the covers are many quaint and artistic illustrations by Hugh Thompson, sixteen of which are in colors. The price of the volume is $2.00.

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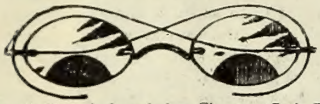
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CONTENTS OF THIS ISSUE.

Good Words.—XLIX. 741
Things That Remain (Verse) 741
Friends' Attitude Toward Music, Past and Present 741
Outgrowing Liturgy and Creed 743
Meeting at Bear Gap 743
Friends' Schools in England 744
A New Stage in Civilization 744
Editorial:
The Negro Question 746
Note and Comment 746
Our Probation Officer in Philadelphia 747
Friends and Women Suffrage 747
Younger Friends and Plainness 748
Union Meeting at Swarthmore 749
Blue River Quarterly Meeting 749
Nottingham Quarterly Meeting 751
Books and Reading 751
Mohonk Lake (Verse) 752
Births, Deaths 752
Notes and Announcements 753
The Christiana Conference 754
Concerning "Scattered Seeds" 754
The Pennsylvania Peace Anniversary 754
Swarthmore College Notes 754
Martin Academy at Kennett Square 755
Friends' Associations 755
Calendar of Meetings, etc. 756

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Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, TWELFTH MONTH 8, 1906.

Volume LXIII. Number 49.

GOOD WORDS.—XLIX.

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THINGS THAT REMAIN.

Be watchful, and strengthen the things which remain.
Rev. 3: 2.

Oh, strengthen ye the things that still remain!
We hear the voice from Patmos' lonely rock.
Let not its message smite our ears in vain.
To us it speaks as to that ancient flock.
Youth leaves us surely; wealth may from us fly;
Dear friends, most loving, vanish from our sight;
Yet would we bear ourselves courageously,
E'en though our day be palled by blackest night.
If much be taken, something still is ours;
We still can work, and love, and lend a hand;
Life holds some good, in spite of waning powers;
We are not friendless in a barren land.
Though we of many good things are bereft,
Let us with stout hearts cherish al lthat is left!

—*A. Emerson Palmer.*

FRIENDS' ATTITUDE TOWARD MUSIC, PAST AND PRESENT.

[An address before Philadelphia Young Friends' Association, Eleventh month, 1906.]

The attitude of Friends toward music at the time of the rise of the Society has, I believe, been somewhat misapprehended. It is popularly supposed to have been an attitude of uncompromising and unalterable condemnation of it, whereas I believe there was not any real antagonism to true music, or, perhaps, I should say, to a pure use of music. In later generations, when much of formalism had crept into the beliefs and practices of Friends, undoubtedly much of bigoted opinion asserted itself on the subject, but in the minds of the early Friends there was not necessarily any condemnation of music as music, of the right and suitable use of music. But the fact remans that, in their age, there was very little pure use of music. So, for practical purposes, their attitude could not well be other than one of condemnation at that time, because the then prevailing use of it was so impure and debased and so stifling to the spirit of the God-fearing man. Of course it was the same with poetry and other forms of literature. Almost all these things we call the fine arts were debased. The leisure class, of which Friends as a rule were not and upon which class they had but little influence, were in England as in most communities, past or present, the custodians of culture, so to speak. They had cultivated the fine arts, but becoming debased and profligate, they used these wonderful agencies of man's mind and soul for the dragging down instead of the lifting up of their daily lives. Friends saw this. This was all they *did* see—simply an awful prostitution of noble agencies by perverted minds. And I do not think Friends were at all lacking in insight as to the matter, for no man, Friend or not, could have discovered any good thing in much of the music of the day. And so, without any theorizing about it, and as a purely practical remedy for a situation that admitted of no delay or compromise, they simply cut it out of their scheme of daily living, along with all other arts so misused. We may, therefore, without aspersion say that the estimate of music held by many of the early Friends was, by reason of the peculiar struggle of their day, a distorted one. Not that their judgment upon the then-prevailing use of music was not just, but any unqualified condemnation of it and denial of its possibilities for good, was. Their age was one of extraordinary ferment, both political and religious, so that we need not marvel at the radical character of the remedies applied to the gross social disorders of the time. The crying need of the times was a new spiritual awakening, and to that end the prevailing pleasures and customs, the accepted ideals—almost the very forms of thought—had to be done away with.

Now the tendency of all thought is to crystallize into definite forms; deep religious fervor in one generation cools off into outward compliance; that is to say, into mere formalism in the next. So, the children of Friends in time drifted into formalism simply because there is very little originality about any of us, and the tremendous agitation and outburst of that day had to exhaust itself sometime, while resulting in vastly better conditions of society. And, just as we always hope to reach, and think we *have* reached the final goal in human progress, so Friends in due time endeavored to crystallize their ideals instead of letting them grow on. They embodied certain active principles of the soul life into fixed rules of life and conduct (for those who had not enough originality or soul fervor to do it for themselves) in a Book of Discipline. Now just as soon as a great living principle of action gets put away into a formal rule of conduct, it is pretty sure to be put safely to sleep where it cannot do any good at all; and once the rule is established temporary objection becomes established prejudice. In some such way there became woven into our forefathers' minds the strong prejudice against music, a prejudice that, of course, did not and could not kill the great divine spirit and purpose of music itself, but which did most lamentably starve

many a soul in the ranks of Friends and prevent it from ever being able to express itself in this wonderful language of the mind and of the soul. If it were not pitiful, it would be almost amusing how long a prejudice, a "set" of the mind, about some matters, will cling to us and continue on forever in our way of looking at things. And this has been particularly so with our attitude toward music in the past, and largely so even up to the present day, taking our Society throughout its borders. Now as to the present, I think we to-day should open our arms to this great instrumentality, music, and keep it pure and good, just as we do, or should do, our mother tongue. Particularly, in the home, and particularly *not* in the Friends' meeting or First-day school, because there it would supplant a much higher agency for good.

Let us take it into our homes, and let it have a place in our lives. Not necessarily in any ambitious way, not necessarily that many or any of us should aspire to become great performers, or great students of it, but simply for the wholesomeness of it in our daily living. It is good, simple, everyday music that we should seek first, and all other good things musical will in due course be added. If we cannot sing, if we have not got "de nachel organs" that Dunbar's "Malindy" had, we can listen, we can be at least sympathetic with the simpler poems we may find on all sides expressed in this language, turning to it as we would take up a sweet poem of Whittier's for the good of one's soul.

> "Thou flower of rapture and thou fruit of grief,
> Invisible enchantress of the heart;
> Mistress of charms that bring relief
> To sorrow, and to joy impart
> A heavenly tone that keeps it undefiled."

And whatever, be it ever so little, that we have to do with music, let us do that little well. And if we play an instrument let us first *feel* the meaning of the music before we attempt to express it; and when we do give it expression, let us do it with our whole heart, as we would hope to render the lines of a real poem worthily.

I have not forgotten the man or woman who cannot tell one tune from another; but even they would come to a just appreciation of and measurably learn to love music if they would regard it as a great language, and not as a boarding school "accomplishment" for young girls.

Music's great field of influence is the home, and it is to be greatly regretted that the austere faith of our past so largely failed to recognize this. Music inspires emotional activities, and if in the home it be made really good and sweet and wholesome, it inspires the most healthful and helpful emotional states of body and mind which lead up to a happy, cheerful doing, to a wholesomeness of daily living, to a rational gayety of disposition, to sweet resignation and renewed strength at times of sadness or suffering. How easily it may be made to relax and rest the overtaxed nerves! How generally to soothe, inspire and sustain the physical powers! It is a food to the emotional side of our nature. In its higher and more intricate phases it appeals powerfully to the intellect, and it should have the fullest possible recognition in the home and in our secular schools. In this last particular I feel we fall greatly short of realizing our need for music.

But much as I would have it taught in our secular schools and thoroughly as I believe in it as a cementing bond to and safeguard for the home, I would never intrude it upon the graver duties and lessons of the religious schools. I well appreciate such force as really lies in the argument that music builds up the attendance on religious schools of other denominations and will do the same for our First-day schools. But my answer to this is, that numbers alone are not really a test of the vigor of a school, indeed, that this numerical test of success so dear to the hearts of most of us, is almost always misleading. Music is not really needed, nor is it fitted to do good in the field of our First-day school work. The apparent need of it, I think, arises from the failure to make the First-day school attractive in the real purposes of such a school. The deep things of life *do* appeal to every person. People all want to face the serious side of life, to talk over and to receive help in spiritual matters, and the giving of this (when really, truly given), is always satisfying to the individual and is always invigorating to the life of the class.

Let us to-day carefully limit our use of music and wisely refrain from taking it into the First-day school or the meeting. Both our Discipline and our practice have within the past fifty years recorded a new attitude, but let us remember that this applies only to the use of music outside the meeting.

There are the best of reasons, I believe, why this discrimination should be carefully maintained. Music appeals primarily through the emotional nature in us, and not primarily or directly to the spiritual, and in the meeting or First-day school, if employed habitually, it would supplant a much higher agency for good—the opportunity for silent communion, the learning at the Divine knee concerning the duty laid upon the individual soul.

Many people think that an intensely emotional state of body, leading up to excitement of mind, or, if not so violent as this, a state of pleasant exaltation of feeling, is a worshipful attitude towards God. And to this end they desire to themselves sing or to hear music rendered. It is all beautiful, all good, within moderation, and it has its place, but it is distinctly *not* worship, or at least not worship as Friends understand the word. Worship is the mingling of spirit with spirit, in the silence of all flesh, when something higher and greater than our emotions engrosses us.

In the First-day school there is the grave objection that the musical features would become the more attractive features, at the expense of the deeper instruction the schools should give and the deeper interest the pupils should experience over and above simply a pleasant emotional, happy frame of mind. Not that happy, emotional states of mind are wrong—far from it—but that there are other occasions for that, while the First-day school is the place for higher and deeper things, and is a school unlike others, and with very limited time for instruction.

There is the added grave objection that anything emotional, that is performed *habitually*, and does not lead on to an act which consummates and fulfills the emotion, always weakens the person's character in its capacity for feeling, in its capacity for experiencing sympathy, and in its strength to undergo sacrifice; while the perfunctory, *habitual* singing of sacred songs almost inevitably leads to indifference to the real meaning of the words.

This is, I conceive, the true basis of objection to such a use of music, as well as (by the way) to most theater going, particularly where tragic scenes are presented. The situation for us is a false, an unreal one. We have no part in it. Our emotions are excited, yet have no proper fulfillment in anything we can do. It is disastrous to our best nature to be roused and yet fail to act. CHARLES PAXSON.

Swarthmore, Pa.

OUTGROWING LITURGY AND THE CREED.

[Many of our readers have followed with interest the trial of Algernon S. Crapsey for heresy, and the decision of the authorities of the Episcopal Church that he shall no longer be allowed to preach in its pulpits. It is not for us to discuss the wisdom of the church's action, or whether Dr. Crapsey ought to have resigned when he found he had outgrown the Apostles' Creed. We quote the following passages from his farewell address to his congregation, because they contain so much food for serious thought.]

Having lived so long in your service, I had hoped to die in that service. But this is not to be. Instead of being separated by the gracious, natural action of God, we are forced to part by what we believe to be the unnatural, ungracious action of men.

For more than a quarter of a century I have stood in this pulpit and have spoken to you the words of this life, and you will bear me witness that I have not shunned to declare unto you the whole counsel of God as that counsel has been revealed to my intelligence and my conscience. I have often spoken, and unwisely, so far as your earthly comfort and mine is concerned, but I have never spoken untruly.

I have never spoken against my inward conviction, nor have I held back, for prudential reasons, things which I considered it my duty to say. And it is for speaking thus unwisely, so far as my comfort and yours is concerned, but as I still think for speaking what is true and timely, I am to be deprived of the right of speaking in this pulpit at all.

But I am not only barred from the pulpit. I am also forbidden to stand before the altar and to celebrate the sacred offices of the Church. This, however, though a sorrow to us both, is certainly not a misfortune to me. No one but a minister can know how dangerous to his soul is the constant repetition of the acts of the ritual and the continual rehearsal of the words of the liturgy. Through continual use the words become dulled and the actions mechanical, and I am sure that, however sad it may be, it is better for my soul to leave my place before the high altar and go down and kneel in the midst of the people and receive the sacraments of the Church from worthier hands than mine.

It is not that I can no longer preach in this pulpit or pray before this altar that breaks my heart, but that I can no longer go in and out among you as your pastor, bringing to you that comfort wherewith I myself have been comforted of God.

Because I am compelled to leave the pastorate of St. Andrew's must you also forsake its membership? I do not believe it. While it is my duty to go forth not knowing whither I go, it is your duty to abide in your place. It is your task to take up the work that I lay down.

The fact that the present situation is unstable is the controlling reason for your remaining. If you believe in the traditional conception of the origin of Jesus, your right to remain in the Church is unquestioned; if, on the contrary, you hold to the scientific and historical conception of the origin of Jesus, still it is your right and duty to remain, for it is not the province of the Church to determine the question of the physical origin of Jesus; that determination belongs to science, and when science has determined the Church will receive. It is the duty of the Church not to tell you by what physical process Jesus was generated, but to instruct you in that way of life which Jesus taught and lived.

MEETING AT BEAR GAP.

The Friends' meeting house, near Bear Gap [Northumberland County, Pa., in the limits of Fishing Creek Half-Yearly Meeting], stands on high ground, in a nook bordered by woodland, with an outlook over field and hilltop, bounded in the distance by mountain view. The beauty of the spot is attractive, while the varied depressions and elevations of the landscape lend an additional charm. For some years no regular Friends' meeting has been held in this house, whose doors once swung to the entrance and exit of the little company who were wont to assemble within its walls. The forms and faces, the lives and labors of these Friends who have passed into the great beyond, are frequently brought before our mental view with strong impression, and connect themselves with pleasing memories. When the membership was reduced to a single family, it became impracticable to hold meetings at the meeting house; so since that time the meetings have been continued at the home of Griffith and William U. John. In the early part of last summer the needs of the community in the vicinity of the meeting house, led to an application to us Friends, for its use by those who wished to conduct a union Sunday School. Those interested in the movement are for the most part Lutherans and Methodists. The privilege being granted, a flourishing school has been the result, which they have named Friends' Grove Union Sunday School. There is a surprising interest manifested. Parents and children alike take part. Their sincerity, their earnestness, their willingness to shoulder all the burdens to be carried in conducting the school, is quite inspiring. Their solicitation that we Friends here assist them

in their work, has to a certain extent been complied with, and William U. John, at their request, frequently addresses them on religious subjects. Thankful for the favor of having the use of the house, they at their own expense put a new roof on it, and did other repairs and work on the premises. Besides, this favor deepened their respect and feeling for Friends, and in consequence a desire was often expressed that a ministering Friend be invited to hold a meeting among them. Joel Borton, in respnse to the invitation, feeling a freedom to be with us on the 25th of Eleventh month, came on agreeably to appointment. He attended the school, and at the close of the exercises delivered a discourse on temperance. He then explained our custom of waiting upon the Lord in silence. At the conclusion of his remarks those present, including the school and visitors, making a house full, fell into a thoughtful, reverent attitude, quite unusual among those unacquainted with our ways. After this Joel arose, saying that God's best gift to man was the gift of eternal life. Dwelling upon this subject, he said there is no death. Life beginning here is continuous hereafter. What we call death is only a transition, only a passing of the soul from its temporal habitation, merely arraying itself in the garb of immortality. The body abandoned resolves itself into the dust. The leaf falls from the tree, deserted by the vital principle which returns to the tree, to burst forth again, developing the buds into new leaves with all their freshness and beauty. Paradise, the final home of the blessed, is pictured to us as the Garden of the Lord. Could we get a single glance into this Garden of the Lord death would be deprived of its terrors. Joel illustrated this by an allegorical account of a boy having a sister at the point of death whom he dearly loved. He could not bear to think of her being removed from this state of earthly existence to leave him alone to buffet the storms of time. He had heard that a leaf from the tree of life, which grew in the Garden of the Lord, if taken and given her, would be a restorative, bringing her back to health and vigor. He set out to accomplish this purpose, and met the angel of life and death standing just outside the gates of the Garden. The boy was questioned as to his errand, and he said he wished to obtain a leaf from the tree of life that his sister might be saved from death. The angel in reply signified his willingness to bring him this leaf, but the boy must assure the angel that she would be entirely exempt from sorrow and suffering as long as she lived clad in mortality. This the boy could not do. As the boy was turning sadly away the angel pushed the gates slightly ajar, and such were the brightness and glory of the scenes revealed within that he was transported with delight, and he no longer desired his sister to be kept from the immediate enjoyment of the supreme happiness prevalent in this region of bliss. His one aim thenceforth was to hold himself in readiness to follow her. Joel continued at length, considering the topics related to his subject, and then concluding the session shortly ended. We thought it a very good meeting. G. J.

Elysburg, Pa.

FRIENDS' SCHOOLS IN ENGLAND.

In his Report on the Higher Education of Essex, M. E. Sadler [Professor of the History and Administration of Education in the University of Manchester], when about to speak of Saffron Walden School, has an exordium as follows:

"With quiet firmness of purpose and with a long sustained liberality, the Society of Friends has done a valued, though unobtrusive, work in education. The visitor who is admitted to its schools cannot but feel the strength, as well as the charm, of the influence which pervades them. He is in the presence of a great tradition—a tradition which is ethical rather than intellectual, and concerned with conduct rather than with abstract ideas. What is impressive in it is its quiet spirit of reasonable service; its belief in a way of life; its sense of personal obligation; its regard for the individuality which realizes itself, through freedom, in self-restraint. The schools are not institutions, but families writ large. Naturalness, simplicity, good sense distinguish their administration and their arrangements. But underlying all their work are principles which form the foundations of a training, penetrative through its patience and through the persuasive power of example."

We may hang our heads, and long that his estimate were true. Still the passage does describe what our forefathers sought to make our schools, and also what those at their head, the teachers, and a wakening membership, would fain render them to-day.—*The Friend* (London).

A NEW STAGE IN CIVILIZATION.

Within ten years a change has come about in the interrelation of the nations of the world, more radical and far-reaching than anything hitherto known in thousands of years. Heretofore it has been assumed that, at least in the last resort, nations must fight one another. They must, therefore, always stand ready to resist or even to attack. We have now, for the first time in history, an established and general court of the world, soon to be suitably housed, before which not merely slight issues, but the gravest questions touching the life of nations may be honorably brought and adjudicated with such likelihood of essential justice to both sides in the issue as was never before possible by the old-fashioned arbitrament of the sword. This change of international relations, now in full view, is only analogous to the transition in an earlier period from the barbarous method of the duel, or trial by ordeal of battle, to the habitual orderly processes of civilized courts. In this case, as in the other the use of the new method means the utter disuse of the old, with its fearful cost of blood and treasure and its outrageous injustices.

An urgent need is at once created to acquaint the peoples of the world with the full significance of the new movement now under way. Only the few yet realize that there is no occasion or excuse, provided the legitimate provisions of the first Hague Conference are fairly put into operation, for any more wars

among civilized nations. Slavery is already an anachronism which no one expects to see revived. There is every reason to believe that war is to be numbered with slavery and duelling. The immediate necessity is to bring this fact home to the knowledge of all the people in every country.

Various efforts are already on foot to establish needful publicity and awaken general interest. First, there is a great Interparliamentary Union, consisting of many hundreds of the active members of the parliaments of the world, including our own Congress, who are in league to promote the cause of international arbitration. Another series of organizations is composed of business men and Boards of Trade in cities. In the United States about one hundred Boards of Trade are already committed in favor of the new method of justice as compared with the old method of violence. Moreover, the labor unions are giving their attention to this movement. The working men have discovered that war hits them with peculiar hardship. Its conditions are always tyrannous towards the poor. The unions promise to throw the enormous force of their influence in the direction of stopping war.

The organizations of business men, of parliamentarians and of working men are looking forward to the establishment of an International Congress, or Parliament, which shall discuss, if not actually legislate upon, the subjects of common interest to all nations. It is believed that any general recommendations of such a world congress, with a view to the common welfare, would soon be taken up by public opinion, and, so far as they were reasonable, would come to have, through growing usage, the force of law.

It is now proposed to establish a Press Bureau which shall serve to gather and convey interesting and popular matters favorable to the cause of arbitration and peace as against the use of violence. It is also proposed to hold public meetings and national conferences from time to time in the principal cities of the United States, as such meetings are now held in France and England, for the awakening of public interest in the new movement. This work is also entering the schools and colleges. The young people are to know, as a requisite part of their education, the greatness of the change in the relationship of nations, which is henceforth to alter the course of the history of the world. Ancient history was the chronicle of wars. History is going to be the story of humanity and civilization.

This new movement calls for help in money and sympathy. A few thousands of dollars expended efficiently for several years would soon save the world hundreds of millions of dollars now lavished in building warships. Better yet, we look confidently for the turn of the tide of international feeling from habits of mutual suspicion to a normal humane tone of goodwill. We look forward to a world where men shall have no occasion to fear or hate one another.

The help of ministers and churches is counted upon in the movement for arbitration and justice. The churches have new opportunity to do something practical to compass the object for which they stand. Let every church of every name give a hearing on Peace First-day, the third First-day of Twelfth month, or at some other suitable time, to its own minister, or else to some other capable speaker, who shall show by illustration and object lesson how needless war will be in a truly civilized world. Let there also be definite instruction with regard to this peculiarly suitable subject in every First-day School.

The approaching Hague Conference threatens to create a critical moment. Various great subjects will come before the Conference; for instance, the limitation of armaments, a general treaty of obligatory arbitration, the immunity of private property at sea from seizure by belligerents, the establishment of a world congress, and the provision that hostilities shall in no case begin before an opportunity is given for investigation through the mediation of one or more friendly powers. The British Parliament has already voted with substantial unanimity that the first of these great subjects shall be urged by their government. The United States ought not to be backward in this urgency. There cannot be too many influential petitions forwarded to the Executive Department at Washington between now and the assembling of the Conference at The Hague, asking that our government may help make this occasion worthy and fruitful. Such popular petitions from churches and associations actually did help to make the first Conference at The Hague a success.

A committee of men of various religious names has been appointed by friends of this movement. The committee will be glad to hear from those in all parts of the country who will co-operate with them in any way. They will be glad to have any money help, and will acknowledge it in due form and try to use it with the best economy. They will try to arrange for furnishing speakers or lecturers. Their chairman is Rev. James L. Tryon, who may be addressed at the headquarters of the American Peace Society, 31 Beacon Street, Boston, Mass. This statement is being sent to all the religious papers in the country, as well as to many others, with the hope that it may be given a generous editorial notice for the sake of the common cause which all religious men desire to serve.

This circular is approved by the following well-known and representative men: Bishop Henry W. Warren, Denver; Francis E. Clark, Boston; Newell Dwight Hillis, Brooklyn; Teunis S. Hamlin, Washington; Russell H. Conwell, Philadelphia; Edward Everett Hale, Boston; R. S. MacArthur, New York; Bishop David H. Greer, New York; S. F. Hershey, Wooster, Ohio; President F. W. Hamilton, Tufts College, Massachusetts; Cardinal Gibbons, Baltimore; Bishop William Lawrence, Boston; William Hayes Ward, editor of the *Independent*, New York; Lyman Abbott, editor of the *Outlook*, New York; President William E. Huntington, Boston; Professor Henry van Dyke, Princeton; F. W. Gunsaulus, Chicago; Francis H. Rowley, Boston; Herrick Johnson, Chicago; Robert E. Speer, New York.

If one is to keep his aim in sight he must not have too many aims.—*Edward Everett Hale.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, ELIZABETH POWELL BOND, R. BARCLAY SPICER.

BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TWELFTH MONTH 8, 1906.

THE NEGRO QUESTION.

The Fifteenth Amendment did not settle the race question. It only put the working-out of the destiny of the black race on a new footing. Legislation cannot, unaided, settle the problems which the present offers concerning the development, business and social status of the colored race. Now and then a circumstance like the closing of "The Clansman," after an ill-expressed protest, or a riot in a Southern town, makes the unthinking masses realize that we have an increasing problem on our hands. A portion of us are keenly alive to this fact without the emphasis of special incidents, yet we have thus far failed to get together and plan concerted action to relieve present conditions.

We send a little money to Southern schools, we hold now and then a conference to hear about what is being done for the race. Sporadic efforts are made in our cities to better moral, intellectual and financial conditions, but we are only touching the problem in spots. The legal status of the negro has been cared for by an abstract sense of justice, but we have failed in the concrete care needed to see that negro labor is not exploited by white men and that opportunity is offered to prepare to use the franchise privilege wisely. The percentage of crime among city negroes is high. The most casual observation of the conditions under which they live in our cities shows that this fact is a natural sequence of definite causes.

The race is intellectually in its infancy. Most avenues of trade are closed to the blacks because they are ignorant and unskilled; the money of the white race is not to any extent spent among them, and at the North they have not learned to practice race solidarity in business. Race integrity is generally deemed wise by the representative interests of both races. The question is one of the business, intellectual and political development of the black race side by side with the whites, with the idea of maintaining continued separation of the races.

Industrial education in schools especially established for colored children is needed in all our large Northern cities. A great step forward will be achieved when we have the prevalent ignorance and consequent inefficiency of colored men replaced by real skill of hand. This is in no way a substitute for higher intellectual training, but it is a step toward it, and will teach thousands who not only are without desire for intellectual achievement, but who are held by a financial bondage which prevents the possibility of advancement.

Federation among colored people themselves under wise and competent leadership would develop race loyalty and educate the masses by contact with and common interest in the ideas of the intelligent men of their own race. Such combination, of course, if not wisely guided, might injure rather than help the race, but a people to gain recognition must first believe in themselves and show to others that their confidence is well-founded, and some organization to direct the efforts of the race seems necessary.

Federation among white men interested in the development of the negro race is needed now about as much as the Abolition Society was needed in the days of slavery agitation. The work of that day was to emancipate the bodies of the race and place upon them the responsibilities of self-support and citizenship; our work is to emancipate their minds from ignorance, and their business opportunities from financial exploitation. It is a very discouraging fact to many families of anti-slavery proclivities that after we have opened our free schools and the ballot to the colored race they are largely ignorant and inefficient and not infrequently vicious. This discouragement is natural, but illogical. We cannot legislate morality, skill, energy, reasoning capacity and business initiative into a race. A proclamation of freedom from the limitations that beset the race will have to be slowly worked out not only by them, but by us. We need now a better knowledge of actual conditions with which we are trying to deal; we need increased charity on the part of the dominant race in judging the undeveloped black man; we need dispassionate knowledge instead of prejudiced and imperfect reports generally diffused; we need to protect the race from labor exploitation, extortionate rents and taxes, and to exact from them such contribution to the world's work as we feel they are able to assume. Organization seems the only road to successful co-operation. The present critical period in the development of the whole negro problem seems to demand this now.

At the recent Social Education Congress, in Boston, the teacher in the public school was characterized as "the interpreter of the republic to the citizens to be." Dr. Brumbaugh, superintendent of Philadelphia schools, said: "The question for the teacher in the republic to determine is, Shall the same course of study prevail in Mississippi that is used in Massachusetts? We have not yet seriously reached the point where the quality of our democratic institutions is honored in the materials with which we educate our children. Education has for its first duty the making of men, and then the influencing of these men to put conduct above career, character above calling, justifying this procedure upon the principle that conduct is three-fourths of life."

In an address recently delivered in London on some social problems, one of our modern thinkers expressed the following thoughts concerning religion: "A religious man is one who has sure knowledge that he is here, not to fulfill some narrow purpose, but as an instrument of the force that created the world and probably the universe. Religion makes a man courageous, and if he is not intelligent it makes him extremely dangerous. In the absence of religion a coarse man has the most courage, but with religion the most fragile and sensitive become enormously courageous."

It is encouraging to the concerned citizens who are working for the purification of the press that respectable papers and magazines are exercising more careful supervision over the character of the advertisements that appear upon their pages. A New York weekly that has carried on an active crusade against patent medicine advertisements recently called attention to the appearance, in a Philadelphia daily paper which claims to exclude objectionable advertising, of a description of a universal panacea side by side with a burglary story and a railway merger. The daily paper at once proceeds to explain that the advertisement in question was inserted through a misunderstanding and was immediately withdrawn as soon as its character was discovered. If the readers of papers will habitually protest against advertisements which they deem objectionable, the columns of those that come into our homes will gradually become cleaner.

We call the attention of our readers to an article in this issue entitled "A New Stage in Civilization." The names appended to it show that people are beginning to understand that wars are unnecessary, and that Christian Churches generally are beginning to realize that war and Christianity cannot go hand in hand. As a Society we have not done as much in recent years for the promotion of peace as we ought to have done. Friends in their quarterly and yearly meetings might well follow the example of the American Peace Society, which has sent a letter to President Roosevelt urging that the following subjects be given a place on the program of the conference to be held next year at The Hague: The further development of the permanent court of arbitration, and the conclusion of a treaty of obligatory arbitration, to be signed by all the Powers; the creation of a periodic congress of nations; the limitation and, if possible, the reduction of armaments; the creation of a commission for the codification of the generally-accepted principles of international law, and the provision that questions affecting vital interests or national honor be referred to a commission of inquiry before hostilities are declared.

There is one thing that man loves more than religion, and that is freedom; he has an instinct for each, but the latter conditions the former; when it is cramped, religion itself shrinks.—*Theodore T. Munger.*

OUR PROBATION OFFICER IN PHILADELPHIA.

It is feared by the sub-committee of the Yearly Meeting Philanthropic Committee having charge of the matter of securing the appointment of a probation officer in Philadelphia that a wrong impression has probably been conveyed to Friends concerning the funds for the salary of the officer. Very little response has been received by the committee to a letter sent to quarterly meetings asking for funds. As most Friends probably know, Race Street Friends are co-operating with Twelfth Street Friends in paying the salary of an additional probation officer, who is to be a Friend. The entire amount to be raised each year is $700, and a considerable part of our half of the first year's salary is still needed.

The committee feels justified in urging Friends to do their best to help raise this money. There is thought to be no more hopeful social or educational work being done in the city than this work of trying to prevent children from getting into the criminal class. Several religious and other organizations in the city already support one or more probation officers, and it is felt that Friends ought to be helping to promote such an important movement.

In Edith M. Wilson, a daughter of Isaac Wilson, the committee has been fortunate in finding a candidate for the position who is enthusiastically interested in the work, is well fitted to do it successfully, is highly acceptable to the Friends of Twelfth Street, is making a very favorable impression on experienced people of the Probation and Juvenile Court Association, and who it is hoped will be regularly appointed a probation officer very soon.

Subscriptions should be sent, with a view to making them yearly, to Mary H. Kirby, chairman Sub-Committee for Missionary Work among Women and Children, 1730 Mt. Vernon Street, Philadelphia.

FRIENDS AND WOMAN SUFFRAGE.

The Friends' Equal Rights Association differs from all similar organizations in being forced to conduct its business largely through correspondence. The superintendent takes this opportunity to urge the appointment of some interested man or woman, in each philanthropic committee of the subordinate meetings, to enroll all Friends, above sixteen years of age, who are willing to thus identify themselves with the effort to make women legally free.

It is hoped all in sympathy will contribute ten cents each, to be forwarded direct from each superintendent to Harriet Taylor Upton, of Warren, O., who is treasurer of the National Suffrage Association. This is essential to our being allowed the privilege of having delegates attend the coming Suffrage Convention in Chicago, during Second month next, due notice of which will be given later.

Friends already belonging to suffrage associations are not expected to join that of Friends, but many of our members have never been counted as favoring woman's enfranchisement, and to these we appeal for

aid to accomplish a great reform. There is no argument more convincing than that of numbers.

In the early fifties Susan B. Anthony, at a convention of teachers in New York State, stood for twenty minutes while a hot debate ensued as to whether or not the women teachers, forming three-fourths of the gathering, should be allowed the privilege of the floor. To-day the university of her home city, Rochester, is open to women, largely through her efforts. To paraphrase Jaspar, the late colored preacher-astronomer, of Richmond, Virginia, whose favorite expression was, "The sun *do* move," we say, "The world *do* move," and woman's full enfranchisement is a short step, indeed, compared to all she has gained since Susan B. Anthony was informed, "The sisters come here to listen and learn, not to teach."

"The entering wedge" in county, State and National legislation may be a petition for more sanitary school houses, or a better-paid woman teacher; for a police matron, a curfew law, a truant officer, or a juvenile court. Let us despise not the day of small things, but be ever on the alert for larger opportunities, and be satisfied with nothing less than equal rights for all women everywhere. By so doing we but reaffirm principles our Society has upheld for centuries.

Superintendents and other suffragists among Friends are invited to apply for literature, or for any assistance within the power of their friend,

Mary Bentley Thomas.
Equal Rights Supt. Friends' Gen. Conf.
Ednor, Md.

YOUNGER FRIENDS AND PLAINNESS.

The afternoon session of the Conference on Practical Standards of Living, held in the Young Friends' Auditorium, Philadelphia, on December 1st, was well attended by young women, who discussed the problems of dress and entertainment.

DRESS.

In her opening address, the chairman, Lucy M. Griscom, remarked that the idea of simplicity would probably prove to be the keynote of the meeting, and such was the case. The suggestion was made that while it is not advisable for us to return to the distinctive garb of our grandmothers, still it would be well for us to follow their example by purchasing good materials, and having our garments well made. Simplicity of apparel should not be confounded with "plainness." The longing for pretty colors and tasteful fashion should not be ignored or suppressed; oftentimes, when the gratification of these natural desires has been denied, it has led to extravagance and excessive display in later life.

It should be remembered that stylishness does not necessarily mean beauty, and the latter quality is the more to be desired. Harmony of colors should be carefully considered; it is too often neglected. The dress should be suitable for the occasion. The morning dress should be as well fitted for its use as is the evening gown. No woman should be bound by the dictates of fashion; once having bought a good dress she should not hesitate to wear it as long as it is serviceable.

These remarks seemed to apply equally well in the consideration of dress in general, dress for teachers and for children. In the latter case it was suggested that while children should be simply and sensibly dressed they are often made as self-conscious by not being well enough dressed for an occasion as by being over-dressed.

ENTERTAINMENT.

When the discussion turned to the matter of entertainment, a plea was made for the hospitality of the olden times, when a guest always felt sure of a hearty welcome, and found a place at the table waiting for her. The informal visiting should be encouraged. Old-fashioned games and outdoor sports were recommended as the best forms of entertainment, except conversation, the art of which, it is feared, is dying out through lack of cultivation. The giving of prizes for progressive games was strongly decried.

But the real pleasure of visiting lies not in the amusement offered, or the refreshment prepared, but rather in the hostess' sincere welcome and evident pleasure in her guests' presence. As was suggested, the guest has an obligation to fulfill, as well as the hostess—that of entering into the spirit of the occasion and being ready and eager to enjoy what is offered.

Finally, with regard to both of the subjects discussed, the opinion seemed to prevail that both are matters for individual action, and that each woman should have the courage of her convictions, and dress and entertain according to the limit of her income, and not be guided by the actions of her neighbors, whether more fortunate or otherwise. No other solution of the problem seems possible.

Among those who took part in the discussion were: Lucy Bancroft, Mary Pyle, of Wilmington; Florence H. Tittensor, of Trenton; Anna J. Darlington, of Media; Ellen and Margery Pyle, London Grove; Cornelia and Anna Coale, Riverton; Alice Hall Paxson, Abby Mary Hall, Hannah Clothier Hull, Anna Travilla Speakman, Caroline P. Hadley, of Swarthmore; Cora Haviland Carver, Mary Haviland, Margaret Eves, Henrietta Stewart Smith, Helen Fogg, Isabel Chambers, Lydia Griscom. B.

At the close of the afternoon session supper, which had been brought from home, was brought out. The young men began to come in and joined the different groups gathered about the lunch boxes. Chocolate and coffee was served to all by the committee.

By eight o'clock a large company had gathered for the evening session on "Living Within the Bounds of Your Circumstances."

(To be concluded next week.)

True bravery is shown by performing without witness what one might be capable of doing before the world.—*Rochefoucauld.*

UNION MEETING AT SWARTHMORE.

For more than a decade a union Thanksgiving meeting has been held at Swarthmore, the Presbyterians, Methodists and Friends co-operating. The plan is to hold the gatherings alternating in the different places of worship. Last year the meeting was held in the Friends' Meeting-house, and this year the Presbyterian house of worship was occupied.

A large number of the citizens of Swarthmore of every shade of religious belief were present. After short preliminary exercises, the Presbyterian minister, Henry E. Jackson, turned the meeting over to the congregation, and it was then largely held after the manner of a Friends' meeting, spontaneous remarks being made by about ten persons.

By common consent the gathering was also a memorial to our friend Henry S. Kent, and many touching testimonies were borne to his life and character by men of widely different theological views. As a good citizen and a man of convictions and heroic purpose he was held up as a model by his fellow-citizens. It was said of him that he was a reformer who maintained his position without creating antagonisms, thus keeping up a contact of respect and interest with those who did not see as he saw.

The meeting in every respect was ideal in the genuineness of its united fellowship and in the breadth of its recognition of worth regardless of creed and church connections.

BLUE RIVER QUARTERLY MEETING.

No matter how skillfully the time may be arranged for holding quarterly meetings in this section of country, at least two of them will occur at a time when the weather is often given to extreme changes and general disagreeable conditions for leaving home to travel, especially in northern Illinois. And while speaking of these conditions we are also reminded that the other two quarterly meetings come at a time when our membership here in these farming communities are face to face with very busy times either in planting or harvesting. Seed time and harvest are readily recognized by us all as seasons of the utmost importance, and it is by no means an easy task to leave one's interests even when the atmosphere is certain to be balmy, and travel from fifty to three hundred miles away from home to be in attendance at our quarterly meetings with that diligence which would seem to betoken the old-time interest in the welfare of the Society. There is perhaps but one safe rule to follow in observance of duty in this regard, i. e., from one meeting to another, never decide not to go, but keep the way open if possible and make the way clear if opportunity offers. We like to meet and mingle with our friends and receive their help, and if the effort is made, the days nor the time will not be missed in the degree which appears to be a certainty beforehand. In our changeable winter weather it is not strange that those who have left many years behind should hesitate at facing the inclement conditions which so often prevail at this time. Their faces are always welcome, and their services abundantly satisfactory in times past. We cannot keep back a feeling of disappointment when they have found home to be the better place to stay, but we cannot censure.

At this quarterly meeting, held near McNabb, Ill., Eleventh month 24th, there were no appointed representatives present from any of the four monthly and executive meetings composing it, except from Clear Creek, within whose limits the quarter is held at this time. Members from another monthly meeting were present, however, and some others who reside outside the Clear Creek neighborhood. The thought may be alluded to here properly perhaps that with our business meeting system, the appointment of representatives does not carry with it any particular obligations or much special service beyond what should be expected of every member when we come to our meetings, but one of our older Friends gave voice to the belief at this particular meeting that we should see that those whom we delegate as representatives have the way provided, if possible, to get to the place of meeting. It certainly would be a source of strength and encouragement to have all subordinate meetings as well represented as possible at the higher meetings so that the help might be mutual and the action uniform and unanimous.

Early in the week the days had been stormy and threatening, but as the week wore on the days were chilly, but not disagreeable. The roads were muddy or rough, as it happened to be freezing or thawing, but were not bad. It is seldom that the weather is so favorable for the meeting as this year on Sixth- and Seventh-days.

Seventh-day morning, not long after meeting settled into the quiet, we were reminded of the promise, "Where two or three are gathered together in my name, there will I be in their midst." We may not have the strength in greatest numbers, but we can have the strength of the Spirit if we diligently seek Him. We were also sighted to the fact that for any avocation in life it is considered necessary that there be a preparation. When we as Friends come together to worship, our custom is in silence to prepare for that true worship. True worship itself must indeed prepare us for our daily labor and increase our usefulness. If from this little company, even, might flow the effects of the Spirit, the idea of the true preparation might widen and widen until hundreds might realize its importance in peace of mind and soul. "If the spirit makes me free, I am free indeed." This Spirit of the Lord is obtainable by all and obtaineth a crown that fades not away. The result is worthy of our effort and consideration. When we have the Spirit of the Lord to guide us, it is our uppermost desire to foster virtue, purity and love. When we consider for one moment that we are the children of the living God unless we be reprobates, it is sufficient incentive to give up our second- and third-class engagements. We may lack room in our minds to cultivate that which is the most essential to us, i. e., to love one another. That which is within us is greater than that which has ever been perceived without us. We have a qualification to care for those things which

are nearest and dearest to us. Jesus lived out the truth. We should seek and cultivate the close unity with the Father. We get our reward for what we do. It is our duty in life to do what the Heavenly Father requires of us. A right action does not end with the giver nor yet with the receiver of the act, but every such performance of duty must have its wider influence. The Christian mind has the privilege of acting for the right and the good of mankind either within or without an organization, but it is a belief, supported by facts, that efforts along organized methods usually bring better and fuller results. Let us endeavor to make each day's record better. It is worth more to us individually than to any other, but we cannot do the right, we cannot carry into effect the highest craving of the soul without benefit to our fellow-traveler, our brother and our neighbor.

Prayer was offered that in our weakness we every one humbly turn to the Father in individual supplication and be filled with His overflowing Spirit, that His love through us may flow out from here through us for the benefit of others and an uplift to ourselves by spreading that kindness and love which alone can make the world better as the individual is better who lives in it.

The routine business of the meeting was transacted as usual. The attendance was good and the interest of those present was manifest. Mary G. Smith, who is superintendent of social purity and correct literature work in Illinois Yearly Meeting's Philanthropic Committee and also holds a similar position in the State W. C. T. U., presented a circular letter pertaining to the "Purity of the Press." The letter was endorsed and the effort heartily commended, which is directed against the evils and abuses in public print. We were united in giving this circular our official endorsement and also urge individual effort to further the suppression of all improper publications and advertisements.

First-day morning rather an unusually good attendance was observed. The language was quoted, "If ye have done it unto one of the least of these my brethren, ye have done it unto me." This sentiment seems to be an expression in appreciation of the meek and lowly; an approval of the weak and seemingly meager efforts to help those who are afflicted and down-trodden. It takes but a little effort to help lift up and encourage and is the clear duty of a brother to his fellowman.

The question, "What lack I yet?" came to the man of great learning and possessions. He was told to sell what he had and come to follow the Master. There is a yearning, a questioning in every soul, from the children up to the older ones, for something which still is not satisfied. The question comes in varied forms, "What lack I yet?" The money possessions may not be ours to stand in the way, but we may possess that something which we place before our God, that something which hinders from full duty. There are thoughts and desires and passions which well up in every human breast at times which may prevent the higher Christian attainments. Let us put away the hindering things and whenever the light may break, bow down to the spirit in repentance. In humble duty and a contrite spirit of determination, let us raise ourselves from the "Lo, here's" and the "Lo, there's," and go out and work as instruments of a God who is all-loving and all-seeing, omnipotent and omnipresent. Let our influence go out not only from home to home, but from neighborhood to neighborhood, and from land to land. Let us struggle on, examine ourselves and seek the truth until the answer comes clearly to the question, and we can surrender all else non-essential for what we yet lack.

A very little on our part is acceptable to God even as the giving of a cup of cold water was doing God's own service. That little helps some one, according to the plan of the Father.

The inner sense causes us to realize a satisfaction in doing even so very little in the right. Humility is the proper beginning, and through the strength and power of God within us we may see our little duty and do that little now, not for praise nor for vain glory, but for peace and joy in the doing our small part in a great work. A progression will be noted as we are faithful, which will be a comfort to us as our minds become enlarged through education. In practice may we gain wisdom, and from wisdom get understanding, that our efforts may make for righteousness in the world.

The First-day School Conference was held First-day morning. Only two schools have usually been held during the late fall and winter months, and we were pleased to note that one report spoke of a determination to keep up their school as usual during the winter months. The younger members of Clear Creek School rendered their part of the program in a pleasing manner by recitations and song. Their efforts were much appreciated. An excellent paper on "How to Get and to Hold" was forwarded by one of our younger members, who teaches a class of little ones. Many salient points were contained which were worthy of a longer discussion than time allowed. Another subject, "The Ideal First-day School," was presented, and it was said that one of the first necessities of such a school is a live, practical, and energetic superintendent who is prompt and ready for emergencies. The teacher should be conscientious, resourceful and spiritually-minded to teach the best lessons from the scriptures or from every-day life. "The Bible in the First-day School" was then opened for discussion by a practical short talk by a teacher of the public schools who is not a member of Friends, but a regular attender of both First-day School and meeting. The use of the Bible was strongly urged, and the fear expressed that we were growing away from its use in this age of magazines, daily papers and a multitude of readable books. It is all the more necessary that the First-day School should teach the Bible and thus supply not only good material for study in history, example and precept, but to turn the mind toward things spiritual for not only the short time of an hour on First-day at school, but that there may be a chance for more interest in searching Bible truth and spiritual helps in week-day study instead of giv

ing all the reading or study time to popular reading or exciting daily paper rehearsals.

First-day evening our friend, Mary G. Smith, held a meeting in Tonica, eight miles away, and, although the afternoon was very rainy and the evening dark and threatening, a very good audience gathered in the church to listen to an address on "Purity." The audience was attentive, and the other church of the village adjourned their services to hear her. As Friends we are interested in the success of this meeting, although it was really held under the care of another organization. We need some energetic field workers who can reach the people and who can get results along lines and principles for which Friends have ever stood. May our efforts never grow less and our interested and ready workers not shun the task wherever the way can be opened. CLARENCE MILLS.

Decatur, Ill.

NOTTINGHAM QUARTERLY MEETING.

Under a clear sky, and with roads in prime condition for driving, the Friends of Nottingham Quarterly Meeting gathered in Penn Hill meeting house on the 30th of Eleventh month. We were thankful for the bright, sunshiny day, and glad to see the house well filled, especially the facing seats.

The impressive silence was broken by Mary Heald Way, of Oxford. The following are a few thoughts left with us by her: "Are we making use of this opportunity to turn our thoughts inward, or are we waiting for the servants of the Lord to bear testimony of the truth?" "Are we rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's?" "The spoken word has its place, but it cannot do it all."

Samuel Broomell, of Pennsgrove, likened the Society to the great oak trees of the forest. The trunk is the society at large; the main limbs are the several yearly meetings; while branches are smaller meetings, and the leaves the individuals. All are dependent one upon another. If the tree loses its leaves the branches wither and die; so it is important that we as the "leaves" should do all in our power to lead exemplary lives, thus giving the best that is in us to support the society at large. "All life comes from within."

Man can put together the elements which compose the tree, but he cannot create in it that indefinable something called life, or the infinite power which God alone can give.

Edward A. Pennock, of London Grove, dwelt upon the text, "As the hart panteth after the water-brooks so my soul panteth after Thee, O God." The first requirement on the part of the individual is that condition of hunger and thirst after righteousness. The spirit of God comes to those who hear his call and open the door of their hearts. Waters of life are for those who are thirsty, the bread which nourishes and supports life is for the hungry, and as individuals we must come into this receptive condition if we wish to abide in God and God in us.

Edwin Buffington, of Rising Sun, reminded us that another year had rolled round, and a few days before we had observed our National Thanksgiving Day. Do we keep in mind the significance of this holiday? We should recall that family reunions arouse brotherly love, bind families into closer ties with each other, which uplifts humanity and tends to the betterment of the world at large.

William W. Way, of Eastland, called our attention to the fact that God is everywhere; we do not have to go away off to find him; he speaks to us to-day from within, the same as he did in Jesus' time. The birds in the tree-tops sing praises to him, and all nature shows the result of his handiwork.

The business session was interesting and inspiring. Several representatives were prevented from attending on account of sickness in the family.

A letter was read from O. Edward Janney in regard to the monthly meeting's appointing a committee to co-operate with the Executive Visiting Committee of Baltimore Yearly Meeting. It was discussed by Elizabeth B. Passmore and others. The representatives were directed to take the matter before their respective monthly meetings.

The matter of appointing a local committee on "Advancement of Friends' Principles" was brought to the attention of the meeting and called forth an interesting and instructive discussion. It was advocated by Belle H. Haines, Edward A. Pennock, Edwin R. Buffington, Charles S. Coates, Montillion Brown and others. This matter was brought up as a result of a suggestion thrown out at the week-end conference held at Rising Sun last month.

One Friend said: "This is not a new idea. If the Friends had not done proselyting in the beginning we would never have had a Society."

A local committee understands local needs and can do efficient work independent of and in connection with the General Conference Committee.

A nominating committee was appointed to bring forward names of Friends to serve on this committee at our next quarterly meeting.

HARTT G. COATES.

BOOKS AND READINGS.

Cottages flanked with roses and hollyhocks, ancient hedges of yew, dove-cotes and other old-time appurtenances,

> "Happy hamlets crowned in apple-bloom,
> And ivy-muffled churches,"

glassy ponds, peaceful woodland dells, hay-fields where rosy maidens rake the sweet crop, old dairy farms, willow-bordered meadows beside tranquil streams—the "home-county" of Surrey abounds in these charms. In the book describing these scenes, by A. R. Hope Moncrieff, with 75 exquisite water-color illustrations by Sutton Palmer ("Surrey": Macmillan's), one may ramble in fancy through the by-roads of this picturesque southern shire of England. Surrey has many scenes made memorable in literary annals—Moor Park, where Sir Wm. Temple,

ancestor of the Pennsylvania Temples, dwelt so happily among his orchards and gardens; the summer home of Tennyson near Haslemere; Wotton, the estate of John Evelyn; the stream of Wandle, the theme of one of Ruskin's most beautiful and pathetic paragraphs. And farther back Surrey was the scene of pilgrimages to Canterbury and of Roman colonization. The remains of her long-time history appear abundantly in the pleasant talk and the charming picture of this book.

In "Certain Delightful English Towns" (Harper's) William Dean Howells writes in a leisurely and appreciative way of Oxford, Chester, Plymouth, Exeter, Shrewsbury, Bristol and other old towns of England. Any one of English descent feels himself but coming back to an old home on his first visit to the mother-land. His inheritance of history and literature, and his ancestral consciousness, all tell him that this is the land of his fathers. The volume abounds in humor, kindly observation, and a frank admiration of England's incomparable charm. There is many a passage like this one: "The quick transition from the present to the past, from the industrial to the feudal, and back again as your train flies through the smoke of busy towns, and then suddenly skirts some nobleman's park where the herds of fallow deer lie motionless on the borders of the lawn sloping up to the stately mansion, is an effect of the magic that could nowhere else bring the tenth and twentieth centuries so bewilderingly together."

The American magazine, long known as *Frank Leslie's*, has passed into new hands, entirely changing its character. It is now edited by Ida M. Tarbell, Lincoln Steffens, Ray Stannard Baker and F. P. Dunne (Mr. Dooley). The number for Twelfth month contains the first of a series of articles on the tariff by Ida M. Tarbell. The story of the beginnings of our protective system is graphically told, and the portraits of Justin S. Morrill, John Sherman, Salmon P. Chase, Horace Greeley, Thaddeus Stevens, and William Pitt Fessenden, as they looked in the early 60's, are very interesting to those who began to read political literature forty or fifty years ago. Another noteworthy paper in this issue is "Out of the Heart," a thoughtful statement by a fair-minded Southern woman of what seem to her to be the causes of the increasing antagonism between the white and colored races in the South.

The *Times Magazine*, published at New York, which has just come before the public as the successor to the *Twentieth Century Home*, announces its intention to "stand for fundamental democracy," and to make for itself a place as "an organ of expression for the earnest, intelligent and fearless minds of this and other lands." The December number not only gives high promise in this direction, but also in the direction of a thoroughly readable periodical. A remarkably attractive innovation is the illustration of the editorials with sketchy colored pictures which catch the spirit of the editorial thought. The editorials themselves take first place in the magazine, and are worth it both for their wholesome substance and their pleasing form.—*The Public* (Chicago).

MOHONK LAKE.

(TO A. K. SMILEY.)

O'er crag and cliff the sunset light is streaming,
On emerald lake the sunset hues are gleaming
To shame the opal's fire.
To weary hearts, the Lord of Light confessing,
Come gentle whispers as of peace and blessing,
To comfort their desire.
Magician, who hast wrought this wondrous story—
This tale in stone—be it thy greatest glory,
That from thy mountain height
Hath sped a challenge, gracious yet compelling
Like shaft of living light, the gloom dispelling
And darkness of the night.
A challenge unto every land, far-lying,
From rising sun unto his western dying,
To cease from war's uproar,
To lay aside all bitter hate's contending
Till justice, brotherhood and peace descending,
Shall reign forevermore!

—*Mary Amy Gifford, in The American Friend.*

BIRTHS.

PANCOAST.—On Tenth month 31st, 1906, at Upper Montclair, N. J., to Edwin A. and Bertha W. Pancoast, a son, who is named John Philip.

SAURMAN.—On Eleventh month 10th, 1906, at their home in Oakland, Cal., to Atlee B. and Mary L. Walton Saurman, twins, who are named Dudley Smith, and Doris Saurman.

SPICER.—At Cheltenham, Montgomery County, Pa., on Thanksgiving Day, 1906, to Margaret Jones and R. Barclay Spicer, a son.

DEATHS.

DOWNING.—On Twelfth month 1st, 1906, at his home in Philadelphia, Richard H. Downing, in his 82d year. He was a man of strict integrity and sound judgment, and his advice was valued by persons in all walks of life. His generous nature and genial and cordial manners made him greatly beloved by a large circle of friends, and he will be greatly missed from the hospitable home where he and his wife have lived together nearly sixty years.

HANNUM.—At the Friends' Boarding Home, West Chester, Pa., on Twelfth month 1st, 1906, Enoch S. Hannum, in the 83d year of his age. Interment at Doe Run Friends' Ground.

HARRY.—William Griffith Harry, son of Lewis and Maria (Griffith) Harry, was born in Lewisburg, Pa., Ninth month 2d, 1823, and died at his home in Conway, Kan., Eleventh month 7th, 1906. His death was very sudden. He was quietly conversing with an acquaintance on ordinary matters, when he turned away, sat down, reclining gently against a support, and in two minutes had breathed his life away.

He had a birthright membership in the Society of Friends, and always advocated Friends' principles. His ancestors on both sides were Friends since the days of William Penn.

His grandfather, Jesse Harry, of York, Pa., was once imprisoned because, being a Friend, he refused doing military duty.

William Harry married Harriet Jane Devore, Eleventh month 19th, 1845, who died Sixth month 13th, 1850. Third month 27th, 1851, he married Eliza Jane Reid, daughter of John Reid, an English friend. This wife died Twelfth month 15th, 1899.

During the Civil War he lived at Rockwood, Ill. He, his wife, and son were very active in assisting fugitive slaves who came across the Mississippi River in quest of liberty. His house was one of the stations on the Underground Railroad at that place. He was thus following the example set by his father.

The last two months of his life he spent in visiting friends in St. Louis and vicinity. The visit had been one of great pleasure to him, living his active life over in recollection. He returned home to live but one short week.

Allowing full religious liberty to every one, he claimed it for himself. With full belief in the infinite wisdom and goodness of God, he did not question the belief of others, but was full of faith in that wisdom which will overlook the shortcomings of human knowledge.

He is survived by his daughter, Annie M. Harry Hall, of Crystal City, Mo., and his sons, William D. and Charles F. Harry, of Conway, Kan.

HIBBARD.—In Willistown, Pa., on Eleventh month 30th, 1906, Preston Hibbard, in his 79th year. Interment at Willistown Friends' Burying Ground.

LIPPINCOTT.—Eleventh month 2d, 1906, Priscilla M. Lippincott, in the home of her son-in-law, John Sithens, near Swedesboro, N. J. She was in her 80th year, and was an approved minister of Pilesgrove Monthly Meeting. She was ever faithful in the performance of what she felt to be her duty.

NOTES AND ANNOUNCEMENTS.

Friends' University, at Wichita, Kan., is making a strenuous effort to raise an endowment fund of fifty thousand dollars. The following subscriptions have already been made, on condition that the full fifty thousand be secured before the first of Third month:

Andrew Carnegie	$25,000.00
A Friend in Kansas	8,315.00
The same Friend, a farm	2,500.00
Citizens of Wichita	1,400.00
Other Friends	4,550.00
Other subscriptions	300.00
	$42,065.00

They still lack about $8,000, and it is hoped that Friends will generously come to their help.—*The American Friend.*

Johann Marcussen, of Denmark, was with Friends in Minneapolis, Minn., from the 6th to the 12th inst. He attended the mid-week meeting on the 8th, and the First-day morning meeting on the 11th. On both occasions he had free service most acceptably to Friends. Feeling that there was no very ready opening for service there at present among his countrymen, he returned to Iowa.—*The American Friend.*

The Friends of Huntington, Ind., are again holding meetings on First-day; in the afternoon, every two weeks, at the homes of Friends. As has been mentioned in the INTELLIGENCER before, a literary program is given, after which the Friends mingle socially. Two weeks ago the meeting was held at the home of Michael Moore. The attendance was good and a good program was given. Last First-day the Friends met at the home of Mary and Lizzie Moore. Most of the Friends were present, and the meeting was interesting and beneficial. Several excellent articles were read, some of the subjects being, "How to be a Christian," "Nearness to God," "Preparation for Old Age," "True Success" and "Ideals." These articles were then discussed by different Friends, after which the rest of the afternoon was spent socially. The Friends seem much interested in these meetings, and feel that much good is being derived from them. E. R. M.

From a neighboring State: "We go to the other branch Friends' meeting now, for the 'orthodox' here is too disquieting for us."—*The Friend (Philadelphia).*

Emily Wilbur desires us to remind our readers that there are some aged and infirm persons under the care of Friends' Neighborhood Guild who ought to be remembered at Christmas time.

There are now two North Carolina Yearly Meetings. *The Friend* (Philadelphia) gives an account of the recent session of the conservative body which has met separately only in the last year or two. It convened on the 3d of Eleventh month, "in the town of Woodland, N. C., in accordance with the custom of consistent Friends from the rise of the Society to the present time, in a weighty season of silent worship. The owning and uniting influence of our Father in Heaven crowned all our assemblies. There were with us visiting Friends from Pennsylvania, Maryland, Ohio, Indiana and Iowa. In our meetings for worship there was much liberty in preaching the Gospel by the visiting ministers, and, also, by our home ministers.

"The presence and counsel of our aged father in Israel, Lloyd Balderston, of Colora, Md., was indeed very encouraging to us, considering his advanced age, of nearly eighty-nine years. Very excellent epistles from the yearly meetings with which we correspond [including presumably the conservative or Wilburite Yearly Meetings of New England, Canada, Ohio (Barnesville), Iowa, Kansas] were received, and read to our comfort and enjoyment.

"The business of the yearly meeting throughout its various sittings was conducted in perfect harmony. The sessions for business each day were preceded by a season for worship with open shutters, and a public meeting for worship on Fifth-day, the 8th, closed all the sittings of the yearly meeting.

"Our own members have felt, and the visiting Friends have expressed, that the yearly meeting has been very satisfactory and edifying to the body of Christ, realizing that all our meetings were, in a large measure, held in the power of God. If nothing happens to prevent, the meeting will convene next year at the same time and place."

All Friends in any way associated with Girard Avenue, Philadelphia, Meeting or First-day School are invited to join in filling barrels to be sent before Christmas to the Laing School, at Mt. Pleasant, S. C. Almost anything, in any way useful, that can be packed in a barrel and sent by freight, is acceptable. The only exception is books, which are heavy to pack, and it is better for those interested in the library to send money, so that the books most needed may be purchased. Things will be called for, and should be ready by the early part of the coming week (Twelfth month 12th), if left at any of the following addresses: Wm. Emley, 1529 Girard Avenue; Clement A. Woodnutt, 1728 Girard Avenue; Anna Bean, 1729 North Nineteenth Street; Cassandra Carr, 1715 North Nineteenth Street; J. Leedom Worrell, 1426 Bouvier Street; Matilda K. Lobb, 1702 North Eighteenth Street; A. B. and L. C. Conard, 4406 Sansom Street; Eliza Buzby, 1431 North Eighteenth Street, or at the meeting house, Seventeenth and Girard Avenue, in care of Roland Roberts.

The First-day School of Girard Avenue, Philadelphia, will hold the annual Christmas entertainment on Fifth-day, the 27th, at the meeting house.

At Frankford, Philadelphia, the circular meeting held regularly four times a year will be held next First-day, the 9th, at 3.30 p.m., in the old meeting house at Unity and Waln Street; reached by Fifth and Sixth Street trolley, or by train from Reading Terminal or from Broad Street.

A Friend, earnest and active in the councils and work of the Society, an elder in one of our largest meetings, writes us: "Accept my congratulations on the testimony the INTELLIGENCER is bearing for plain language. On page 718 I see 'to be held on December 1st.' The wayfaring man, though a fool, can understand that, while 'Twelfth month' would require a mental effort in translation, that truly plain language does not."

The next meeting of the Plymouth Meeting Friends' Association will be held on First-day afternoon, the 9th of Twelfth month, in the Plymouth Meeting House, at 3.00 p.m. Susan J. Sheppard will open the meeting with a Bible reading. An interesting and instructive topic, "How the Bible Came Down to Us," will be presented by Eleanor Wood, of Philadelphia. All interested Friends are invited to attend. W. K. P.

A destructive fire occurred on the farm of the late David W. Branson, near Clear Brook, Va., now owned by Ann B. Branson, and managed by her son William. The barn and nearly all of the out-buildings were destroyed on Seventh-day afternoon, the 1st inst. The fire was caused by a passing traction engine drawing a hay bale. The wind was very high, and the owner of the machine was using wood to keep up steam, and was no doubt guilty of almost criminal carelessness. The loss sustained will amount to several thousand dollars, partly covered by insurance. The buildings destroyed were the barn, carriage house, two corn houses, wood house, ice house, and hog house. Several hundred bushels of wheat were in the granary, and both corn houses were nearly full. A large lot of hay and straw were also destroyed. No live stock was burned. The loss is especially unfortunate just at the beginning of winter. By the most heroic efforts of a large number of men who quickly congregated the dwelling house was saved, although it was on fire in several places. J. W. B.

THE CHRISTIANA CONFERENCE.

The program of the Week-End Conference, to be held at Christiana on Seventh-day, the 8th inst., with E. G. Broomell as chairman, is as follows:

Morning session at 10 o'clock. Papers, "What Our Meetings Most Need," by Estelle Brinton and Abigail Jackson. General discussion. Referred question, "Why Am I a Friend?" Jesse Jackson and Norman Maule. General discussion.

Afternoon session at two o'clock. Papers by Mary L. Whitson, Arthur M. Dewees, Robert Pyle, and a Friend from Lancaster. General Discussion.

Evening session at 7.30. Paper, "Every-day and Applied Religion," by Clinton Arnold. Address, Henry W. Wilbur, "Present-day Quakerism."

Dinner and supper will be served in the basement of the meeting house.

CONCERNING "SCATTERED SEEDS."

We are sometimes asked why *Scattered Seeds* costs more in proportion than some of the Sunday School papers. The answer to this is that none of these papers for children are self-sustaining, and where they are furnished at a nominal price it is because money has been raised in some way other than through the subscribers to pay for their publication.

Scattered Seeds has no endowment fund. When the lesson pages were added to the paper the Committee on Education of Philadelphia Yearly Meeting agreed to pay $400 a year for the extra expense, but this does not fully pay for the printing of the extra pages. Aside from this, our paper has nothing to depend upon except the money received for subscriptions. Within the last three years the price of paper and printing has materially advanced, and this year the average cost of printing and mailing alone was 28 cents for each subscriber. In addition to this money must be paid for cuts and also to the editor, the business manager, and to some of the contributors, though with all of these the work is largely a labor of love. Our subscribers will therefore understand why we have been obliged to raise the subscription price (see cover of paper) in order to make ends meet.

Our readers will be glad to know that although the editor, Lydia H. Hall, is confined to her room, she is gradually growing stronger, and is able, with the help of her daughters, to continue editing the paper to which she has given her best efforts for so many years. We believe *Scattered Seeds* for 1907 will be as full of good things as usual, and we hope it will have more subscribers than ever before. In neighborhoods where there are no Friends' children it would be a real missionary work to put this clean and helpful little paper in other homes. Already there are a number of elderly Friends with young hearts who send us large clubs, and we hope there will soon be many more.

The lessons next year for home and First-day school will be for children a little older than the lessons this year. Each number will contain a lesson on the life and writings of Whittier, interesting incidents in the life of some prominent Friend, and two Bible lessons. Any teacher desiring to use the excellent lessons that appeared this year may have the papers for the year for 25 cents.

Sometimes the label pasted on the wrapper is rubbed off, and then the paper goes astray. If there are any individuals or schools who have not received all of the papers due them a postal card will bring the missing numbers.

Elizabeth Lloyd.

THE PENNSYLVANIA PEACE ANNIVERSARY.

A cordial invitation is extended to attend the fortieth anniversary and Donation Day of the Pennsylvania Peace Society (a branch of the Universal Peace Union) at the Young Friends' Association Building, Fifteenth and Cherry Streets, Philadelphia, Twelfth month (December) 12th, 1906, Fourth-day (Wednesday), at 2.30 o'clock p.m. and 7.45 o'clock p.m., in auditorium. Supper in the Young Friends' Association dining-room at 5.30 to 6.15 o'clock; price, 25 cents. Opening of donation envelopes and peace sentiments, 6.30 to 7.30 o'clock.

Realizing the desire and the demand for peace we want to do our part to present the means whereby it can be secured. While there is evidently a marked advance in international relations, the advocates of that peace that is assured by pacific conditions find themselves breasting an immense number of obstacles and difficulties that must be removed and surmounted. There are animosities to be overcome, wrongs to be righted, human life to be held inalienable, justice and liberty to be vouchsafed to all, and the sacred principles of the Higher Power to be recognized in deed as well as in word.

We therefore invite all friends of reform and of peace to our meetings, and solicit their membership and their donations. This great work cannot be accomplished without substantial co-operation and financial aid.

Donations can be sent to the treasurer, Charles P. Hastings, 1305 Arch Street, Room 15, Philadelphia.

William N. Ashman, President.

THE PROGRAM.

At 2.30 p.m.: Opening address, Hon. William N. Ashman, president; letters and annual report, Arabella Carter, secretary; election of officers for 1906; convictions, and address thereon, Alfred H. Love, vice-president; address, "A Review of the History of American Diplomacy," Rev. Scott F. Hershey, LL.D., Wooster, O.; address, "Man's Paramount Duty," Wm. L. Jones, Jr., New Rochelle, N. Y.

At 5.30: Supper.

At 6.30 to 7.30: Informal gathering in auditorium. Donation envelopes opened and announced, and contributions received. Peace sentiments and brief remarks by all friends of peace invited and desired.

At 7.45 p.m.: Music; address, "The Need of an Anti-Navy League," Oswald Garrison Villard (grandson of Wm. Lloyd Garrison), assistant editor New York *Evening Post;* music; address, "Education and Peace," Franklin Spencer Edmonds; music; closing remarks, Henry W. Wilbur.

The peace rooms and library, 1305 Arch Street, Suite 15, are freely open daily, where peace literature can be obtained.

Peacemaker and Court of Arbitration, organ of the Universal Peace Union, published monthly; terms, $1.00 per year. Membership in Universal Peace Union includes magazine; $25.00 entitles to life membership with journal and all benefits. Annual membership in Pennsylvania Peace Society, 25 cents; life membership, $1.00.

Arabella Carter, Business Manager.

SWARTHMORE COLLEGE NOTES.

The regular college work was resumed last Second-day morning, after the few days of Thanksgiving recess. About thirty students, whose homes are at a distance, remained at the college during the holidays.

The managers of Swarthmore held a meeting here on last Second-day, and one in Philadelphia on Third-day. The stockholders also held their regular meeting in Philadelphia on Fifth-day.

On Fifth-day of this week was held the annual declamation contest for the Andrew C. Pearson prizes. Seven students—chosen for excellency in the English and Public Speaking Departments—took part, and amounts of thirty-five and fifteen dollars were awarded respectively to the winners of first and second places.

The regular meeting of the Athletic Association was postponed from its regular time until next Second-day evening, on account of some changes in the management of the football teams, contemplated by the Athletic Council.

The Young Friends' Association held its regular meeting last First-day evening, and was quite fully attended, considering the absence of most of the students from college. Dr. Hull continued his lectures on "The History of Quakerism," and delivered the third regular number of the course. The outline from the "Syllabus" follows:

Lecture III.

THE FORERUNNERS OF QUAKERISM.

1. "The Protestant Sects on the Continent."
   a. The Lutherans.
   b. The Zwinglians.
   c. The Calvinists.
   d. The Schwenkfeldians.
   e. The Anabaptists.
   f. The Mennonites.
2. "The Protestant Sects in England."
   a. The Anglicans and Presbyterians.
   b. The Agnostics and Atheists.
   c. The Antinomians.
   d. The Antisabbatarians.
   e. The Antiscripturists.
   f. The Arminians.
   g. The Brownists or Separatists.

h. The Independents and Congregationalists.
i. The Baptists.
j. The Boehmenists.
h. The Erastians.
l. The Familists.
m. The Millenarians and Fifth Monarchists.
n. The Muggletonians.
o. The Ranters or Seekers.
p. The Seventh-day Baptists.
q. The Soul-sleepers.
r. The Unitarians: Arians and Socinians.
s. The Quakers.

REFERENCES FOR LECTURE III.

Jessopp, "The Coming of the Friars," Essay VII (The Muggletonians).
Burrage, "The True Story of Robert Browne."
Bigg, "Wayside Sketches in Ecclesiastical History."
Hind, "Making of England" (Puritans on the Continent).
Gooch, "Democratic Ideas in the Seventeenth Century."
Shaw, "A History of the English Church, 1640-1660." (2 vols.)
Wakeman, "The Church and the Puritans."
Fuller, "Church History of Britain." (3 vols.)
Neal, "History of the Puritans." (3 vols.)
Hunt, "History of Religious Thought in England." (3 vols.)
Stoughton, "Religion in England." (Vols. i and ii.)
Tulloch, "Rational Theology in the Seventeenth Century." (Vol. i.)
Campbell, "The Puritan in Holland, England and America." (2 vols.)
Masson, "Life and Times of John Milton." (6 vols.)
Edwards, "Gangræna."
Barclay, "Inner Life of the Religious Societies of the Commonwealth."
Dexter, "The England and Holland of the Pilgrims."

MARTIN ACADEMY, KENNETT SQUARE.

A pleasant evening given by the faculty and students of Martin Academy to the trustees and patrons was among the social features here yesterday. The school was bright with lights and filled by a good company of parents of the pupils and others interested in the progress of the institution. Principal Percival Norris, with his assistant teachers, Misses Emily Walter and Ruth Richards, received the visitors and a brief literary program diversified the entertainment. Little Helen Chalfant, daughter of Mrs. Jennie H. Chalfant, of this borough, made a pretty introductory speech, and Principal Norris talked upon the necessity of co-operation of teachers and parent in intellectual work and praised the character of the school over which he presided. Morris Michener, of East Marlborough, read President Roosevelt's Thanksgiving proclamation; Lydia Martin followed with a recitation upon "The First Thanksgiving," and Miss Marshall also upon the subject of the national holiday. Light refreshments were served previous to the evening's adieu. Among the people present were noted: Thompson Richards and wife, Josiah Lamborn and wife, James Alexander and wife, Edward Passmore and wife, Hadley Martin and wife, Martha Tussey, Miss Anna Mary Martin (West Chester), Mr. and Mrs. Lewis Eastburn, Mr. and Mrs. William Scarlett, Mr. and Mrs. Howard Walton, Mr. and Mrs. Sharpless Lewis, Mrs. Deborah Thompson, Mrs. Hannah Stubbs, Mrs. Sarah Chalfant, Mrs. Jennie H. Chalfant, John M. Chalfant, Mr. and Mrs. Charles Gawthrop, Mr. and Mrs. Charles J. Pennock, Miss Margaret Pennock, Mrs. John Robinson, Miss Myra Robinson, Mrs. Sharpless Walter, Mrs. Elma M. Preston, Miss Lydia C. Skelton, Mr. and Mrs. John Farron, Dr. Rebecca Moore.—*West Chester Local News.*

FRIENDS' ASSOCIATIONS.

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held at the home of Anna Vaughan, Eleventh month 11th, 1906. The meeting was opened by the reading of the 26th chapter of Acts. Lesson XIX was read by Alice Lewis. Mary Marotz answered the question, "Which leads the more surely to truth, the immediacy that disturbs or the immediacy that lulls into peace?" She said that there is a great difference in people, some need to be disturbed, as Paul was, in order to be led into truth. The spirit which leads to action is what most people need. Others may be led to truth by the ways of peace and quiet.

Anna Vaughan said that the people who need to be disturbed are those who have hitherto had no spiritual life. The spiritual experience leads to peace.

Pearl Rall said that some have to wrestle with themselves to come to the ground which others come to easily.

Mary Yeo answered the question, "What are the limitations of an historic faith, and does it admit the necessity of immediate revelation?" She took the view that historic faith excludes the thought of immediate revelation.

Frances Walter said that historic faith is handed down from generation to generation, which prevents growth.

It was decided that the discussion of our work for the winter and of our contribution to some philanthropy be postponed until the next meeting. Sentiments were given, and after a brief silence the meeting adjourned.

MARY S. HOWELL, Assistant Clerk.

PHILADELPHIA, PA.—The regular meeting of the Young Friends' Association was held Eleventh month 12th, 1906. The subject for the evening, "Friends' Attitude, Past and Present, Toward Music," was introduced by Charles Paxson, of Swarthmore. His interesting paper, which is to be printed in the INTELLIGENCER, showed that Friends of earlier days loved music when it was pure and good and wholesome, but because its use was so generally impure and harmful, they disapproved of it, and set down their disapproval in the Rules of Discipline. But Friends of to-day are beginning to realize that good music in the proper time and place helps and strengthens, and they are encouraging its use in the home. After a very interesting discussion the literary part of the program was ended. The remainder of the evening was spent in a social way with music and refreshments. HELEN N. EMLEY, Secretary.

PLAINFIELD, N. J.—The Friends' Association of Plainfield held its regular meeting on Eleventh month 7th. It seemed most desirable to make a change in the time of holding the meetings, and it was decided to meet on the first Fifth-day of each month at 8 o'clock. The meeting in the Twelfth month to be at the house of some Friend, and that of each alternate meeting to be at the meeting house.

An adjourned meeting was held on the evening of Eleventh month 15th, for which the first lesson on "American Race Problems" had been prepared. Much of the material for this lesson is to be found in the "History of Mankind," by F. Ratzel. The Friends' Association of Plainfield is greatly favored in having access to a free circulating library, upon the shelves of which may be found more than half the number of books given for reference in this course of study.

C. S. R., Cor. Sec.

CHESTER, PA.—The Friends' Association was held on Sixth-day evening, Eleventh month 9th, in the meeting house. The meeting was called to order by the president, Oscar Stevenson. After a time of silence the meeting was opened with scripture reading by Sarah B. Flitcraft. The regular business of the meeting was transacted. An invitation to visit Wilmington Friends' Association on Eleventh month 24th was accepted. The Friend appointed to have a paper was absent, so that part of the program was omitted. Alice B. Stevenson had an excellent paper on current events, touching on topics of interest concerning Friends, which called forth much comment and discussion. She alluded to our aged Friend, Isaac Mather, who has just celebrated his 100th birthday, who is still wonderfully blessed with all his faculties and apparently good health.

By invitation, Lillian Hewes recited "That Old Sweetheart of Mine," which was much enjoyed by all. After a period of silence the meeting closed.

ANNA M. WOOD, Corresponding Secretary.

CORNWALL, N. Y.—A meeting of the Cornwall Young Friends' Association was held at the home of Isaac M. Cocks on First-day afternon, Eleventh month 18th, 1906. Chairman Wm. B. Cocks opened the meeting by reading the 23d Psalm.

The following program was rendered: Selection, "Living in the Spirit," by Elizabeth Powell Bond, was read by Mary B. Cocks; poem, "Our Dependence on God," read by Isaac M. Cocks; reading from Journal of George Fox; reading, a selection from FRIENDS' INTELLIGENCER, by Charles C. Cocks; "The Song of Our Syrian Guest" was read by Wm. B. Cocks, at the request of Martha Cocks Willetts.

The next meeting will be held at the Seaman homestead, Twelfth month 16th, 1906, at 3 p.m.

GILBERT T. COCKS, Secretary.

LANGHORNE, PA.—The regular meeting of the Young Friends' Association was held in the Sorosis Club House, Eleventh month 16th, 1906. There were a great many present to hear Dr. Holmes, of Swarthmore, on the "Home Life of Jesus."

William H. Ivins and Wilhelmina Ivins, also Anna R. Paxson were appointed as delegates to attend the autumn meeting of the General Conference of Friends' Associations, to be held at Norristown. Rachel A. Child and Helen G. Row are the members of the Executive Committee of the General Conference from the Langhorne Association.

Ruth Wildman then gave a very pretty reading entitled, "Teaching Housework," followed by Headley White, reading the pathetic story of "Poor Little Jim." Emma M. Hogeland closed the exercises with a piano solo. After a brief period of silence the meeting was adjourned to meet Twelfth month 21st.

MARION H. LONGSHORE, Secretary.

MANSFIELD, N. J.—The Young Friends' Association was held at the home of Dr. Charles L. Dey, Eleventh month 17th, 1906. The number of members present was nineteen. The following were appointed delegates to attend the General Conference of Friends' Associations at Norristown, Pa.; Thomas S. Gibbs, Martha E. Gibbs, Hannah W. Black, Mary A. Harvey and Wm. A. N. Black.

The reply to secretary's letter to Ellis W. Bacon concerning lecture was read; the meeting thought best to correspond again with Ellis W. Bacon, which was done.

The Nominative Committee met and reported the following names: President, Wm. A. N. Black; vice-president, G. Frank Harvey; secretary, Mary A. Harvey, treasurer, Thomas A. Bunting. Executive Committee: Susan H. Troth, Hannah W. Black, Howard Rogers, Anna C. Scott and Robert Taylor.

The treasurer's report was submitted by Wm. A. N. Black, who reported a balance of $5.49.

The Executive Committee met and arranged the following program for next meeting: Poet for evening study, Thackeray; reading from conference, Anna C. Scott; biography, Rebecca E. Bunting; current topics, Susan H. Troth; recitation, Helen S. Dey and Edith S. Gibbs; readings, Elsie T. Biddle and Chester A. Middleton.

The literary exercises were opened by Mabelle E. Harvey, giving interesting current topics. Mary A. Harvey read a very pretty selection. Dorothy W. Deacon recited a piece called "November." "The Angels' Whisper" was read by Hannah W. Black. Sarah A. Biddle read "The Religion of John Greenleaf Whittier," written by Charles Burleigh Galbreath.

Adjourned to meet Twelfth month 22d, 1906, at the home of Thomas S. Gibbs.

S. ANNA BIDDLE, Secretary.

NEWTOWN, PA.—The Newtown Junior Friends' Association met the afternoon of Twelfth month 2d, in the meeting house. The subjects before the meeting were: "American Geographical Conditions" and "The Development of Negro Slavery." The first subject was discussed by Russell Richardson, who, with the aid of a chart described the contour, climate and geological divisions of the southern part of the United States, showing the relations between the physical features and the crops. With these facts in mind, Mary Wilson traced the development of slavery before the Revolution. As a natural result of the agricultural and economic conditions of the country, slavery was bound to die out in the North and flourish in the South.

Following this paper was a general discussion of the development of the cotton industry, and its relation to slavery after the Revolution. The invention of the cotton gin opened great possibilities for the profitable raising of cotton, and in this indirect way helped largely to establish slavery in the South.

The meeting closed with a few moments of silence.

MARGARETTA PACKER, Secretary.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School at 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School at 2.30 p.m.

Frankford, 10.30 a.m.; First-day School at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School at 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue, at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—

1811 I Street, Northwest, at 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren St., near Wabash Ave.), at 10.45 a.m. First-day School, at 11.30 a.m.

12th mo. 8th (7th-day).—"A Day at the Guild," 151 Fairmount Avenue, Philadelphia. Further notice later.

12th mo. 8th (7th-day).—Burlington First-day School Union will be held at Mt. Holly, N. J., at 10.30 a.m. A cordial invitation is extended.

1st mo. 8th (7th-day).—Week-End Conference in Sadsbury Meeting House, Christiana, Pa., under joint care with Bart Meeting.

12th mo. 8th (1st-day).—New York Monthly Meeting, in Brooklyn, Schermerhorn Street Meeting House, at 2.30 p.m.

12th mo. 9th (1st-day).—Race Street Conference Class, at 11.45 a.m. "Amos," by Eleanor Wood.

12th mo. 9th (1st-day).—Plymouth Meeting Friends' Association, at 3 p.m., at the meeting house. Eleanor D. Wood will speak on "How the Bible Came Down to Us."

12th mo. 9th (1st-day).—Junior Conference at Girard Avenue, Philadelphia, at 9.45 a.m. "Life of Jesus: The Discourse with Nicodemus." "The Meaning of Second Birth or Conversion." "The Value of Belief in the Religious Life."

12th mo. 9th (1st-day).—At Frankford, Philadelphia, in the old meeting house at Unity and Waln Streets, the circular meeting, at 3.30 p.m.

12th mo. 9th (1st-day).—Brooklyn Young Friends' Association, at the meeting house, 110 Schermerhorn Street, at 8 p.m. "Great World Movements and Their Enduring Influences—Movement for Higher Education," by George A. Walton, of Columbia University.

12th mo. 9th (1st-day).—A circular meeting at London Grove, Pa., at 2 p.m., under care of a committee of the Western Quarterly Meeting.

12th mo. 10th (2d-day). — Young Friends' Association of Philadelphia, in the auditorium, at 8 p.m. "Is Lying Ever Justifiable in Business, in Social Life, in Practice of the Professions, in the Home, in School?" General discussion introduced by several young Friends.

12th mo. 12th (4th-day).—Annual meeting (fortieth anniversary) Pennsylvania Peace Society in Young Friends' Association Auditorium, 140 North Fifteenth Street, Philadelphia.

(Continued on page iii.)

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CALENDAR OF MEETINGS, ETC.

(Continued from page 756.)

12th mo. 12th (4th-day).—Newtown, Pa., Friends' Association, in the First-day school room of meeting house.

12th mo. 13th (5th-day).—Haddonfield Quarterly Meeting, at Haddonfield, N. J. (reached by train or trolley), at 10 a.m.; ministers and elders, day before, at 3 p.m.

12th mo. 16th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Miss Annie Griffen, No. 39 South Lexington Avenue, at 11 a.m.

12th mo. 16th (1st-day).—Conference at West Grove, Pa., at 2.30 p.m., under care of Western Quarterly Meeting Philanthropic Committee. Subject, "Peace and Arbitration." To be addressed by William C. Dennis, Department of State, Washington, D. C.

12th mo. 16th (1st-day).—The Swarthmore lectures on Quakerism, at the college, at 7.30 p.m.; fourth lecture on "The Puritan and the Quaker," by Dr. Wm. I. Hull.

12th mo. 16th (1st-day).—Cornwall, N. Y., Young Friends' Association, at the Seaman Homestead, at 3 p.m. Monthly meeting, same day, in the morning.

12th mo. 20th (5th-day).—Fishing Creek Half Yearly Meeting, at Millville, Pa., at 10 a.m.; ministers and elders, day before, at 3 p.m. Millville Monthly Meeting, day before, at 10 a.m. Youth's Meeting, day after, at 10 a.m.

BOOKS RECEIVED.

"Alfalfa as a Forage Crop." By Geo. C. Watson. Bulletin No. 79 of the Pennsylvania State College Agricultural Experiment Station, State College, Pa. Sent on application to residents of the State.

"Kristie's Rainy Day Picnic." By Olive Thorne Miller. With illustrations in color by Ethel N. Farnsworth. Boston and New York: Houghton, Mifflin & Co. $1.25.

"The Odyssey for Boys and Girls." Told from Homer by A. J. Church. New York: Macmillan Co. $1.50.

"Christian Discipline of the Religious Society of Friends in Great Britain and Australia. Consisting of extracts on Doctrine, Practice and Church Government, from the Epistles and other Documents issued under the sanction of London Yearly Meeting, 1672 to 1906. Two volumes. London: Headley Bros.

"Unhistoric Arts." Some Records of Early Friends in Northeast Yorkshire. By George Baker. London: Headley Bros.

"Random Rhymes and Odd Numbers." By Wallace Irwin. New York: Macmillan Co. $1.50, net.

"Reed Smoot." Speech of Senator Burrows before the Senate Committee on Privileges and Elections. Proceedings of the 59th Congress, first session. Senate Dept., 4253, Part I.

Three more counties in Kentucky have "gone dry," says the *Keystone Citizen*. Out of the 119 counties in that State, 77 have no saloons.

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CONTENTS OF THIS ISSUE.

Good Words.—L. 757
Where is God? (Verse) 757
What is Preparation for College? .. 757
A Surgeon Afraid of It 760
Religious Editors on Crapsey's Heresy 760
Politics and Religion 761
Editorial:
The Meaning of Brotherhood .. 762
Note and Comment 762
The New Reading Course 763
A Day at Friends' Neighborhood Guild 763
Bucks Quarterly Meeting 765
Salem Quarterly Meeting 765
Younger Friends and Plainness (Concluded) 766
Two Meetings in Pasadena 766
Barclay White 767
Friends' Boarding Home 767
A Word from "Trampers" to Younger Friends 768
Quaker Stories 768
Books and Reading 769
Make This a Day (Verse) 769
Births, Deaths 769
Notes and Announcements 770
George School Notes 771
Friends' Associations 771
Calendar of Meetings, etc. 771

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PHILADELPHIA, TWELFTH MONTH 15, 1906.

Volume LXIII. Number 50.

GOOD WORDS.—L.

As He was the Mediator through whom there came the revelation of the new gospel to the men of His day, so the spirit of the living God comes through the consecrated teacher as a mediator to find a little lodgment in the soul of the ignorant or rebellious pupil.

WILLIAM M. JACKSON.

WHERE IS GOD?

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through.
"We've heard from of old of the ocean's tide,
And we long to look on the water's blue.
The wise ones speak of the infinite sea:
Oh, who can tell us if such there be!"

The lark flew up in the morning bright,
And sung and balanced on sunny wings.
And this was its song: "I see the light,
I look o'er a world of beautiful things;
But, flying and singing everywhere,
In vain I have searched to find the air."

—*Minot J. Savage.*

WHAT IS PREPARATION FOR COLLEGE?

[Extracts from an address by William W. Birdsall, president of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, at the annual meeting of the association held in Philadelphia, Eleventh month 30th, 1906.]

This association brings us together upon the ground of our mutual concern for a single interest. It consists of colleges and preparatory schools, and it might well be called the Society for the Promotion of the Higher Education in that territory which is outlined with definiteness and at length in our present title. . . . We believe in the college. We rejoice in the good work it has done and is doing, and we come together to consider how it may be able, in the future, not only to do for new generations more and better than it has done for their predecessors, but how it may bring still increasing numbers of American youth within the circle of its light and its leading.

I wish, this evening, to present some thoughts upon at least two distinct phases of this situation: First, to discuss very briefly the educational value of the typical college preparatory course, and, second, to consider the place which this work holds in public high schools and schools organized on similar lines.

College preparation has been and is generally defined in terms of work to be done. "Requirements for Admission" tell the alluring story in the entrancing pages of many a college catalogue. . . . Exactness of requirement, permitting little liberty of action on the part of the teacher, together with very great if not too great quantity of required work, has led not a few among us to seriously question the superiority of the college preparatory course as in itself a means of education. If it is to be solely preparatory, and if the fruits of education are to appear only when other and higher work has been undertaken or completed, then we ought to diligently keep out of it every one not likely or certain to go through the entire process; and we should regard as a calamity the failure of any individual, once having entered, to complete it. But the process of education ought surely to be, as the president of one of our colleges writes to me, "a unity." "It does not consist of separate parts," says he, "but the various factors of education must work into each other; they must articulate." And I think we might also most reasonably say that so far as possible there should be some degree of completeness, of rounding, at every stage. There ought to be as little as possible of the futility and absurdity of an incomplete and roofless house about education arrested at any point in its progress. It must continue to be true that the large majority fall out by the way. The catalogues of most colleges show a great disparity between the numbers of freshmen and seniors, while it is most fortunate when a high school can graduate as many as forty per cent. of its entering class. The definitely college preparatory schools which decline all but those candidates who are able to continue and determine to do so, are almost the only institutions which carry a large majority of their students through the entire curriculum. It has always seemed to me, therefore, that our courses of study should exhibit, as I have said, a certain measure of completeness at every stage. . . .

To have the mental powers under control, to have minds open, eager and appreciative, to have formed exact habits of work, to know how to study, these are, of a truth, the genuine fruits of culture. Indeed, we may hope to secure these results only in some moderate degree, and we shall be happy when we see them prominently or triumphantly displayed in our candidates for the dignity of freshmen. But I believe that we ought surely to demand something more. I agree with my friend who says that a few facts will do no harm. Even if every member of our class is to go to college the individuals have some right to be treated as members of society, at least in some sense, not only after they have done preparing, but while that preparation is in progress, and as such members of society they cannot put off knowing things until a convenient season when they shall have completed their discipline. Facts are awkward things, but people are sometimes even more awkward when they do not know the facts. . . .

I think most college men, and very many school men, will be disposed to say that the needs of a youth as a candidate for the freshman class and as a youthful member of society are identical. Feeling curious on this point I asked a number of head masters of preparatory schools whether in their opinion another course of study would be better for those of their pupils who leave school before completing college preparation, or who, on completing it, do not go to college. With hardly an exception, and with only minor qualifications, they answered, "No." It was a most positive negative. But there is another school of prophets among us, who hold a contrary doctrine. The head of a great secondary school, numbering a thousand pupils, in a New England city famous for leadership in education, said to me that in arranging his course of study he persistently refused (I think I reproduce his language) to spoil his school for the sake of college preparation. And this attitude is not so rare as might be imagined. . . . The college preparatory course is accused of being narrow, of lacking a proper relation with life. While it is conceded to provide a certain training of peculiar value, it is asserted that other training might with advantage be substituted in part, and that it fails to supply certain elements of knowledge and a certain acquaintance with the forces at work in the material world, considered by some, at least, to be of the very first importance in the intellectual make-up of the youth just coming to manhood. . . .

The more rigid entrance requirements put the major stress upon languages and mathematics, with English filling a place of third importance, and history coming next and last among essentials. This is the equipment most graciously accepted. Sound preparation in language and mathematics is a legal tender at the door of any college, and the schoolmaster wise in his generation will encourage candidates to accumulate the sort of treasure about which there can be no shadow of doubt. He knows how to teach Latin and geometry—at least he knows how they are taught, and it is surely the wisest possible course for him to point out to his boys and girls the path which is safest for them and easiest for him. But is he, also, thinking of preparation for education and not at all, or too little, of education itself? If we concede the peculiar value of each separate element of these requirements, can the charge of narrowness be still maintained

Personally, I believe that it can. In my opinion there are at least two sides of this preparation not adequately attended to. There is in each instance not only a deficiency of content, but a mistake in method. I am earnestly of opinion that the education of a boy or girl of eighteen ought to include more history than the story of Greece and Rome, that it should provide wider knowledge of the material world than can be secured in a single year devoted even intensively to the study of a single science, and, further, that the subject matter which I regard as lacking, and the method of its presentation should have regard, not so much to its articulation with some scheme of college courses to be later undertaken, as to the present needs of the young person approaching the age of eighteen. If this be heresy, then a heretic I must be.

The argument, for aught I know, may have been refuted a thousand times, but I cannot avoid the feeling and the conviction which become more deeply seated as I watch the work of successive classes of young people, that college work, at least in history and science, should not be so much a going forward into new and untouched fields, as a re-examination of ground already somewhat familiar but by methods adapted to the greater maturity and the keener insight of the learner. In history, I am old-fashioned or foolish enough to believe that a boy or girl completing the work of the school ought to be acquainted with the broader aspects of the history, not of a nation or a period merely, but in some sort, at least, with that of the world.

It is a sort of intellectual necessity for every thinking person, and such, it may be hoped, our school graduate is coming to be, to have some sense or notion of the place which he or his generation or his nation holds in the progress of mankind. Without it how can he orient his thought? With it he has a background, a basis for comparison, a method of correction which may deliver him from absurdity when he comes to study history in detail and is tempted to see things out of proportion, to imagine them great because he sees them to the exclusion of larger things. There is hardly a class room devoted to college preparation where the work does not go lame because of ignorance of history. Think of girls and boys studying Shakespeare and Milton, and the great essayists and novelists, with no outline in mind of the development and progress of Western Europe, waiting till their last year in school to study history at all, that it may be fresh for examination, and then getting no nearer to the present scene of operations than the Emperor Trajan! A study of what we used to call general history will not replace any particular part of any college course, but I must believe that it will help to make alive every such course in history, and that it will promote sanity, balance, throughout.

And I would say the same of science. The boy or girl of eighteen has a right to know something about natural phenomena and natural law. We are not, at eighteen, merely preparing to live; we are already living, immaturely to be sure, but very really, and our contact with the physical world, as well as with humanity about us, tends to mould our lives in accordance with conditions as they are.

We have laughed out of the school room the old ten weeks' courses in fourteen different sciences, but we have also driven from the laboratory the man who would have our children rediscover, each for himself, the laws of physics and chemistry. Our school laboratories are teaching something that was never learned, even from the best of the old text books, but they are not leaving in the minds of pupils the same deposit of knowledge. It is not good to discuss which is better, for surely neither is best.

A single year devoted to a science may replace a freshman course in physics or chemistry, but it cannot, in my judgment, satisfy the claim upon the school which every boy and girl has a right to make.

And it is not necessary; on the contrary, it may be very undesirable that the science study in school should replace college work. The two things ought to be in different planes. The college course may be a consideration of a restricted field, a study of a limited area with a topographical map; a school course might be, in some sort, a preliminary bird's-eye view.

I must not present at length the claim which the college has for just this sort of preparation. It seems to me, however, to be certainly no less important than that which we have been discussing. The first demand which the college makes is that the freshman shall make choice of courses, and how can such choice be made with safety if the things of choice are in large part entirely outside the experience of the chooser? Intelligent elections can evidently be made only by one who has had at least a glimpse into every important field of knowledge.

My claim, then, is that in these two departments—history and science—at least . . . most colleges demand much less than is good for them or for the prospective freshmen. If these subjects are not now generally taught in a manner which secures the desired results, then we ought to reform our teaching. If suitable text books are lacking, as is probable, why let us write new ones. There is always room for a new history, and in writing school books there is (sometimes) great reward. . . .

We have, at the beginning of the secondary education, for every child the question of the course of study.

In the great majority of cases a choice of other than the preparatory course settles the college question finally and in the negative. Now college is very distant when one is fourteen, and the accepted standards of liberal culture are still unknown in many American homes. I submit that it is unfair to the child and most unfair to the community that the question of college should be thus settled in ignorance of what the college means.

Thus it is that too many of our boys and girls whose endowments and capacities as they are manifested during their school life, would fit them to make the best possible use of the higher education, find the college gates closed permanently against them or enter those gates only after prolonged delay or too costly effort, because a wrong choice was made when they were children of fourteen.

It is easy to say that such choice should not be allowed, that election should be subject to the approval of a competent person, and it is easier still to . . . confine the opportunities of the college to those who are so fortunate as to look forward to it, and to walk early in the way that leads to its doors. But two things must not be forgotten: First, the health of our American institutions depends upon our maintaining the open door in matters of education and social progress. It ought always to be easy, in our country, for the child of a family without the traditions of culture to adopt new ideals, and, as he comes into his later school life, to realize his own possibilities and to correct the errors of his earlier ignorant elections. Our national energy has been constantly recruited in this manner; the necessity for such recruiting becomes greater and not less as time goes on, and we ought to make the process constantly easier and never more difficult. And secondly, while it will always be possible in a certain class of schools to determine courses of study by authority, this must be done by excluding those who are not willing to abide by the results of the election; and while this may be a gratifying outcome to the school authorities concerned, it can never—at least in the near future—apply in any general way. The public schools, and the majority of private schools, must continue to offer courses of instruction, based to a considerable degree upon what their patrons think they want, and differing materially from the customary "requirements for admission" to college.

My contention is that these courses should be so arranged as to cultivate a desire for the higher education, and, so far as possible, to facilitate a change of plan and purpose. . . . Groups or classes of pupils are frequently referred to as "those who are (or are not) to go to college." The phrase does not seem to me to fit well our American conditions as they are or as they ought to be. It is splendid to have a great company of youth whose path is chosen, who see all their way from the beginning; but to me it seems still better to foster in the greater company who think they want little the belated, but eager, desire for more.

It is a good thing to prepare for college a boy who knows he wants the college life and college training, but it is a better thing to lead a boy who thinks he wants a few years of school to hunger and thirst after the higher education. If he is sure of his reward who makes two blades of grass grow where only one was found, what a blessed work it must be to bring into the ways of culture and of learning those who else would never enter. Now this work goes on all about us in public and private schools. I have seen the college fever sweep through a graduating class, becoming epidemic, and attacking almost every individual where, early in the year, not more than a case or two could be discovered. In the school which, nowadays, I know best, there is a transfer to the college preparatory course, at the end of the first year, of some ten per cent. of the pupils of the general course, and the number would be doubled were not the difficulties so great. It is not at all impracticable to promote in school appreciation of the severer factors of elementary culture. . . .

Let me add to this plea for the broader education of prospective freshmen, and for the better articulation of the ordinary secondary school with the college, a word upon another phase of the same general subject. . . . I fear that we have allowed morals, or moral maturity, to drop largely from our conscious attention. This is, of course, as we have come in these recent decades to see, one of the things which are taught or cultivated indirectly, better than directly, and because the ordinary machinery of the school room cannot be obviously worked to this end we have, I fear, too far forgotten it. We can never expect to estab-

lish standards except in some such loose and general sense as is involved in a certificate of moral rectitude, but surely, every school should concern itself with the promotion of high character in its pupils.

There are at least three ways in which this may be effectively done. We may put into the post of teacher in our schools no one who is not himself, in reasonable degree, an exemplification of the kind of character we would cultivate. We may, by the very assumptions upon which the conduct of the school is based, by the daily and hourly manner of dealing with individuals, and with questions of conduct in the school or in the world, create an atmosphere in which there shall be a veritable contagion of moral elevation. But a third moral influence of greatest potency lies in the subject matter with which we deal. "The Puritans," says Macaulay, "were men whose minds had acquired a peculiar character from the daily contemplation of superior beings and eternal interests." In the opinion of Macaulay, and surely in the opinion of every observant person, the very character of the mind itself may be altered by the nature of the things with which it is habitually concerned. We speak of work in school and college as if it were a process of mere intellectual culture, separate and apart from moral character, having ends and purposes exclusively its own. Nothing could be farther from the truth. I would not turn a geometry lesson into sermonizing, or make every exercise in Cicero a peg on which to hang a moral precept, but the daily study of beautiful forms, of truth complete and perfect in mathematics or alive and glowing in biology; of the really great in human action as we study it in history, or in thought or feeling or character, as we see it portrayed in literature, surely this "daily contemplation of eternal interests" must give to our pupils as to the Puritans "a peculiar character." That it does so is a matter of daily observation in every good school. I believe this to be one of the chief reasons for emphasizing the study of the literatures and of history, and in proportion as these subjects of age-long importance—of eternal interest—are worthily taught, in that proportion, other things equal, will our pupils approach that moral as well as intellectual maturity which will truly fit them for college or for life.

Philadelphia, 11th mo. 30th, 1906.

A SURGEON AFRAID OF IT.

Dr. Lorenz, the great Austrian surgeon, was present at a certain banquet given in his honor. Bottles were passed round the table, and many of the guests drank. The principal guest, however, pushed his wine aside untasted, and asked the waiter to bring him a cup of tea. German ideas of temperance are less strict than ours, and some one asked him if he was a teetotaler. "I cannot say that I am a temperance agitator," said Dr. Lorenz, "but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and nerves steady. No one can take alcoholic liquor without blunting these physical powers which I must keep on edge. As a surgeon, I must not drink."—*H. H. Smith, Kinsale, Va.*

RELIGIOUS EDITORS ON CRAPSEY'S HERESY.

The daily newpsapers have told in detail the story of Dr. Crapsey's conviction of heresy, by an ecclesiastical court, doing its work under the authority of a diocese of the Protestant Episcopal Church, having jurisdiction in Western New York. The case having been reviewed on appeal, and the charge of heresy been sustained, the convicted preacher surrendered the robes and the function of his ordained priesthood, and must now preach, if at all, simply as a man to men.

Dr. Crapsey is simply the center of the same kind of interest that surrounded Dr. David Swing, Presbyterian, who outgrew the Westminster Confession, and Dr. Thomas, who found himself leagues ahead of the creed of Methodism, years ago in Chicago.

The object of this article is not so much to consider the general and secular treatment which the Crapsey case has received, as to review the deliverances of some of the editors of representative religious journals, who have spoken on the subject. As a matter of course the papers that more or less officially represent the Episcopal Church will be looked for with the most interest.

The *Living Church*, published in Milwaukee, and supposed to represent the "High Church" element in the Episcopal communion, after stating that there is in that Church no ultimate court of appeal regarding doctrine, and that heresy-hunting is not popular anywhere just now, says:

"But that the Church should proceed against all who have spoken loosely or foolishly would not, in our judgment, be for her best interest. . . . For ourselves, the right and power of the Church to compel her clergy to fulfill their ordination vows, or be degraded from the ministry, having again been vindicated, we are ready to condone every heretical utterance of clergymen now in good standing in the Church up to the present time—except in the case of the formal, exact, unequivocal repudiation of the Christian faith by Mr. Cox, which stands alone and can hardly be passed over."

Mr. Cox is an Episcopalian clergyman in Cincinnati, Ohio, who it seems has out-Crapsied Crapsey, in his objection to certain doctrines of the specific creed and the Thirty-Nine Articles. On general principles it would seem that the *Living Church* fancies that universal penance has been done for heresy when an occasional heretical scapegoat has been sent into the theological wilderness, bearing the lapses of the multitude of minor heretics, who still hold their official positions, with their profits and honors, in the Church. In this view of the case it would appear that heresy is more of a legal than a moral or spiritual offense.

The *Churchman*, published in New York, much nearer the seat of the Crapsey unpleasantness than the *Living Church*, thus delivers itself:

"We have never believed, and do not now believe, that Dr. Crapsey is disloyal to the Person of our Lord. . . . His attitude, however, towards historical statements in the creed is grievously

wrong, but in our judgment results from intellectual limitations. We have never had the slightest sympathy with his attitude and have not now. But we have had no anxiety for the faith because of it. Such errors have been met and overcome within the Church in every crisis of her history. They ought to be met and overcome now."

A partial explanation of what this means may be found in another utterance in the same article in the *Churchman*, where the editor says: "But with Dean Church we believe that errors, however grave, should be met and overcome within the Church, that the errors and not the priest who holds them should be driven from the Church's ministry." The proof of this statement would be in its application. Just how heresy can be excommunicated, while the heretic continues to commune and preach inside the Church, is not easy for an outsider to understand. It might work well if the heretic was good at recanting, or was pliable enough to keep still on the objectionable points of doctrine, but in a case where to the minister what the Church calls heresy is the truth of God, no ecclesiastical body can retain the man and expel his utterance.

That the *Outlook*, edited by Lyman Abbott, would take up the cudgels in Crapsey's behalf was to be expected. In its issue of Twelfth month 1st it says:

"Dr. Crapsey has been found guilty of heresy, not by the Episcopal Church, but by a court in a single diocese. . . . The *Outlook* contents itself with reiterating its strong conviction that the trial of Dr. Crapsey was most unfortunate and short-sighted, and that it can bring forth only mischief; that heresy trials are in the nature of things obsolete; that the Church is strong enough to permit the frankest kind of thinking within its borders; that discussion touching its faith and practice ought to go on within the Church, and not outside; that no Church can afford to be suspected of unfairness, and that no condemnation by a court organized as was the court which originally tried Dr. Crapsey can command public respect and confidence, however well-meaning its members may be."

The *Christian Advocate*, the great central organ of Methodism, edited by Dr. James M. Buckley, in its issue of Twelfth month 6th, gives over two pages to the Crapsey case. More than half of the article is devoted to a history of the convicted preacher's growth in "heresy." The *Advocate* then remarks:

"That the theory of Dr. Crapsey is a plain contradiction of the creeds of the Protestant Episcopal Church no impartial human being in his sober senses can deny. The meaning of those creeds has been fixed for more than a thousand years. Every one knows that they stand for the virgin birth, the physical resurrection and the ascension of the body in which Christ appeared to his disciples."

Some supposed proof citations from the Gospels, touching the virgin birth and the literal resurrection, are given by the editor, the reader being specially referred to the first chapter of Matthew, from the eighteenth verse to the end of the chapter. Barring the twenty-fifth verse, there is no direct implication in this Scripture that Joseph was not the father of Jesus, and even that verse is not conclusive. It is possible that the climax in the genealogy in Matthew, in verse sixteen of chapter one may have helped Dr. Crapsey in his rejection of the virgin birth.

Dr. Buckley then quotes this paragraph from Dr. Crapsey:

"I do not mean that the great and living God, in order to get into his world, had to violate his wonderful law of generation, break into the sanctities of marriage and cause a son of man to be born without a human father."

The *Christian Advocate* then adds:

"Such language as this would be quite compatible with the theory of a man who denied that there has ever been any special revelation from God to man. . . .

"Possibly there is a larger proportion of ministers and members of the Protestant Episcopal Church who diverge from its creeds than of most others. What the effect of the situation can be none foresee. From the beginning of Christianity many such individual departures have taken place. They rarely survive the lifetime of the seceders, and when they do a generation or two afterwards they have become obsolete."

The backbone in this whole controversy is in the inability to see that men's opinions about the virgin birth, the literal resurrection and other things that were "fixed" in the creeds a thousand years ago, are not vital points around which to build a real, a spiritual or a Christian fellowship. The whole question is whether modern Christendom shall crystallize around venerableness or the truth, and whether it will make conformity to creed more important than conscientious living and spiritual growth.

Whether opinions like Crapsey's die with those who hold them, or become obsolete in third or fourth generation, is a question for debate. Be that as it may, he who is not able to see that denying church fellowship to righteous men who may hold these "peculiar" doctrines, is one of the strong reasons why the Church is losing its hold upon men, and is failing to bring into its fellowship some of the strongest and best, needs a magnifying glass to enable him to read the signs of the times. H. W. W.

POLITICS AND RELIGION.

That is not a true church which is made up of the members of one political party, of those who think alike concerning social problems. With a minister that is sufficiently magnanimous, and with a generous sentiment freely expressed by the members of the congregation, a church ought to win the support and command the respect of men and women of the most diverse ways of thinking. Those who believe in a tariff and those who do not, those who advocate women's suffrage and those who oppose it, Republicans and Democrats, Socialists and Independents—if they are true-hearted and high-minded, will agree on some things which lie deeper than these superficial questions, and build their church on that which is stable and permanent in human nature.—*Christian Register.*

FRIENDS' INTELLIGENCER.

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Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TWELFTH MONTH 15, 1906.

THE MEANING OF BROTHERHOOD.

Our efforts to make the world better will succeed in proportion to our ability to grasp the full meaning of brotherhood and its dual relations. By way of illustration, let us take two brothers of twelve and six years, when the younger brother is just starting to school. If there is real brotherly love between the two the little boy has unbounded confidence in the ability of his big brother to take care of him; the big brother, for the time being, is the hero whom he is striving to imitate. The older brother feels the responsibility that rests upon him, and while he encourages the little fellow to take care of himself, and tells him what to do and how to do it, he stands ready to take his part whenever he is hard pressed. The one who is comparatively strong and wise is willing to use his strength to protect the other; the one who is ignorant and weak knows that the other will help him to grow up to his own stature. As long as this ideal relation exists between the brothers both will be benefited. In many instances brothers remain thus mutually helpful all through their lives, even though in manhood their relations are reversed and the younger becomes the stronger. But sometimes as they grow older one becomes jealous of the other, love dies out, enmity develops, and both miss the full measure of manhood which they should have attained.

All who believe in the fatherhood of God must necessarily believe also in the brotherhood of men; and so believing, if there is the true idea of brotherhood, those who are wise and strong will feel the responsibility resting upon them to teach the ignorant and protect the weak. And those who are weak and ignorant, if they have the spirit of brotherhood, will look upon their stronger brothers as their heroes and will strive to imitate them. Unfortunately many among both the strong and the weak have not this sense, and are busy stirring up strife and trying to arouse jealousy.

Even among those who are honestly trying to reform mankind there is a very imperfect conception of brotherhood. There is a strong fraternal feeling among persons who have banded themselves together in a common cause, but they look upon others who work against that cause not as brothers, but as enemies. Thus employers feel themselves justified in grinding down employees who become aggressive under a sense of injustice, instead of saying to them, as one brother should say to another, "Come and let us reason together." And employees, in order to obtain what they deem their rights, feel themselves justified in committing acts of violence upon persons who in any way aid their oppressors. Nothing but the cultivation of a feeling of brotherhood on both sides will put an end to this strife and enable each to see that there are many points of view, and that no one has all the light there is.

Another difficulty in the way of reform is that those who are active in one forward movement are not willing to learn what is being done by the workers in a different movement toward the same end. Because we cannot agree with the whole teaching of a body of earnest thinkers, we must not jump to the conclusion that there is no truth in any of their teachings. The spirit of brotherhood insists that we shall at least hear our brother's side of the case before passing judgment upon him. To refuse to hear what may be said on the other side implies a lack of belief in the soundness of our own opinions. Truth will always prevail in the end if there is entire freedom of expression and a general willingness to look at the subject from every possible point of view.

In order to increase the general feeling of brotherhood there does not need to be any new organization. Let every one unite himself with the organization that seems to him to be doing the most to bring about desired reforms, and then let him use his influence with his associates to get all to feel that those outside of that organization are their brothers, from whom they may receive inspiration and toward whom they should extend the hand of fellowship.

Workers in the cause of peace must be vigilant all over our country to see that one recommendation of the President's message is not carried into effect—that rifle practice be included in the school curriculum. School boards are amenable to public opinion, and wherever any steps are taken in this direction the people of the community should be roused to make an effective protest. In England rifle practice has been introduced in some of the schools, and friends of peace and progress in that country are concerned that the movement shall get no farther.

Light has poured in upon the Administration at Washington from many directions since the Congo outrages were up for discussion last winter, and it is now announced that its support will be given to the movement among the Powers signatory to the Berlin act for international action in the Congo matter. The first step in this direction was taken by Senator Lodge, who offered the following resolution:

"Resolved, That, in the opinion of the Senate, the time has come when the affairs of the Congo Free State should be made a subject of international inquiry, and the Senate respectfully advises the President that in any steps he may deem it wise to take in co-operation with, or in aid of, any of the Powers signatory to the treaty of Berlin which shall seek to

ameliorate the condition of the Congo Free State or redress any evils now existent there, he will receive its cordial support."

Now would be a good time for persons interested in this matter to write letters to their Senators and Representatives.

It seems rather incongruous that the Nobel peace prize should have been awarded to our aggressive and warlike President, but there is no doubt that Theodore Roosevelt did all in his power to settle the industrial dispute between the miners and operators in the anthracite coal region, and to end the war between Russia and Japan. Because he was such an important factor in bringing these disputes to a satisfactory termination, especially the latter, the prize has been awarded him. The disposition that he proposes to make of the $40,000 will certainly be approved by all who desire to promote peace. It is to be the foundation of a fund, the income of which shall be expended for bringing together in conference in Washington, especially during the sessions of Congress, representatives of labor and capital for the purpose of discussing industrial problems with the view to arriving at a better understanding between employers and employees, and thus promoting industrial peace. The President, with their consent, will appoint as trustees of the fund the Chief Justice of the United States, the Secretary of Agriculture, the Secretary of Commerce and Labor, a representative of labor and a representative of capital.

THE NEW READING COURSE.

The course of reading for the Whittier Circles during the year 1907 has been arranged by the Advancement Committee, and includes the following books: "Essays and Addresses," by John Wilhelm Rowntree; "A History of Friends in America," by Allen C. and Richard H. Thomas; "John Greenleaf Whittier," by Thomas Wentworth Higginson. This is a short but very readable and informing biography of the Quaker poet. In addition, a careful study of certain of Whittier's poems is recommended. It is assumed that every one possesses a copy of Whittier's poems; if not, they can buy such edition as they prefer. The other books, which will have to be bought, will be furnished by the committee as follows:

Rowntree's Essays and Addresses	$1.50
Higginson's Whittier	56
Thomas' History	75
	$2.81

Cost of transportation will have to be added on all of the books but Higginson's, which will be furnished post-paid by the publishers. Postage on a single volume of Rowntree is 17 cents, and on Thomas' History, 10 cents. If several copies go in one package, the cost would be less by express.

Orders for books, and all other correspondence regarding the reading circles should be addressed to Henry W. Wilbur, 140 North Fifteenth Street, Philadelphia, Pa.

New circles will take last year's course. The books required are: "George Fox: an Autobiography"; Green's "Short History of the English People"; Bunyan's "Pilgrim's Progress"; and Milton's "Paradise Lost." The cost of these books is $3.75, postage to be added.

In a very short time another issue of "The Reading Circle" will be published, giving the new course in detail, with suggestions for carrying on the work of circles.

It is felt by the committee that the course for 1907 logically supplements that of last year. Rowntree's "Essays and Addresses" furnish some historical matter, but in the main the subjects treated are full of suggestion and wise inspiration for those interested in the present promotion of Friends' Principles, and in their application to twentieth-century conditions. Thomas' History is a condensed and in the main a fair statement of the Friendly movements from the days of Fox down to date, nearly, so far as the United States is concerned. The proof of the value of the books will be in taking the course and seriously studying them. H. W. W.

A DAY AT FRIENDS' NEIGHBORHOOD GUILD.

A conference was held at Friends' Neighborhood Guild, in Philadelphia, Seventh-day, the 8th. The Guild is a Friends' mission and neighborhood house at 151 Fairmount Avenue. It is under the care of the Philanthropic Committee of Philadelphia Quarterly Meeting. It was started many years ago as a mission on Beech Street, nor far from its present site. It has of late been developing into a social settlement on modern lines. It still has a First-day school, but also has important club and other social features. The superintendent in charge is Emily W. Wilbur, 1618 Green Street, who gives her whole time to the work, and is assisted by a number of volunteer workers.

At half-past ten the cramped audience room of the Guild was filled to its capacity. Charles F. Jenkins presided. Those assembled were asked to gather for a time of silence before opening the conference. Morney Williams, president of the New York Juvenile Asylum and Children's Village, was then introduced, and made an address on the educational and social needs of such a neighborhood as surrounds the Guild. Starting with the custom of the ancient Hebrews of offering a portion of their increase every three years, the text from Deuteronomy was taken, "and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Our fathers, for the sake of freedom, came to this land, a few, strangers and poor, and have grown into a populous wealthy nation. Because they were here first, and the whole land is ours, we have great advantages. What duties have we toward those strangers who are coming now within our

gates? They are as our forefathers were. Their children, growing up in the crowded quarters of the city, are possessed of remarkable powers, being the remnant that is left from the staggering infant mortality of the slums. Only a child of remarkable vitality and physique can survive slum babyhood. What is made of these powers depends on the education the children get. The education of the street is most effective in its way, but it does not produce the kind of men and women that we shall be proud of as fellow citizens, or with whom we shall be comfortable or safe as fellow townsmen. This wonderful vitality is being made into a deadly weapon against our very selves, against the civilization we have been building up slowly and painfully. There is a terrible danger here for us entirely aside from any humanitarian considerations.

But the descendants of the first settlers have by virtue of their inheritance their first fruits. Shall we, like the Hebrews of old, devote a tithe of these first fruits to the stranger within our gates, for his sake and for our own? This incoming tide must be met, not to check it, but to save it and to save ourselves. It is a great task; it can be done only at great cost, both in money and in the giving of ourselves to the work personally. It must be at great cost, but it will not be expensive in the long run; for the greater degradation into which these newcomers are allowed to sink the greater will be the cost to us and to our descendants. We must realize that it costs more to bring up these boys of the street into useful men than it costs to educate our own sons; and this is only right and natural. These boys have tremendous drawbacks. They have no homes, nor those home influences that mean so much in the making of men. They have always the influences of the street in the midst of which their daily life is passed. We are only just coming to realize the cost of doing this work as it must be done if it is to mean anything. We are only just coming to realize how pitifully inadequate are the resources we have been devoting to this work that still we have got to buckle down to and do, if we are to continue as a people and a great civilization.

The street is a wonderful educator, and we must learn to turn some of its wonderful resources in the direction of right discipline. The street teaches by companionship and that alone. This is a thing we have got to learn in our work with these children of the street. These homeless boys and girls get their companionship only on the street. The lessons they learn and the morals they grow up with are only the morals of the street. These lessons they learn most thoroughly. We must give them a companionship that will bring with it the lessons of the civilization we have been building up on this American continent all these years and the morals of our homes.

How are we to go about this tremendously pressing task? We must study it. We must go to them as those who love them; we must learn by actual life among them that they are to be loved as our own children. We must not blink the cost; we must put the tithes of our first fruits into it. It is a tremendously serious problem; but not one for despair. As this building of the Friends' Neighborhood Guild, in which we were met, formerly a Philadelphia home, had been adapted into somewhat of a neighborhood home; so must we adjust our conceptions of social conditions to the present time. We must set about in earnest to bring to bear on the problem our thought, our time, our pocketbooks.

Following this address the departments of the Guild made reports of their activities. Mrs. Day, in the absence of her husband, who is superintendent, told of the First-day school which meets every First-day morning. Anna K. Way supplemented this with a comparison of the utter inability under a former management of the school to secure order and the present success of these helpers who had come in from outside the Society in getting perfect order, which could not be realized unless one had known the failure under the old management. Anna K. Way also gave a report of the Saving Fund, those in charge of it being business men who were unable to be present. Over $4,000 is taken in in small sums each year. An excellent work is being done in that the frequenters of the Guild are learning to save something from their meager incomes, and to put it by for definite purposes. Walter C. Longstreth, who is in charge of the Gymnasium work, reported for that department. Stuart S. Graves told of the boys under his care in the various clubs. Anna Travilla Speakman reported for the Mothers' Meeting. In the absence of Alice Fussell, Mary H. Kirby gave an account of the Flower Mission. Emily Wilbur, the superintendent, told of the other activities, including the girls' clubs, the fuel society, manual training, and things in general. Grace L. Bond told how Friends outside the city can help—by annual contributions, by sending clothing, books, provisions, by taking a personal interest.

Morney Williams, in closing, discussed briefly the reports that had been given of the work going on at the Guild.

The thing that impressed every one most was the excellent work that is being done, the high character and efficiency of those who are giving definite amounts of time to the work, and the astonishing inadequacy of the quarters in which the work has to be done.

At the close of the exercises all present were invited into the kindergarten rooms to take lunch, after which there was opportunity for Friends from many different localities to mingle socially and to talk with those interested directly in the work and to learn how best they might co-operate in it.

Many remained into the afternoon and attended the sewing school and other neighborhood meetings.

R. Barclay Spicer.

Neither the apostolic age nor any other period is a model. Christianity is not an archeological puzzle. The Christian life carries authority only as it offers a supreme and critical opportunity, and its expression in every age has to be different in order that Christianity may do its work in enlightening this dark world.—*Ropes, "Apostolic Age" (Charles Scribner's Sons).*

BUCKS QUARTERLY MEETING.

Bucks Quarterly Meeting of Friends, which was held at Langhorne, Pa., on the 29th, was not quite so large as usual, the reason doubtless being that the triennial meeting of George School Association was held on the same day.

The first message in the meeting for worship was from Matilda E. Janney, who said that we should all be thankful for our opportunities, express in our faces our sympathy for others, and keep mindful of our Heavenly Father's love.

Nathaniel Richardson, who was present with a minute from Byberry Monthly Meeting, called all to the vital religion which can never be found by the researches of science, but can be experienced only through inward conviction.

Elizabeth Lloyd drew an analogy between the growth of a plant and spiritual growth. As the old leaves drop off when new buds are formed, so in the spiritual world old forms must drop off and allow truth to express itself in new ways. The soul that would grow must reach toward the light, not only the light that comes directly from God, but the light that comes to us from him through our fellow-men.

Edward Clarkson Wilson, of Baltimore, said that the world is in need of reformers, and that no society is better able to supply them than Friends, if they live up to their measure of truth.

Evan T. Worthington told the story of the young man who lacked one thing, and said that in order to get the spiritual strength we lack, we must put away from us whatever stands in the way of our complete surrender to the Divine.

Elizabeth G. Stapler spoke of the God-given peace of the soul, and urged all to seek the Heavenly Father in secret, in order to obtain this peace.

Franklin Packer spoke of our attitude toward God, saying that if we try to do our duty alone, and of our own will, our lives are apt to be failures.

In the meeting for business, answers to the first, second and eighth queries were read. It seemed from the answers to the second query that there were "no differences" to report among the membership of the quarterly meeting. Elizabeth Lloyd expressed the fear that this arose more from a general state of indifference among the members than from real unity.

It was the general feeling that meetings should continue to send up answers to the queries, but Edward C. Wilson and William Yarnall thought there ought to be queries concerning the activities of the meetings. The monthly meetings should set their young people to work and have something to report besides routine business.

The nominating committee reported the names of Barclay Eyre for clerk, and Susanna Rich for assistant clerk, and these were united with by the meeting.

A few Friends entertained guests at their homes as usual, but a general invitation was extended to all present to lunch at the school house. Over three hundred accepted this invitation, enjoyed the good food that was abundantly provided, and had a pleasant social time together.

SALEM QUARTERLY MEETING.

This quarterly meeting, which consists of four monthly meetings in Gloucester, Salem, and Cumberland Counties, New Jersey, was held at Woodbury, N. J., Twelfth month 6th. The old meeting house here is owned and occupied jointly by the two bodies of Friends. On First-day the two meetings are held at the same hour with the petitions drawn. The quarterly meetings are held on different days. The two sides of the house were occupied and fairly well filled. Visiting Friends present were Harrison Streeter, of Green Street Monthly Meeting, Philadelphia; Ellwood and Mary Roberts, of Norristown, Pa.; Nathaniel Richardson, of Byberry, Philadelphia. The speakers in the meeting for worship were Ellwood Roberts; Joseph Livezey, of Mickleton, N. J.; Nathaniel Richardson; Joel Borton, of Woodstown, N. J.; Edwin Holmes, of Mickleton; Louisa Powell, of Hancock's Bridge, N. J.

Of the business meeting the clerks were William T. Hilliard, of Salem, N. J., and Lydia Griscom, of Woodbury. Of the thirty-one representatives from the Monthly Meetings of Woodbury, Pilesgrove, Salem and Greenwich, all were present but five. A minute for Nathaniel Richardson, a minister of Byberry, Philadelphia, from his monthly meeting, liberating him for visits to the three southern Jersey quarters (and for Bucks and Concord) and to meetings within their limits was presented and united with.

The First, Second and Eighth Queries were read and answered in the customary manner and phraseology and without comment from the meeting.

The report of the Philanthropic Committee was read. Some meetings had been held, literature had been distributed, barrels had been sent to the Southern colored schools. Special attention had been given to temperance and peace. In the larger towns and cities the relief work had been done in co-operation with the organized charities. Help had been given to Friends' Neighborhood Guild in Philadelphia, both in money contribution and in co-operative effort. About twenty-five dollars had been spent in the philanthropic work of the quarterly meeting, and that amount was asked for to cover their expenses and further the philanthropic interests for the coming year. The sum asked for was granted. The committee made an appeal for more Friends to come into the service, and urged that while we should remain watchful to relieve distress, we should give more attention to the study of conditions that cause distress and work toward doing away with such conditions.

A request was also brought forward that the quarterly meeting send a communication to the State Legislature, asking that a local option bill be presented and given full consideration at the present session. This proposition met with much expression in its favor from all parts of the meeting, and with no expressed dissent.

The particular advices were read and considered in silence.

R. Barclay Spicer.

YOUNGER FRIENDS AND PLAINNESS.

(Concluded from last week.)

The Conference on Standards of Living on Seventh-day, the first, in the Young Friends' Auditorium, Philadelphia, was continued in an evening session, the special topic being, "Living Within the Bounds of Your Circumstances Wisely and Sanely." George A. Walton, who is for the present winter a student at Columbia University, New York city, presided, and introduced the subject in a brief address. We are accustomed to consider this matter of the art of living, he said, in our monthly and other meetings; now we want to consider it from a different point of view, not as members of a small and select Society hedged in from the world, but as parts of a world society. We are here to learn what those of our own age have to give from their own experience in trying to live sanely and wisely within their means.

Henrietta Stuart Smith, wife of Dr. J. Russell Smith, of the University of Pennsylvania, read a paper on "The Apportionment of Expenditures to Income." The expenditures of the household, she said, should be planned in a thoroughly business-like way. If too much is paid from a limited income for rent, then some other side of the family's life has to suffer. The ground was taken that with a small income of perhaps $1,500 a year, one-fourth should be reserved for interests of the higher life. It is these interests that are most likely to suffer when an undue amount is spent for any one or other item of expenditure. To get started right a family conference should be held, and the whole field of possible expenditure fully discussed. A standard of living should be decided upon, the things upon which portions of the income are to be spent, and the proportion which is to be spent on each item; not to be determined by imitation, but by the actual needs and tastes of the particular family under consideration. A sane standard having been decided upon each member of the family should commit himself to it and conform to it religiously, all the members co-operating to carry it out. The plan, however, should not be carried out mechanically, for any plan is to be a servant, not a master. It was suggested that of a $1,500 income three-fourths should be spent for the physical requirements of life and one-fourth for the higher life. Of the physical requirements, rent should take about one-sixth of the income. Fifteen per cent. should go to operate the household—that is, for wages, fuel, light, etc. Fifteen per cent. might go for clothing. Among the things of the higher life would be contributions to church and to charitable interests, education, books, lectures, memberships in societies, etc., concerts, recreations, athletics, etc. Of these, church and charities should take five to ten per cent.; recreations, travel, etc., one to five per cent. A definite portion should go to life insurance, investments, etc.. Saving should be systematic; instead of saving and skimping all the time at every point, it is better to plan carefully and save no more, no less, than you can afford. Should there be an increase in income, care should be taken that the extra amount is not lost in expenditures for things of the grosser kind. To keep strictly to such a plan requires backbone; but the value of it depends on its being caried out in a strictly business-like and consistent way.

The discussion was continued by Robert Pyle, of West Grove, Pa.; Dr. Speakman, of Swarthmore; Cora Haviland Carver, of Germantown; Charles Paxson, of Swarthmore; Bernard Walton, of Friends' Central School; Dr. Jesse H. Holmes, Lucy Griscom, of Philadelphia; Dr. Levi L. Taylor, of Friends' Central School; Helen Moore Fogg, of Philadelphia; Dr. Benjamin F. Battin, of Swarthmore; Robert Biddle, of Riverton, N. J.; Arthur Shrigley, of Lansdowne; Ellis W. Bacon, of Philadelphia; Isaac Roberts, of Swarthmore; Edward B. Newcomer, of Philadelphia; Arthur C. Jackson, of Philadelphia; Isabel Chambers, of Philadelphia; Lucy Bancroft, of Wilmington; Arthur Dewees, Walker Linvill, of Philadelphia; Mary Haviland, of Brooklyn. The different items taken up in the paper were discussed, their relative value weighed, and the experience of those who spoke was brought to bear in arriving at the best apportionment of the expenditures, and the best means of living up to a plan of expenditure.

TWO MEETINGS IN PASADENA.

[From *The Friend* (Philadelphia).]

Pasadena Friends' Meeting had its beginning in Twelfth month, 1886. At that time a number of Friends from Philadelphia were spending the winter here, prominent amongst them being William Penn Evans, David Evans, Edward Sharpless, Martha J. Allen, Sarah and Susanna House and Anna Sharpless. These, together with Allan and May Lee, who had just immigrated from Iowa, and a few others, held meetings for worship at the residence of William Penn Evans during the time of his sojourn here. Later the meetings were held at the home of Allan and May Lee, or elsewhere, as seemed best. At that time it was a common thing to read portions of the Discipline at the close of mid-week meetings. Early in the nineties a meeting house was built on the outskirts of the town, now a well-settled residence section. A number of Friends from Elsinore, California, originally from Iowa, had removed to Pasadena and application was made to Hickory Grove Quarterly Meeting, Iowa, tributary to Ohio Yearly Meeting, Barnesville, Ohio, for the establishment of a Monthly Meeting here. The request was granted, and report is still made regularly to the Quarterly Meeting that officially "set up" the meeting. Since 1886 Pasadena has grown from an insignificant village to a city of twenty-five thousand resident inhabitants. The attendance at Friends' meeting has also increased, but in a lesser degree. The meeting house has chairs to accommodate one hundred and sixty-five persons, and on First-days nearly all the seats are occupied. During the winter there are more attenders than can be well accommodated.

The number of members of Pasadena Monthly Meeting cannot be readily ascertained, as no list is kept, but it is believed to be between seventy-five and

one hundred. Many have been disowned for violation of discipline in regard to marriage, so that the increase in membership has been due to accessions by certificate. Some are not disposed to bring their certificates. The hour for gathering is half-past ten. There are three recommended ministers belonging to the meeting. The meetings are characterized by much sincerity and unity of exercise.

Pasadena "Friends' Church," according to a manual containing the names of members and "church organizations," was begun in 1882 by the holding of meetings for worship at a private residence. Later a request was made to Springdale Quarterly Meeting of Iowa Yearly Meeting (larger body) to establish a monthly meeting in Pasadena. This request was granted in 1884.

In 1885 a meeting house was erected with seating capacity of three hundred. Later this house was moved and enlarged to accommodate the increased attendance. Much attention is given to advertising the meeting and extending invitations to strangers; also to Bible Study, Christian Endeavor and other means of engaging the interest and co-operation of young people. They announce that "salvation does not depend upon the administration of any rite, ordinance or ceremony whatever." Their list of ministers includes a number of names, but "H. R. Keates, Pastor," is definitely stated. The "music committee" is also named in the manual. A stranger to Friends, happening at their regular "service," would not be likely to gather any suggestion as to the testimony of early Friends to a "free Gospel ministry." The exercises are carefully pre-arranged; there is no place for silent worship, and rarely any opportunity for expression from any one not provided for on the program. This radical departure from primitive Quakerism is deeply lamented by some of their members. The enrollment three years ago was four hundred and twenty-three, which is probably not far from correct at this time, although a large addition has been built to the house since then for the accommodation of classes and committees.

B. F. W.

BARCLAY WHITE.

Barclay White, who died at Mount Holly, N. J., on the 23d of Eleventh month, 1906, in his 86th year, was born at No. 29 (now No. 111) Market Street, Philadelphia, Fourth month 4th, 1821. He was sixth in descent from Christopher White, who came to this country from London in the ship Kent, arriving at Salem, N. J., Sixth month 23d, 1677. He was seventh in descent, through his maternal grandfather, William Lovett Smith, from Samuel Jenings, first Provincial Governor of West Jersey. He was also descended in the eighth generation from John Jasper, of Rotterdam, who was the grandfather of William Penn.

He was a birthright member of the Society of Friends, and occupied positions as clerk or assistant clerk in its various meetings from 1846 to 1879. He was an elder in that Society from 1872 until the time of his death.

He was appointed by President Grant, in 1871, to the position of Superintendent of Indian Affairs, which office he held until 1876, residing in Omaha, Neb., and having charge of various tribes occupying Government reservations from Dakota to the Indian Territory.

In 1877 and 1878 he was Inspector of Indian Agencies under the care of the Society of Friends.

The latter part of his life was spent quietly in his home in Mount Holly, the occupation in which he was most interested being historical and genealogical research.

He was a man of vigorous intellect, systematic and painstaking in all that he did. His neighbors habitually consulted him about their affairs, and received from him valuable counsel.

It is a matter of great satisfaction when our good men are allowed to reach such fullness of years.

FRIENDS' BOARDING HOME.

[The following annual report of the committee in charge of Friends' Boarding Home of Concord Quarterly Meeting, located in West Chester, Pa., was read in the quarterly meeting held at Darby, Tenth month 30th, 1906.]

In presenting this, our fifteenth annual report, we feel we have great cause for thankfulness. We have had but one break in the family circle. On Ninth month 19th Ellen Urner passed on to the higher life. She had been eight years in the Home, which she said had been to her a blessed refuge, and we know her last days were brightened by her home comforts.

Although some of the family have been ill, the loving care of the efficient matrons, with the intelligent and conscientious assistance of our faithful helpers, has made the weary hours of illness hours of comparative ease.

The annual contributions from interested friends have made it easier for us to pay for coal, which is a large item in the yearly outlay. The advanced age of the family renders it essential that the house be well heated, and although strict economy is observed, the coal bills are necessarily very large, and to our donors we extend grateful acknowledgments.

Friends and neighbors have kindly remembered us in generous donations of fruit, vegetables, etc., and although our resources are not abundant, by the careful management of those in charge, and faithful and competent committees, we have been able to keep the Home in good condition and within our means, according to the principles of Friends.

The evening preceding quarterly meeting in First month a religious meeting was held in Social Hall. Loving words of comfort were spoken by several Friends, to the satisfaction and encouragement of those present.

There have been several evenings devoted to talks, illustrated by lantern slides, given by persons interested in the Home, which were much appreciated.

Four Friends have been received as permanent boarders, and there have been three applications, one

of which we could not consider, owing to lack of room, all the available rooms being occupied. We think the time is now ripe to start a waiting list, with the hope that in the near future the way may open for the enlargement of the building.

We feel the need of more nurses, as so many of the family are from age and infirmities very feeble, needing much care and watchfulness, and our present helpers, although willing and sympathetic, are not able to satisfactorily care for all.

There have been no changes in the building except some in the heating arrangement in the annex, and no repairs except those incident to the "wear and tear" of such a Home.

The endowment fund has been slightly increased during the year by bequest and donation, from persons interested in the Home, for which we are most grateful.

The family seem happy and contented, and speak lovingly of the tender care they receive day by day from those about them.

We extend a warm welcome to the new members of the Board, and in the reorganization of the committees we believe the same loving unity will be maintained that has always prevailed amongst us.

We as a committee are much interested in the work, feeling we are blessed in being able to add our mite toward the comfort of the aged and infirm in our midst, and humbly seek for guidance in the continuance of our duties.

Lydia H. Hall, President.
Mary McAllister, Secretary.

A WORD FROM "TRAMPERS" TO YOUNGER FRIENDS.

[From *The Friend* (London).]

We have had forwarded to us the following "minute" recorded at conferences of the "Trampers" from Thirsk to Kirby Moorside at Mount Grace Priory and Gillamoor, in September of this year. We are glad to be the means of acquainting other young Friends with its purport, and would suggest that it might form the starting point for profitable discussion in young Friends' meetings and elsewhere.

"This meeting, met together to talk over the condition and prospects of the Society of Friends, feels strongly the need of a true spirit of fellowship among all its members, and desires that every one of them should take upon him or herself responsibility for the ministry, whether spoken or silent, both in the meeting and out of it. We feel a dead conventionalism too often confines the life and freedom so vital to a vigorous presentation of our message.

"Many thoughtful outsiders for whom a lack of sympathy has deprived the churches of their attraction, are hungering for true fellowship and living worship. They say, 'the Quaker ideal is what we want, but we want no Quaker exclusiveness.' It is therefore the task of us all to break this down, not, however, in any presumptuous spirit, but by striving to work together in unity and love. We are convinced that, as we learn to know and help each other better, formality and cliquishness will disappear. To this end we recommend an extension of the work of the Friends' Fellowship Union, namely, the starting of fellowship meetings for every congregation, arranged chiefly by young Friends. Such gatherings would enable us to unite together in sympathy to discuss freely the state of the meeting, and to advise and encourage one another.

"We would also encourage all to keep in mind continually the duty of doing all in their power to render the eldering efficient, not only for correction, but for building up; also to give scope for development of latent gifts in meetings by the opening up of new ones. In our large towns should we not at times be willing to spare our most gifted ministers to the small meetings of the neighborhood, confident that God will find His messengers among those who remain? We believe, too, in a wise adaptation of method to local needs. Yet we have faith in the principle of silent waiting, and believe that with tact and courage a great work can be done within the existing organization. We disapprove, however, of the acknowledgment of a minister for life, although recognizing that the expressed sympathy of a meeting for the work of its individual members has true place and value.

"The need for better intellectual equipment is also pressing. Woodbrooke is not accessible to all. Effort might be made, however, to supply what is lacking through the medium of the *Young Friends' Review*, perfect freedom being allowed in its columns for frank discussion of all difficulties.

"For the building up of the ministry locally we should also like to see the scope of our teaching enlarged, by class work with free discussion. Lastly, we feel strongly that all should devote time privately to preparation for the ministry, and come to each meeting ready for service, whether vocal or in the heart, believing that the success of the meeting lies not in the message of one or two, but in the effective ministry of all its members."

QUAKER STORIES.

[From *The Friend* (London).]

Dear Friend: In *Harper's Monthly Magazine* there is a serial story appearing, called the "Weavers," by Gilbert Parker, some of the leading characters in which are Friends. I have long been of the opinion (confirmed by the perusal of this story) that no writer should attempt a description of Quaker life and character, who has not been born and brought up in the Society of Friends. An outsider may pick up a knowledge of the more obvious customs of Friends, yet he may quite fail to comprehend and appreciate what may be termed the "atmosphere" of Quakerism.

In the story above referred to, the hero, a young Friend, is guilty of fighting with and injuring a man, and, worse still, of kissing a young woman at the cross roads! For these offences he is "summoned" before the "elders," and is sentenced to six months' banish-

ment to a lonely cottage on a common, to which sentence he meekly submits! Now, in all my long experience in connection with the Society of Friends, I never once heard of an action by elders or others in the Society in the least degree like the above, nor do I think that any young man Friend would have tamely submitted to so unwarrantable and illegal a sentence. The elders in this story are mentioned as "Elder" Fairley and others. I never heard any of the many elders I have known so designated, and this is intended as a story of English Quaker life. The Friends are described as saying, "Thee is," and other faults of grammar, which are, I think, quite unusual, although "Thee art" is, or was, too common in my younger days.

I have read other books professing to describe life in the Society of Friends, amongst which are "Friend Olivia," "Dorothy Fox," "The Quakeress," etc., which, however clever and interesting, clearly showed by some error or failure to understand the inner life and thought of Quakerism, that they could not have been written by a member, or ex-member, of the Society of Friends. As one of the last-mentioned class, I subscribe myself,

Yours truly, FRANCIS FOX.

Roden, Teignmouth [England].

BOOKS AND READING.

The *Public* for Nov. 24th contains an interesting account of the remarkable career of Ernest Crosby; the son of a gifted and beloved Presbyterian minister of New York, profiting by the academic privileges of university, law school and foreign travel, knowing for ten years the busy career of a city lawyer, passing from that to the position of judge of the International Court at Egypt, where he presided at Alexandria for five years, the proceedings being conducted in French and Italian interchangeably. A chance acquaintance with one of Tolstoy's books changed his whole career. From being an aristocrat and a conservative he became a democrat and a radical; resigned his judgship, came home by way of Tolstoy, made the acquaintance of Henry George, became the writer of parables, the lecturer on economic subjects, the prophet of a new order. His books, "Plain Talk in Psalm and Parable," "Swords and Plough Shares," "Broadcast," "Garrison, the Non-Resistant," "Tolstoy and His Message," "Tolstoy as a School Master," are now followed by a popular biography of "Golden Rule Jones, Mayor of Toledo," a book that tempts the earnest reader through its subject and its author. Many of these books are published by the Public Publishing Company, First National Bank Building, Chicago, and all of them are obtainable through this source.—*Unity* (Chicago).

In looking over the list of books as advertised in the "Friends' Almanac" for 1907, I noticed that no mention was made of the "Journal" of that grand old "skipper saint," Thomas Chalkley, out of print, I suppose, and neither is there any mention made of a memorial of that latter-day apostle of Christianity, Jacob Ritter, edited by Joseph Foulke, of Gwynedd, 1844, published by T. E. Chapman. It seems to me that Friends are doing great injustice to the present generation of young folks by allowing such books as these to become "out of print." A copy of each one of these should be in every Friend's family, and I am convinced that they would be read with profit by all young folks and many of their elders, likewise, if the price was such that none would be deprived of them on that account. ISAAC CONARD.

Fort Washington, Pa.

MAKE THIS A DAY.

Make this a day. There is no gain
In brooding over days to come;
The message of to-day is plain,
The future's lips are ever dumb.
The work of yesterday is gone—
For good or ill, let come what may;
But now we face another dawn;
Make this a day.

Though yesterday we failed to see
The urging hand and earnest face
That men call Opportunity—
We failed to know the time or place
For some great deed, what need to fret?
The dawn comes up a silvery gray;
The golden moments must be met;
Make this a day.

This day is yours; your work is yours;
The odds are not who pays your hire;
The thing accomplished—that endures,
If it be what the days require.
He who takes up his daily round,
As one new armored for the fray,
To-morrow steps on solid ground;
Make this a day.

—*The Talisman.*

BIRTHS.

GREVEMEYER.—On Eleventh month 7th, 1906, at Whiteford, Md., to Ernest S. and Annie Brooks Grevemeyer, of Philadelphia, a son, who is named Ernest Stelle Grevemeyer, Jr.

JONES.—On Ninth month 2d, 1906, at Christiana, Pa., to David Todd and Marion Rakestraw Jones, a son, who is named Henry Rakestraw Jones.

LIPPINCOTT.—At Riverton, N. J., Eleventh month 19th, 1906, to J. Lawrence and Caroline Biddle Lippincott, a daughter, who is named Caroline Biddle Lippincott, Jr.

MERCER.—On Tenth month 8th, 1906, in Lodi, N. J., to Andrew and Sara Wilson Mercer, a son, who is named James Wright.

PIERCE.—In Haddonfield, N. J., Tenth month 16th, 1906, to Thomas O. and Margaret V. S. Pierce, a son, who is named Thomas O. Pierce, Jr.

DEATHS.

BROWN.—At the home of his son, in Sedalia, Mo., 16th of Eleventh month, 1906, Edward Brown, aged 77 years and 9 days. He was a native of Loudon County, Va., and a member of Goose Creek Monthly Meeting at Lincoln all his life. He moved with his family, consisting of his wife, who was Sarah Ann Smith, recently deceased, and their five sons, to Sedalia, about the year 1870. There being no meeting at Sedalia, he left his membership with the meeting at Lincoln. He was a kind husband, a loving and indulgent father, a good neighbor, an enterprising and useful citizen. Three sons sur-

vive him—Albert S., of Kansas; Edward, Jr., and Charles D. Brown, of Sedalia, and two brothers—Jesse H. Brown, of Lincoln, Neb., and Dr. Eli F. Brown, of Los Angeles, Cal.

MELONEY.—Suddenly, on Third-day, Eleventh month 27th, 1906, Jane, wife of Martin W. Meloney, in the 71st year of her age; a consistent member of New Garden Monthly Meeting, Chester County, Pa., and a devoted wife and mother, whose loss will be keenly felt by her sorrowing family and friends.

REESE.—At Baltimore, on Twelfth month 1st, 1906, Sarah Jane Reese, wife of the late Gerard H. Reese, in her 87th year. Of this dear Friend who has just been removed from works to rewards it may be said that probably few ever attain so universally to the love and respect of those around them, far and near, as did she. Frail and delicate in person, every one seemed to feel it a privilege to minister to her comfort and offer those little attentions that are so grateful to the recipient. Perfectly unselfish and ever thoughtful of the comfort and happiness of others, she was never more happy herself than when it was in her power to do a kindness or to help those in need of it. The large circle of relatives and friends to whom she was "Aunt Jeannie" or "Cousin Jeannie" will cherish gratefully the memory of her unfailing hospitality, the loyalty of her heart to every good and pure impulse, and her gentle, affectionate little ways that took hold of all who came into contact with her and held them to her in bonds of affection. One of her most evident traits was her modesty of character, which prevented the obtrusion of her opinions when perhaps she felt very strongly, but no one could fail to see that her life was faithfully lived near the light. May her beautiful example be taken to heart by us who follow her.

ROBERTS.—In Solebury Township, Bucks County, Pa., at the home of her brother-in-law, William M. Ely, Ruth A. Roberts, wife of Richard Roberts, aged 55 years. Interment at Horsham Friends' Burying Ground. Ruth A. Roberts was a brave and true woman, who always forgot self in her solicitude for others. For many years she was a faithful and successful teacher in the schools of Bucks County, and was at the same time active in meeting and First-day School. Energetic, intelligent, thoughtful, unselfish, her life was an inspiration to all who knew her. Her greatest solicitude was for her sons; for them she planned and worked and prayed, and from her they have received an inheritance more valuable than all material riches. She is survived by her husband, who is in feeble health, and two sons, William and George. Her death was as calm and peaceful as her life was beautiful and useful. Her last words and thoughts were in tender solicitude for the welfare and comfort of those who had so long been her care.

ENOCH S. HANNUM.

On Seventh-day, the 1st of Twelfth month, this Friend passed quietly into the higher life, and we realize that in his going a well-ordered life has passed from our midst—a life that was sincere and earnest and without pretense, as was said of him "a man of austere virtues that make for righteousness."

His ministry was exceptionally clear and direct, and given in such simplicity as can only be expressed by a life that makes it a daily experience. "His preaching and practice went hand in hand."

He had spiritual discernment to an unusual degree, and this rare gift was highly prized by the meeting.

He was always careful to attend the mid-week meeting when health permitted, and even in failing health he made the effort to meet the school children there, and mostly gave forth words suited to their understanding.

He loved the silence in which there could be a feeling after the Divine Presence and a coming into closer touch with fellow members; he also loved the "old-time" social life, in visiting meetings and "making the visit more complete by going home with some Friend to dine after meeting," or to stay all night.

He enjoyed entertaining Friends in his own home, and had an appreciation of the amusing incidents in life which added brightness to the social mingling.

During his last sickness there were loving hands ever ready to minister to his comforts, though he had no near relatives. The members of West Chester Meeting had grown very fond of him in the fourteen years he made his home in that place, and the large number who gathered to pay tribute to his life on the afternoon of the 3d gave evidence of the high esteem in which he was held, and on the following day the neighborhood of his boyhood and more active manhood gave testimony in like manner at Doe Run Meeting House. W.

NOTES AND ANNOUNCEMENTS.

To last week's list of Quaker Mayors [in England] should be added the name of Edward Theobald Simpson, who was unanimously elected Mayor of Devizes. This raises the number to five.—*The Friend (London)*.

There are several Friends among the professors and students of Purdue University, Ind. These have formed a First-day evening class, and one of the members writes; "The lesson leaves and pamphlets will keep us busy for a good while, along with the matter that is found and brought in by the members. We get some gems this way. There is no doubt but that our little class is going to flourish, for all seem intensely interested, and our meetings are full of life and spirit. We have taken thy suggestion, and at the end have five or ten minutes of quiet meditation."

Sarah J. Linville writes as follows: "It was my privilege to attend the meeting of Third Haven, Easton, Md., Twelfth month 9th, 1906. As we assembled for divine worship a beautiful silence overspread both old and young, and we seemed to be a united body seeking for the truth, which through the indwelling power of God appeared to be opened up in a remarkable degree. Our spiritual strength being renewed thereby, the heartfelt handclasp after meeting gave additional evidence of the overpowering love of our Heavenly Father. Easton Friends, although a small body, exert a forceful influence for good in their community, being actively concerned to live the faith of their fathers in their everyday life."

George Vaux, Jr., a well-known lawyer of Philadelphia, has been appointed a member of the Board of Indian Commissioners by President Roosevelt. This appointment fills the vacancy created by the death of Philip C. Garrett a year ago.

During the past ten years several Friends' families have moved to Coatesville, a growing manufacturing town in Chester County, Pa. The nearest Friends' meeting is at Ercildoun, three miles distant, and this is not available for those who do not keep a horse. There is an Orthodox meeting near Coatesville, which in the winter months has been holding its meetings for worship on First-day at a private house in the town at 10 a.m. The New Century Club, of Coatesville, has just had a neat and comfortable room fitted up for its use on the third floor of an apartment house. In this club there are a number of women of both branches, and it occurred to them that there was no reason why they could not meet together for worship on First-days as harmoniously as they met together in their club meetings. It was therefore decided to hold a union meeting for worship last First-day morning at 11 o'clock in the club room. In response to the notices that were sent out about fifty people assembled, all of whom were members of one or the other branches of Friends, or of Friendly descent. Some of the Orthodox Friends attended their own little meeting before coming to this one. O. Edward Janney, of Baltimore; Henry W. Wilbur, of Swarthmore, and Elizabeth Lloyd, of Philadelphia, were present and had acceptable messages. A similar meeting will be held at the same hour next First-day.

The two branches of Friends in Lansdowne, Pa., have discovered that there is no insurmountable barrier between them. A year ago the Orthodox Friends invited our Friends to a tea meeting, the tea being served in the school building adjoining the meeting house. After the meal an interesting address was given in the meeting house by a Friend from Moorestown. On last Sixth-day evening the Friends of our branch invited the Orthodox Friends to supper. In order to entertain their guests suitably a fund was raised to complete the basement of the house, and members of the meeting aided in putting up a partition between the furnace cellar and the dining-room. Tables were set up and dishes bought for the use of the meeting on this and other occasions. In response to the written invitations about 150 people assembled, there being apparently as many of one branch as the other. During the serving of the supper there was a very enjoyable social mingling, as only a part of the guests could be seated at one time. After the supper was over all assembled in the meeting room, and listened to a very helpful paper by William W. Birdsall, entitled, "The Price of Joy." The meetings in Lansdowne are both growing, the Orthodox meeting being rather the larger. A member of that branch volunteered the information that while they have no recorded minister there are sixteen of their members who somtimes speak in the meeting for worship. There could be no better evidence than this of healthy spiritual life.

GEORGE SCHOOL NOTES.

Hannah Williamson, a delegate of the Mosely Commission from England, visited George School on Eleventh month 26th and 27th. She was astonished at the amount of work accomplished, and at the amount of study done from 7.15 to 9.30 o'clock. The fact that boys and girls of this country are able to accomplish so much and not require more than three meals a day was an equal surprise to her as well as the big, strong, healthy-looking students. She took particular interest in gymnastics and elocution.

The triennial meeting of the George School Association, which met at the school on Thanksgiving Day, was a most pleasant occasion. About 140 students returned to their Alma Mater, and were royally welcomed by the family and present students. A business meeting was held at twelve o'clock, after which luncheon was served in the dining-room, tastefully decorated with plants and school banners. Thomas Baker, president of the association, acted as toastmaster. Dr. Walton, being called upon to make a few remarks, responded in his usual cordial manner. Toasts were given by Mary D. Satterthwaite, "Thanksgiving;" Thomas Walter Gilkyson, "Before the War;" Pauline DeWald Bartlett, "Maryland, My Maryland;" Thomas D. Cope, "Tangents," and a reading by Clara C. Adams. "Alma Mater" and "Neshaminy" were sung by members of the association. At three o'clock a basket-ball game was played between the old and present students.

Twelfth month 8th the regular meeting of the Whittier Literary Society was held. A very interesting debate was given: "Resolved, That the boys of George School should not have any more privileges than the girls have." The affirmative was upheld by Dorothy Garber, Mary Hannum and Marguerite Hallowell; the negative by Charles Myers, Edward Keever and Horace Jenkins. The judges, Dr. Walton, Mary B. Kirk and Arthur C. Smedley, decided in favor of the negative. During a short intermission before the rebuttal, Amy Stiles gave a piano solo. A short play entitled, "A Proposal Under Difficulties," by Gladys Easthwaite, Hugh B. Eastburn, Lucinda Orne and Roy Mercer, closed the program.

FRIENDS' ASSOCIATIONS.

Horsham, Pa.—The Young Friends' Association met on the 25th, and was called to order by the president, Alfred K. Williams. Henrietta S. Kinsey read the 13th chapter of Corinthians. Charles Satterthwaite recited "The Seasons." Florence Moore read a beautiful poem, entitled, "Beyond." James Q. Atkinson discussed the question, "Judging from thy observation, are the morals better or worse than thirty years ago?" His presumption was that they should be better, and probably were, and he had the faith to believe that the community and the world at large is steadily growing better. Elizabeth Lloyd addressed the meeting on "The Meaning of Brotherhood."

After sentiments and silence, adjourned to meet Twelfth month 30th, 1906, at 2.30 p.m.

Elizabeth R. Ward, Secretary.

London Grove and New Garden, Pa.—The Friends' Association met in joint session with New Garden Association, Twelfth month 2d, 1906, at the home of Samuel and Martha Thompson, the London Grove Association furnishing the program. After a few moments' silence the president read the 33d Psalm. Mary S. Bartram gave a report from the Wilmington Association, which was entertained by a play called the "Tabard Inn," followed by refreshments and a social. Eleanor Wood is to give lectures in Wilmington on Bible study every Fifth-day evening. P. Allen Cloud gave a report of the General Conference at Norristown. Edward A. Pennock then gave current events of interest to Friends. A paper by Hannah H. Pusey on the "Meaning of the Inner Light to Friends" was read. The papers were then open to general discussion.

After a few moments, silence the meeting adjourned, the London Grove Association to meet with Edward and Sara Pennock, Twelfth month 30th.

Arthur P. Yeatman, President.
Anna L. Pusey, Secretary.

Mickleton, N. J.—The Young Friends' Association met at the meeting house on the evening of the 1st, with a good attendance. The president opened the meeting by reading "Am I My Brother's Keeper?" by Henry N. Dodge. Etta Carter read "Glimpses Through Life's Window." Martha White gave a very interesting report of the General Conference held at Norristown.

Under the head of new business came the question of having a speaker at our social meeting to be held on the 19th inst. It was decided to ask Henry W. Wilbur to be with us.

The announcement was made of the meeting of the Friends' Neighborhood Guild on the 8th, and as delegates to attend Martha White and Bessie Ogden were appointed.

As this was the last meeting of the year, and the customary time to elect new officers, the names of Laura E. Holmes for president, Gideon Peaslee for vice-president, and Anna H. Pancoast for secretary, were offered and accepted. There being no other business the literary program was taken up, Benjamin Heritage reading a selection from life of Isaac T. Hopper. Anna Pancoast read a memorial of Allen Flitcraft.

The subject of art was divided into four classes, and interesting papers read; on noted sculptors, by Mary J. Heritage; musicians, by Jessie E. Brown; singers, by Anna H. Pancoast; artists of to-day, by Florence B. Stackhouse.

Edward Borden gave the current events. The meeting adjourned to First month 12th, 1907.

Anna H. Pancoast, Asst. Sec.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, at 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, at 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, at 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—

1811 I Street, Northwest, at 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), at 10.45 a.m.; First-day School, at 11.30 a.m.

12th mo. 16th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Miss Annie Griffen, No. 39 South Lexington Avenue, at 11 a.m.

12th mo. 16th (1st-day).—The Swarthmore lectures on Quakerism, at the college, at 7.30 p.m.; fourth lecture on "The Puritan and the Quaker," by Dr. Wm. I. Hull.

12th mo. 16th (1st-day).—Cornwall, N. Y., Young Friends' Association, at the Seaman Homestead, at 3 p.m. Monthly meeting, same day, in the morning.

(Continued on page 772.)

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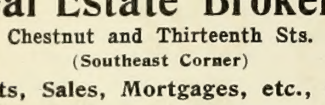
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CALENDAR OF MEETINGS, ETC.

(Continued from page 771.)

12th mo. 16th (1st-day).—Conference at West Grove, Pa., at 2.30 p.m., under care of Western Quarterly Meeting Philanthropic Committee. Subject, "Peace and Arbitration." To be addressed by William C. Dennis, Department of State, Washington, D. C.

12th mo. 16th (1st-day).—Junior Conference at Girard Avenue, Philadelphia, at 9.45 a.m. "Life of Jesus: His Discourse with the Woman of Samaria." "Faithfulness to the Call of the Hour."

12th mo. 16th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in meeting house at Chester, Pa., at 2.30 p.m. Speaker, Rachel Foster Avery, of Swarthmore; subject, "Progress of Woman Suffrage in Europe."

12th mo. 19th (4th-day).—Philadelphia Monthly Meeting, at Race Street, 7.30 p.m.

12th mo. 20th (5th-day).—Green Street Monthly Meeting, at Fourth and Green Streets, Philadelphia, at 7.30 p.m.

12th mo. 20th (5th-day).—Fishing Creek Half Yearly Meeting, at Millville, Pa., at 10 a.m.; ministers and elders, day before, at 3 p.m. Millville Monthly Meeting, day before, at 10 a.m. Youth's Meeting, day after, at 10 a.m.

12th mo. 21st (6th-day).—Langhorne, Pa., Young Friends' Association.

The description of three things delicious in the Contributors' Club of this month's *Atlantic* carries the reader back to certain halycon days of childhood; they are: "Spring-in-the Fields," sassafras tea; "Summer-in-the-Fields," watermelon; "Fall-in-the-Fields," frost-sweetened persimmons.

The juvenile court movement has grown with great rapidity in the few years since its birth, and already twenty States have separate courts for children. How much these courts have done to better human lives cannot be set down as statistics, but even in dollars and cents States are finding it cheaper to "make men than to support criminals." In four years the children's court in Denver alone has saved the State of Colorado something over $270,000.—*Alice Katharine Fallows, in The Century.*

Mayor Tom L. Johnson, of Cleveland, is proposing a new scheme as to the treatment of drunkards—new so far as this country is concerned, but a plan that has been in successful operation in England for some years. Instead of sentencing the drunks to jail, he proposes to sentence them to a period in a sanitarium. Before leaving the institution they will be required to sign a total abstinence pledge.—*Keystone Citizen.*

What we call the study of natural science is really the practice of the presence of God if we feel for the wisdom, the tenderness, or the purpose which lies beneath the external appearance.—*E. E. Hale.*

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PROHIBITION IN KANSAS.

Kansas has been under constitutional prohibition for twenty-one years, a period long enough, it would seem, to give the law a fair test. As to what the test shows statistics recently published are illuminating. In five of the one hundred and five counties of Kansas, the prohibitory law is generally ignored. The five counties have 17 per cent. of the population, and furnish over 30 per cent. of the crime. The population in these twenty-one years has increased from 996,616 to 1,470,945, while the number of prisoners has decreased from 917 to 788. That prohibition is generally but not efficiently enforced, appears in the fact that the United States still collects a liquor tax from Kansas of only $7,700 for each 100,000 inhabitants, while in Nebraska, not a prohibition State, it collects $252,000. In the last ten years Kansas has gained three cities of over 10,000 inhabitants, while Nebraska has lost three.—*The Advance.*

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SAVE THE HOGS!

We read an item the other day in which it is said that "pork breeders are raising a big disturbance because the refuse of the breweries pollute the water the hogs drink with alcoholic poison." We do not censure the pork breeders. Hogs are valuable, and laws ought to be passed and enforced protecting the hogs. If men must make beer, and if other men insist on the privilege of selling it, why —well, at any rate, save the hogs.—*Stewart (Minn.) Tribune.*

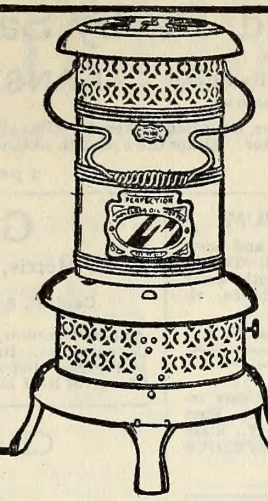
It is a mistake, says the Mobile *Register*, to speak of the Indians as dying out. In 1830, when the first Indian census was taken, the number was 253,464; to-day, by the count of Indian agents, there are 284,000.

No matter how good a drinking man may be, he would be a better man if he would let liquor alone. No matter how inferior a total abstainer may be, he would be still more inferior if he was a drinking man.—*J. F. Cuneen.*

Appearances may be deceiving, but appearances plus talk come pretty near indexing a man.—*Lippincott's.*

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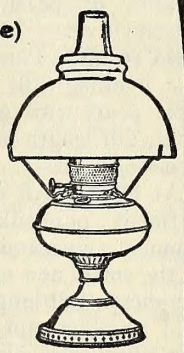
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CONTENTS OF THIS ISSUE.

Good Words.—LII.	789
Onward (Verse)	789
The State of Society on Both Sides of the Sea	789
From Woodbrooke	790
Are We Passing Through a Great Moral Crisis?	791
Confession	792
"International" Text Study	793
Editorial:	
A Lasting Revival	794
Note and Comment	794
Conference Publication Committee's Report	795
Fishing Creek Half-Yearly Meeting	795
Equipment for First-day School Teaching	796
Suffrage Meeting at Chester	797
A Meeting House with First-day School Rooms	797
The Year at Swarthmore	799
Pennsylvania Peace Society	800
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When Even Cometh On (Verse)	801
Births, Marriages, Deaths	801
Notes and Announcements	802
A Week-End Conference	802
Swarthmore College Notes	803
Martin Academy, Kennett Square	803
Friends' Associations	803
Why Do We Keep Christmas? (Verse)	803
Calendar of Meetings, etc.	804

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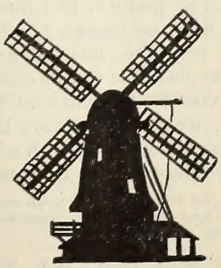
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Volume LXIII. Number 52.

GOOD WORDS.—LII.

Therefore turn to the measure of the Light which ye have received from the Fountain of Light, and see what ye have there in possession.

1656. MARGARET FELL FOX.

ONWARD.

Thank God a man can grow!
He is not bound
With earthward gaze to creep along the ground:
Though his beginnings be but poor and low,
Thank God a man can grow!
The fire upon his altars may burn dim,
The torch he lighted may in darkness fail,—
And nothing to rekindle it avail,—
But high beyond his dull horizon's rim,
Arcturus and the Pleiades beckon him!

—*Florence Earle Coates, in the Atlantic.*

THE STATE OF SOCIETY ON BOTH SIDES OF THE SEA.

The *Friends' Quarterly Examiner*, London, England, for Tenth month, contains a most suggestive article by Silvanus P. Thompson on "The Drift of the Society," the article being a reproduction on paper of remarks made by the author at the last London Yearly Meeting, when the state of the Society was under consideration.

Dr. Thompson holds that the position of the Society cannot be determined by numbers only, "but by taking regard also to forces and tendencies." He tells us that the direction of the growth may be more important than the growth itself, "for it determines the trend of its development."

Attention is given to apparent gains and losses which have been experienced by the Society in England in recent years, and he disputes the contention that all losses have been due to carelessness or indifference on the part of nominal members, for the reason that "we are losing many who find themselves out of touch with our meetings." When it comes to gains, apparent or real, it is asserted that the Society has enrolled many who "have come to us through various agencies, and have had but little training in the atmosphere of the Society of Friends." In short, it is to be inferred that a misleading yardstick for measuring either the size of the Society, or its value as a spiritual force in the world, is the statistics to be gleaned from the recorder's books in any of our meetings.

At the end of several interrogation points Dr. Thompson introduces the serious consideration and possible solution of the Society's problems. Here are his queries:

"Has our Society still a message to the world? Is the mission upon which it started two centuries ago fulfilled? If it no longer has a mission of its own to fulfil, why should it continue to exist as a separate body? Why should it cumber the ground? Has it, or has it not a future?"

The contention of the unfriendly Friends, who are of us but not with us, is that the Society has no message of its own to deliver. On our side the sea it is often asserted that other religious bodies have absorbed our fundamental and essential truth. Dr. Thompson admits "that the doctrine of the personal inspiration and illumination of the Holy Spirit" has been widely adopted, but remarks that a recognition of this is a "very different thing from making the personal dictates of the Holy Spirit the guide of life and conduct."

It is contended by Dr. Thompson that the chief trouble with Friends is that they have not "sufficiently set forth that which is the root and fundamental principle for which Friends stood and stand—the principle that God does speak directly to the heart by his Holy Spirit." According to our author, the Society of Friends differs "from almost all of the Christian organizations around them, in that while they represent institutions, it stands for a principle. He evidently considers that institutionalism is the distinctive church polity, plus the peculiar and traditional creeds which the churches profess, if they do not hold. We quote as follows:

"But what do we as Friends stand for? Not for a bundle of negations, nor for a partitioning of the country into districts called quarterly meetings, nor for an organization of a hierarchy of elders, overseers and ministers. These are all the veriest details, which might be abundantly varied without departing from the truth. What was it that George Fox and his fellow-workers went out to preach? What was the revelation committed to them? What was it but this fundamental principle of the Inner Light of Christ shining into the heart and vitalizing the man from within?"

It is admitted that our Society had a visitation of institutionalism, that it began in the life-time of the founder, which later caused it to be "rent by quarrels and partisanships over institutional matters." . . . "So long as the early Friends kept to the first principle, their mission grew and prospered. When they began to lay down sumptuary laws, and to take thought of the empirical banishment of the things not unlawful which the earlier enthusiasts had in their devotion renounced, then set in the long and fatal decline, which not even the ultra-evangelical revival of seventy years ago could arrest." Regarding what might be called excessive missionary zeal towards the outside world, Dr. Thompson says, "If we sweep in those who have not grasped that root principle, and are indistinguishable from earnest Methodists or Salvationists, our mission is done. There will be no reason for our corporate existence."

It may be said with reasonable certainty that our

"branch" of the Society in America has little to fear from the influx of unassimilable material from the outside. Having swept no body of people into the fold by spasmodic revival methods, that particular danger is not ours. There can be little doubt, however, that a thorough apprehension of our vital principle is absolutely necessary to make real Friends, who shall possess staying qualities in the Society, and develop stable moral and spiritual qualities in their lives. That we have suffered from what Dr. Thompson calls institutionalism an examination of the records of our monthly meetings will confirm. But our form of institutionalism consisted in the rigorous enforcement of an arbitrary discipline, regarding trivial matters of conversation and conduct; but happily most of that distinctive trouble has passed away. Our remaining institutionalism has more to do with clinging to methods of labor and machinery, which do not fit into the various arrangements of present-day life. But even at this point we are hopefully and healthfully growing, so that we are beginning to see that the spread of the truth is the vital concern for every member of the Society. There is, however, a happy medium between that disposition which counts organization, method and traditional procedure everything, and the other disposition which counts it nothing. The middle way is to understand that exaggerated individualism defeats itself; that we must have some sort of institution, but it must exist to perpetuate principles instead of the principles being held in order to keep the institution intact.

Just now we need a clear statement of our one vital truth, which our English Friend holds as our central principle, and we want it so separated from theological catch-phrases that the real meaning of the principle may be conveyed. Every body of Christians under the sun believes that it is the influence of the "Holy Spirit" that saves men. But traditional theology holds that the visitation of this Spirit is something that has to be secured by some intercession from without. It sometimes happens that people who feel called to teach regarding the doctrine of the "inward light" preface their deliverance by a statement that the "true light can only dwell in the heart which has been pardoned, justified, converted, born again." George Fox made no such statements regarding his central truth. He says, "I directed ALL to the Spirit of God IN themselves, that they might be turned from darkness to light, and believe in it." Again he says, "I directed them to the Light of Christ, the heavenly man, and to the Spirit of God IN their own hearts, that they might become acquainted with God and Christ, receive him for their teacher, and know his kingdom set up IN them." This truth differentiates the Society of Friends from the entire body of so-called evangelical theologians on this side of the sea.

No arbitrary injection from the outside gives men and women the Spirit. They possess it from the beginning; all they have to do is to know it and follow it. God does not simply speak TO men, but he speaks IN them. If man is to be vitalized from within, the Light of Christ must shine IN his heart, not simply INTO his heart.

Whenever the Society of Friends is prepared to go out into the world, and rationally call the people to a recognition of the God in them, and shall divest its teaching of a phraseology that savors of disputed theological propositions regarding second and third persons in the trinity; whenever it shall be able to go to the people with that message of truth which convinces them that the function of the indwelling Spirit is not simply to save them from some future terror, but to provide them with progressive light and leading for daily duty and danger, and constant salvation, the people will hear them as gladly as ever they hung upon the words of priest or prophet in olden times, or any time. HENRY W. WILBUR.

Swarthmore, Pa.

FROM WOODBROOKE.

Some events at Woodbrooke since the last report may be interesting to INTELLIGENCER readers. The time goes so very rapidly that it hardly seems possible that three-fourths of the term is gone. We are all more or less conscious that much of the work in connection with our lectures, that we wanted to do, is still left undone, and we can only trust that somehow we shall be able to go back with the help of our notes and pick up more of the good things we have left behind in the way, not because they were unnoticed, but because our hands were too full of other good things to carry them. The weather gets anxious now and then, and keeps us indoors in the recreation hours to get more work done, but after a few days of this treatment the atmosphere of the house gets to a state that is nothing short of "fidgety," and if the weather doesn't release us we gather in the common room to listen to those who are kind enough to calm our restlessness with music and nonsense. But when the sun appears it is like so much springtime, for though the trees are mostly bare of leaves the grass and rhododendron borders are as green as ever, and tennis and hockey go on.

There has been a good deal of sickness, Mrs. Harris being seriously ill for some days, and Mr. Wielenga, the Hollander, having to be moved to a nursing home in Birmingham, but both are on the way to recovery. Several others have had severe colds and have been confined to their rooms, but there are always a goodly number of able-bodied ones to give attention to the invalids.

The Americans having obtained full consent of the wardens to do anything short of masquerading, felt it proper to initiate the other Woodbrookers into some of the "heathen rites" of Hallowe'en. Bobbing apples in water, and other merry jests in the dining room, were followed by ghost stories around the common room fire, and the hour of retiring was somewhat later than usual. Another social event was the Barracks Tea, the four enterprising dwellers in that abode not to be outdone by their more fortunate brethren of the châlet. The tiny apartments were made attractive for our inspection with bouquets and dishes of "sweets" and quaintly labeled with suit-

able inscriptions. Tea was served in the small lecture room.

Many of the recent hours of study have been devoted to the writing of short papers on various subjects suggested by the lecturers. Requests for these are more frequent than last term, and the research necessary to prepare them is most valuable. The meeting of the Woodbrooke Committee about the middle of the term gave us another opportunity to mingle socially with several of the Friends who are doing so much to spread the truths of Quakerism. A similar opportunity was given a few days ago, when a small conference called by the Central Education Committee of Friends met here. The subjects of discussion were along the line of the more effective teaching of Scripture in the home, school and First-day school. We were invited to attend some of the sessions, which were interesting and suggestive.

Two more Sunday afternoon lectures have been held, one by Gulielma Crosfield, of Cambridge, on "Erasmus and Luther: A Study and a Contrast"; the other by our friend, John William Graham, on "Some Thoughts on the Divine Nature." Both should be given in full to be duly appreciated.

The time of our leaving Woodbrooke is only two weeks off, and the departure in prospect seems much like tearing up deeply-rooted plants, especially for those of us who have been here two terms; but on the other hand, there is a strong hope within us that some soil may stick to the roots, that in the re-planting it may help us and those about us to grow and bear fruit more abundantly.

EDITH M. WINDER.

Woodbrooke, Nov. 28th.

ARE WE PASSING THROUGH A GREAT MORAL CRISIS?

That "the human race is at present passing through one of the most acute crises since the age of Charlemagne" is the conviction of a London writer, F. Carrel, who defines moral crises as "conflicts of principles of conduct occasioned by altering conditions of society," and, in arguing the reality of the present crisis, he draws upon economics and science, as well as upon religion and ethics. In all of the great spheres of thought, he indicates, there is an apparently irreconcilable conflict of principles.

Turning to the social problem, first of all, he cites the increasing social unrest of our times. The poor are no longer passive or contented, he observes; they are stretching out their hands toward the pleasures which knowledge and enterprise have rendered abundant and exquisite. "Never was the life-zest greater than to-day, yet never was the competition for the means of gratifying it more keen." The writer continues in *The Monthly Review:*

> The hitherto undisputed right to superfluity is challenged, and those who claim it fear that the tenure of wealth will one day be insecure, for they foresee that the votes of the proletariat may eventually prevail against them. Many also are disturbed in their sense of right, considering that all attempts to alter the ancient laws of property are vicious and predatory in principle, destructive of the sacred right of each man to enjoy the fruit of his own labor or of that of his ancestors, and these are generally unwilling to admit that even a modicum of truth can reside in doctrines which subvert what they regard as a primordial principle of social weal. Sometimes they maintain that the ignorant poor are by reason of their ignorance unfit to be entrusted with the use of wealth, but they see that as education extends its scope this objection loses weight. On the other hand, many of the poor, especially those possessing a certain education, are conscious of a sense of injustice, and seek the means of a more equal distribution of advantage. There probably never was a time, unless it was under the Antonines, when the poor were contented with their lot, but there probably never was a period when the lot of the poor was more discussed and their interests more actively pursued. And as the issues of the struggle between wealth and poverty are enormous for each of the opponents, it is evident that the present strife must contribute greatly to the present crisis.

The trouble has been rendered more intense, Mr. Carrel goes on to say, by the faulty and immoral applications of Darwin's famous theory of "the survival of the fittest" to social life. We have "made the error of concluding that social progress has as its end the survival of those who are the best adapted to existing conditions, rather than of those who are the best adapted to a series of ulterior conditions." On this point the writer says further:

> The result of the struggle for life practised *à outrance* by human beings is to banish the human sentiment of pity, and to fill men's minds with apprehension of the neighbor. It tends to reduce the free man, happy in his own initiative, into poverty or into subservience to a master; and the existence of the feeling thus created is destructive of the peace of mind which is essential to social happiness. We cannot conceive the life of primitive man, competing for existence with wild beasts and often with his own species, ever on the alert to guard against attack, to have been a happy one. Neither can we conceive that a society engaged in a relentless competition can lead a felicitous existence. Restitutions of the result of successful competition are sometimes made, and the fact proves that those who make them are conscious of the need of clemency; but it is very doubtful whether the alleviations which these restitutions procure compensate for the misery and social discontent produced. It is certain that as long as this pseudo-Darwinism endures, fear and suspicion must be rife and society must suffer.

Next in importance as a factor in the present crisis is mentioned the opposition which is being manifested between the religious and the moral codes they maintain, and the moral code which is being slowly evolved from scientific conceptions of the world and life. The one body of doctrine is rooted in theology and the supposed relation of man to a personal God, while the other either denies God altogether or conjectures him as an unknowable first cause; and the simultaneous exposition of the two views must have a disturbing influence. Moreover—

> The one acknowledges a divine incentive to do right, the other only the conviction of reason to act in a way that is best for men. The "right" of the one is not always the "right" of the other. It would be unlawful for a religious person to pursue his ordinary vocation on the seventh day, but a man possessing no religious belief would not be deterred if he found it convenient to do so. A practising Christian should sacrifice himself for his neighbor, but a follower of Spencer would hold that individuals have duties towards themselves as well as towards their neighbors. Scriptural religion also, owing to the remoteness of the period when its conduct laws were made, does not mention moral defects which have grown out of civilization, such as temptation to alcoholism and the adulteration of food, yet these are held by the scientific to be grave offences against the race. Wars in the past have been sanctioned by religion, or, at at all events, not decreed as immoral, yet the humanitarian contingent of the scientific host considers them as such.

This sense of conflict has made itself felt in almost

every domain of life to-day—in the relations of the sexes, in the attitude of the younger toward the older generations, in the clash between collectivism and individualism, between internationalism and patriotism. The responses of the representative teachers of the age to the questionings of the modern world can only be described as baffling and contradictory. Comte, Herbert Spencer, Tolstoy, Ibsen, Nietzsche—who can extract a coherent body of doctrine from these, admittedly great thinkers though they are?

Mr. Carrel does not pretend to solve the momentous problems that he suggests. Every individual, he seems to indicate, must settle his own problem and follow his own conscience. What is needed above all is the quality of moral courage. "If existence be accepted," he says in closing, "a fortitude must be maintained to persevere in a well-ordered life of moderated but unfailing energy, of limited indulgence of the senses, of stoicism in bodily or mental pain, with a determination to strive for others as well as self without waiting for the final proof of the wisdom or the logical necessity for such a course."

CONFESSION.

The Bible says: "Confess your faults one to another." But, like many another precept in the good book, this cannot be taken too literally. While it is, without doubt, an excellent plan for people of a certain temperament to occasionally unburden to those in whom they have implicit faith, it, nevertheless, is a bad habit to follow. In the first place, no two people ever see things from exactly the same standpoint; in the second place, words convey such separate and distinct meanings to different individuals as often to make the same word or phrase absolutely incomprehensible between minds of different powers of understanding; and last, there is always the great Father-confessor to whom we may all turn, without need of words, and without danger of being misunderstood. Just why men and women (women especially) should feel the need of telling their affairs and their weaknesses to each other is a matter of speculation. Is it not because they have not yet found the source within themselves for which they are, unconsciously, hungering? The writer has found that to turn one's self wrong-side-out, so to speak, to any human being is a great mistake. 'Familiarity breeds contempt," and only a great love can look behind the seeming darkness into the bright light of Divine Reality that shines in every human soul. The human father-confessor (excepting in rare instances) sees the fault through condemnatory eyes, and, what is still worse, the circumstance is photographed upon his subconsciousness to be forever associated with the culprit. He may forgive, but he rarely forgets, the circumstance. The results are obvious, varying, of course, according to the spiritual status of the individuals concerned. The rare souls upon this earth who constantly keep their eyes fixed upon the Real, to the exclusion of all else, "restore such an one in a spirit of meekness, considering themselves lest they also be tempted," taking into consideration the various factors, such as environment, temperament, health, etc., that enter into the case. To such the confession is merely incidental, and in no way associated with the real individual, and, therefore, regarded as something to be dismissed from mind and never to be referred to again. But the harm that is done the poor sinner(?) cannot be estimated if, in a moment of impulsiveness, he should choose another kind of a confessor.

Would that our laws might force some restriction of the tongue! Too much cannot be spoken or written upon the barbarous practice of criticism. It belongs to the dark ages, and we of to-day should hide our faces in shame whenever we allow one negative statement in regard to our fellowmen to fall from our lips—yes, or find lodgment in our brains; and to rake up the past of an individual, telling this, that and the other about him—oh, what joy that is to the gossips! Just the same rule holds good of the immediate past as of that of long ago; indeed, those who would be most careful in hiding some far away skeleton are often the loudest in denunciation of some recent slight mistake. The question is, What are our friends doing now? What difference does it make if Jones made a fool of himself in some way, and Brown was drunk yesterday? What difference does it make if Smith committed some heinous crime years ago? All the past has nothing necessarily to do with the man of to-day. To-day he may be a new creature. Let us assume that he is anyway. Meet your friend, in one sense, each day as though he were a stranger,—some one to become acquainted with anew—and you cannot conceive of the good you may accomplish in that way. Though he may be no different to-day from yesterday, your helpful thoughts, your persistent looking at the highest in him, may make his to-morrow—certainly will make some to-morrow—different for him. And don't patronize him. Remember that while he may have failed in some way where you have succeeded, on some other side of his nature he may be more highly developed than you. Pat was not far wrong when, in drinking a clergyman's health, he said: "Here's to you as good as ye are, and here's to me as bad as I am, and as bad as I am, I'm as good as ye are, and as good as ye are, ye're as bad as I am." In the last analysis the saint and the sinner stand side by side.

Always let us keep in mind in receiving the confessions of those who come to us, that "the Father maketh his sun to shine upon the evil and the good, and sendeth his rain upon the just and the unjust," and give our love unqualifiedly and without stint to all. If we have any other feeling, we are not living at our highest. Look behind the veil of personality, Friends, and keep your eyes there, and you will see the Soul, and seeing it realize, perhaps, the effort your friend is making to overcome, futile though it may appear.

Phillips Brooks has said: "If you have nothing to say to your child . . . except . . . that he is wasting opportunities and losing the value of his life, then you are coming to him not to fulfill, but to destroy. . . . Make a great deal more of your right to praise the good than of your right to blame the bad. Never

let a brave and serious struggle after truth and goodness, however weak it may be (even if it utterly fail) pass unrecognized. Do not be chary of appreciation. Hearts are, unconsciously, hungry for it."

And again: "Continuity and economy: these are the laws of him who is leading us. He always binds the future to the past. He wastes nothing. . . . You must let God teach you that the only way to get rid of your past is to get a future out of it. God will waste nothing. There is something in your past—something, even if it only be the sin of which you have repented, which, if you can put it into his hands, will be a new life for you!"

So, friends, never mind what we may have done; the sins of years ago, or the sins of yesterday—the peccadilloes, or the graver crimes—they're all alike, and they are not a part of our real selves. All of us are capable of rising to great heights now, and those who have the most to overcome often attain to the highest.

"Every day is a fresh beginning,
Listen, my soul, to the glad refrain,
And, in spite of all sorrow and possible sinning,
Take heart with the day, and begin again.

"INTERNATIONAL" TEXT STUDY.

1907.—Lesson No. 1. First month 6th.

GOD THE CREATOR.

GOLDEN TEXT.—"In the beginning God created the heavens and the earth."—Gen. 1: 1.

The Scripture of the Lesson is Genesis 1: 1-24.

[TO TEACHERS.—Any series of international lesson quarterlies may be used in connection with these comments; but if each member of the class has a Bible and uses it during the lesson, one copy of these notes may be made to answer the needs of the class.]

The word "beginning," as used in our lesson, refers to the beginning of the earth on which we live. It is not possible for us, even in our thought, to imagine a time when God did not exist as a creative force. The only answer to the question so often asked by children, "Who made God?" is that God has always existed.

There are few important differences between the common version of the text of our lesson and the revised translation. In the latter we have in the second verse, "the earth was waste and void," and in the twenty-first verse we have sea monsters instead of whales.

In reading the narrative we note that there was light before the two great lights and the stars appeared. But there is nothing unreasonable in this. On days when there is a dense fog, or when the sky is covered with clouds, there is light upon the earth although the sun is not visible. So in the beginning of things the scientists teach us that the earth was enveloped in clouds. As these clouds became less dense the sun and moon could have been seen, if there had been any living things to see them. Even before the clouds dispersed it was day on the side of the earth toward the sun and night on the other side.

According to the teachings of science there were the following phases in the formation of the earth: the gaseous state, the condensation of the gaseous matter and the formation of the solar system, the giving forth of light, the upheaval of the continents and the shaping of the oceans, vegetable life on the continents, the sun made visible to the earth, the appearance of animal life, higher forms of animal life, the appearance of man.

The Hebrew word translated "firmament" means something stamped or beaten out. The meaning of the writer was that water in the form of clouds was separated from the water in the ocean.

The account of the creation as given in Genesis shows what idea the Hebrews had of the beginning of things. Other early peoples had accounts more or less similar, but the Hebrew story is of greater value to us than any of the others, because we find in it the conception of one God by whom all things were made. It is of value, also, because it is one of the most beautiful prose poems in all literature.

There is little doubt that the Hebrews believed the earth to have been created in six successive days, for the account says that "God called the light Day, and the darkness he called Night." But the writer of this chapter had no knowledge of geology. We do not go to Genesis to study either science or history, but to find out how men grew into the knowledge of God.

TOPICS FOR ADULTS.—The authors of Genesis. The probable time when it was written. The order of creation in Genesis and in geology.

QUESTIONS FOR INTERMEDIATE CLASSES.—Name in order the acts of creation as given in Genesis. How do the things made in the last two days differ from those made in the first four? What is our duty to the animals God has made? How are disagreeable animals "good"? Does nature study help us to know and love God better?

There is no law on the statute books compelling people to move up closer on the bench of life to make room for a blind brother; but there is a divine law written on the hearts of men constraining them to make a place for him, not only because he is unfortunate, but also because it is his right as a human being to share God's greatest gift—the privilege of man to go forth unto his work. HELEN KELLER.

Because another's motive is unworthy, is never sufficient reason for our declining to serve that one. On the contrary, another's unworthiness is only an added claim upon our love. Not our neighbor's merit, but his need, is all that we must consider. Christ's life of service made this very plain. As Dr. McLaren writes: "He did not canvass motives, and refuse to heal because these were so nakedly selfish and so imperfect." Things would go hard with most of us if Christ withheld his help to-day from all except those whose every motive he knew to be of the highest. The unworthier a fellow-man is, the more that one needs the help that only our unselfish, unquestioning love can give him. If he is selfish, we can show him what unselfishness is. If he is unforgiving we can surprise and overwhelm him with forgiveness. But the surest way to increase his unworthiness is to act as though we recognized it. *Sunday School Times.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, ELIZABETH POWELL BOND, R. BARCLAY SPICER.

BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TWELFTH MONTH 29, 1906.

A LASTING REVIVAL.

THE progress of religion has been a series of ups and downs. A great awakening under some mighty impulse, and with the leadership of some religious genius and those inspired by him, has swept all before it, has carried a revolutionizing sense of the presence of God to multitudes, and then there has been a falling away or a hardening over, and a longer or a shorter period of darkness and sin and futility. There was the wonderful spread of Christianity in the first centuries and the hardening into the church of the Middle Ages. There was the Protestant reformation of Luther, followed by wave after wave of reformation in the different countries of northern Europe under Calvin, Knox and the others. There must have been a terrible subsidence by the time of George Fox and his friends, for they felt that religion had practically died out in England and the greater part of Europe. Again there was a great movement that made religion a reality to the multitudes; but again there was a great subsidence. Wesley found the English-speaking peoples so far from being generally interested in religious life and experience that the work had practically all to be done over again. On up to our own time waves of revival have followed one another. Every community has known its lesser revivals, its alternate periods of religious interest, when everybody has "gone to the altar," and of indifference to all efforts in behalf of the better things.

Are we to go on in this way forever? It is but natural that we should look at the past and expect that the future will be similar. It is a very common feeling among discouraged meetings that if a new impulse is to come it must come by a preacher being raised up, or by some one more gifted in diviner things finding himself drawn to come and settle among them. It is natural thus to look back. But from time to time new lines have to be struck out. Perhaps we may now look forward to a religious awakening so solidly and soundly based that the ups and downs of past religious history will not be repeated in the time to come. The spread of a knowledge and experience of the things of the spirit may have their obstacles in the future as in the past. But this particular characteristic perhaps will not be among them.

One tendency of the present times gives us good hope in this regard. A new thing has been found out. The child has been discovered. And with the discovery of the child modern education has grown up. At first we have been inclined to apply our new-found method chiefly to practical things. We have used education merely to prepare priests to minister to us. We have used it to fit us for business. Now we are coming to apply the principles and methods of education to the interests of religion.

It is a matter of great significance that the evangelist Moody, in his latter days, devoted himself to building up a great educational agency; that wherever there used to be a camp meeting ground there is now a Chautauqua—a summer university. The very Salvation Army leaders are turning their attention to educational methods.

The interests of religious education have in this country been gathered together and focused in a national association. Those things that make for the development and nurture of the soul life in the universities and colleges, in the public schools, in preparation for business life, in the meeting for worship or church service, in the home, as well as in the First-day school itself, have been organized each in a department. Conventions are held, books are written, and the problems and difficulties in the way of the new movement are being studied. Education is now the watchword with those who are doing the most for the advancement of religion.

This means that the coming revival of religion, the present revival, has to do not only with those who have grown up in their sins and have hardened in them so that nothing short of a miracle, the miracle of conversion, can turn them to the way of life. It will have to do primarily with the normal development and continuous nurture of the divine life. Instead of the whirlwind campaign that caught up one generation, but left another to grow up in hardness and sin, there will be generation after generation growing in the things of the spiritual life.

Those Friends who are building their meeting houses, or adding additions to their old ones, with a view to taking care adequately of their educational activities, as has been done at Lansdowne, at Christiana, and now at Westfield, are in the line of the best tendencies of the present time.

At the commencement exercises of a business college in Philadelphia, Attorney General Bonaparte, recently our Secretary of the Navy, instead of telling the students how to promote peace by the extension of commerce, endeavored to convince his young hearers that the best way to preserve peace is by increasing our army and navy. He says this is necessary because the United States is no longer detached from the rest of the world, and has become so rich and powerful as to awaken envy and hatred. But if the United States was entirely safe during all the years when we had no army or navy to speak of, would not our greatest security lie in removing the cause of the present jealousy? Does any thoughtful person who is watching the trend of events really be-

lieve that there is the slightest danger of war between the United States and any country across the ocean? With a growing sentiment in favor of submitting all differences to a commission of inquiry before war is declared, our country should look toward the diminution, and not the increase, of armaments. The ramifications of commerce and the unification of the business interests of the different nations are such that two nations which felt like fighting each other would be held back by international diplomacy.

There is now reason to hope that the long-continued efforts of the Congo Reform Association will bear some fruit. Since Senator Lodge offered his resolution that the United States join in demanding an inquiry into existing conditions, it has been asserted that last winter there were paid emissaries of the King of Belgium in Washington who succeeded in preventing any action by Congress, and Senator Paterson has offered a resolution asking that this be investigated. King Leopold now declares that he has never made any money out of his rubber plantations, and that the atrocities told of by the missionaries were stopped long ago; but if this is true it is very strange that he is unwilling to have matters investigated by an impartial tribunal. In order that our Congress may join in asking for such an investigation, the people of this country must show an interest in the matter. In order to increase the pressure of public opinion just now, when such pressure is needed, the Congo Reform Association is asking for more money. Contributions may be sent to the treasurer, John Carr, 723 Tremont Temple, Boston, Mass. But contributions of influence are needed as well as more funds. Letters from individual Friends, and from gatherings of Friends, to members of Congress, will help hasten decisive action by our Government.

CONFERENCE PUBLICATION COMMITTEE'S REPORT.

The Publication Committee, to whose care was committed the printing and distribution of the proceedings of the late General Conference, held at Mountain Lake Park, gives the following account of its stewardship:

It was concluded by the committee that the Proceedings could be printed as a supplement to THE INTELLIGENCER in a way to save considerable expense, while increasing the facility of distribution, and insuring the certainty of being read by the largest number of interested persons. As most Friends know, that plan was adopted, and the sequel would seem to be its complete justification.

By the Treasurer's Report, printed on page 120 of the Proceedings of the Mountain Lake Park Conference, it appears that the entire cost of reporting, printing and distributing the Proceedings of the Toronto Conference was $1,373.03. The committee's entire expenditure on account of the Mountain Lake Conference was as follows: Printing, binding and distributing, $513.39; stenographer's fees, $116.13, making a total of $629.52. Deducting this from the cost of a like service for the Toronto Conference we have a saving of $743.51 to the credit of the plan followed this year.

It should be said, however, that the Proceedings of the conference of 1906 contain considerably less matter than did those of the Toronto Conference, but making due allowance for this difference the saving was very much in excess of the $300 which the committee estimated as the net gain by publishing the Proceedings in the INTELLIGENCER.

When the ease and thoroughness of the distribution of the Proceedings are considered, and the fact that the reports of the work of the conference were read this year as they came out in weekly installments with interest, and by multitudes of Friends and others who have never waded through the bulky volumes containing the Proceedings of previous conferences, the committee feels that the plan adopted this year may be a satisfactory fixture for our future biennial gatherings.

Respectfully submitted,
J. EUGENE BAKER,
Chairman of Publication Committee.

Philadelphia, 12th mo. 5th, 1906.

FISHING CREEK HALF-YEARLY MEETING.

Friends again gathered at Millville, Pa., in attendance at the Half-Year's Meeting, on the 19th, 20th and 21st of this month. R. Anna Kester recited an appropriate poem and William U. John ministered on Fourth-day. We were favored on the following day with the presence and ministerial labors of Isaac Wilson. He took up the account we have of Zaccheus, including the incident of his climbing a tree above the heads of the multitude that he might obtain a view of the Master who was passing by. He drew from this subject several illustrations of spiritual truth which he made clear to the understanding of those present. The same evening a meeting was called at the meeting house, in the interest of the members of the class engaged in the study of the Bible. They were desirous of having more light thrown on certain passages and statements of Scripture. Isaac opened with a short talk. Then several questions were presented which were answered by Isaac Wilson. After an interesting session the meeting closed.

Sixth-day, Isaac arose, quoting the text, "Ye believe in God, believe also in me." This he treated in a very clear and intelligent manner. The people of those Eastern countries were continually prone to the use of figurative language. In keeping with this trait Jesus often spoke by parables as best adapted for impressing the minds of his hearers. In this way he speaks of death, though the soul does not die. The meaning of death in this sentence is leading a life wholly regardless of and separated from anything good. Thus many, metaphorically speaking, are buried in graves of varying depth, entirely absorbed in temporal enjoyments or enslaved by habit; they are dead as far as the higher and nobler aims of life are concerned. But the Christ Power is able spir-

itually to resurrect these. It is said, "The dead shall hear his voice, and they that hear shall live." Isaac also exposed the fallacy of the doctrine of original sin, bringing in the words of Jesus, speaking of a little child, saying, "Of such is the kingdom of heaven." Continuing, the speaker turned his attention to the conversion of St. Paul when on the road to Damascus, going there with a view of seeking out Christians, in order that he might subject them to the rigors of persecution. The effect of the light shining around, and the voice as of Jesus addressing him, was such that he fell to the earth with the weight of conviction struck home to his soul. As he lay there all trembling the voice did not tell him to go back and spend his time idly at home, but to proceed, being told that it should be made known to him what he should do when he arrived at the city. Had he realized what was to follow he might have been startled and have shrunk back from his duty. It was necessary that it be gradually unfolded as he could bear it. He was led along as he yielded to Divine Power to a man who informed him of his work, as the great apostle of the Gentiles. It was an advantage to these men to be brought together. It confirmed both by the most signal proofs that they were right in taking up the work of the Lord. The qualities that made Paul dangerous as a persecutor, when divinely guided made him eminent as a minister of Jesus Christ. Though not attended with any remarkable circumstance, we are liable to such Divine visitations with our attention arrested just as suddenly, as unexpectedly, as was the case with Paul. They may come to turn us to nobler pursuits than those in which we are engaged, from many things that would lead to evil, and they may be nothing more than the query addressed to each individual, What am I doing this for? By inattention to this monitor, we gradually fail to hear its voice, or if we do, become indifferent to it, and fall into the condition of the child which for punishment was shut in a room by itself and was told something would talk to it. The child thus imprisoned after a while called out, "Mother, it is talking, but I am not hearing." Isaac closed the service with prayer.

Looking over the meeting one familiar Friend was absent. He is among the number of worthy Friends who have been claimed by death. No more shall we see David Masters, whose cheerful countenance brightened others into cheerfulness, whose amiable qualities surrounded him with hosts of friends, and whose cordial greeting was pleasant to experience.

The writer considers himself well rewarded for persevering to attend the Half-Year's Meeting, and in being able once more to mingle in a social and meeting capacity with the good people of Millville and vicinity, to whom he feels indebted for many favors and kindnesses received.

When we observe the moral and religious side of things, we are at once struck with the variety of conditions and the strange and sometimes alarming contrasts presented. By the side of true heartfelt religion there is indifference and formality; opposed to every virtue there is a vice, and everywhere are those who fill the criminal calendar with their dark deeds. Evil is perpetually engaged, attempting to subvert the good, frequently assuming the guise of some noble quality. Under this appearance the unwary are deceived, and many are led away to fall a prey to appetite and passion, to selfish desire, or to inordinate love of gain. To the latter we owe the unscrupulous acts of certain great corporations that use their power to draw to themselves many outward advantages, greatly to the detriment of the rights and interests of others. But there are already hopeful signs that wrong and injustice will not be allowed to triumph. The activity in our own Society along different lines points to a brighter, better day. Liberalizing tendencies are operative in other denominations, and show that they are on a forward movement. In various quarters agencies have been springing up, and are greatly enlarging their usefulness in diminishing the misery and increasing the happiness of mankind. So the general outlook is encouraging and full of hope.

Elysburg, Pa. G. J.

EQUIPMENT FOR FIRST-DAY SCHOOL TEACHING.

When the graded course of lessons was discussed at the Toronto Conference, I remember that my chief thought about it was that it would mean an expenditure, on the part of the teacher, of much time, and, what means more to most of us, money. She would have to become a student again and call to her aid all the books she could borrow or buy.

The truth of my impression was made clear to me this fall when, after eleven years out of the First-day school, I again took a class of boys and girls between the ages of nine and eleven.

In the graded course children of that age study the Old Testament heroes, with especial attention paid to memorizing. My immense ignorance of the Bible was the first stumbling block in my way. Being much tied down by family cares, I could not spend time in libraries. I had to have books and have them in my own home. I applied to Dr. Holmes, of Swarthmore, to know which Bible Dictionary he considered best. He said the "Hastings New Bible Dictionary" was the only really satisfactory one, and that cost $28.50. It is a work of five volumes. The Board of Managers of the Brooklyn First-day school has some money at its disposal, and was quite willing to buy this dictionary for the use of the teachers, and has since done it. But that did not help me, because I had to do my work at home. So I bought the dictionary myself and am glad to own it, for it is a valuable work for family use. Besides that, I suppose I have spent five dollars in maps, pictures and other helps to my study. The Board of Managers has bought three sets of Old Testament stereoptic pictures which I use in my class. They are gotten out by Underwood & Underwood, New York, and cost nine dollars a set. There are fifty-one views in each set, a book explaining them and five maps. In a class of ten—the size of mine—we ought to have five sets, so that we should have a stereoscope and picture for each two children; but they are of great value even when there are fewer. Note books con-

taining Brown's "Miniature Bible Pictures" (published by George P. Brown, Beverly, Mass.), the extra maps which come with the stereoscopic pictures, parts of the Bible which I wish the children to memorize, and notes which I wish them to learn, complete the apparatus which I find necessary for the work of this class. That seems like a large outlay, but I have not been able to see how I could present the subject of the Old Testament heroes to these boys and girls in a manner satisfactory to myself with less.

If there is inspiration to be gained from the lives of these men we want to make them live again for our children. This is a difficult thing to do at best, and with only half an hour a week at our disposal we need all the helps we can get. And the children will be benefited by their instruction just in proportion as the teacher is inspired by her more extended study and can present the subject to them in a forceful manner.

That it is worth all it costs I am fully convinced. No kind of picture, accessible to us, gives us so true an idea of the country as those used with the stereoscope, and these collections made by Underwood & Underwood are valuable ones. With these pictures, and the maps which accompany them, the children trace the journeys of Abraham, see the grain fields of Isaac, go with Joseph down into the wonderland of Egypt, and wander with Moses and the children of Israel back into the Land of Canaan. Palestine becomes to them a real place, and I have faith to believe that the interest in the Bible gained in this way, and with the help of a teacher whose devotion should be so great that she can brook no uncertain knowledge of her subject, will be of life-long value to them.

MARIANNA S. RAWSON.

Brooklyn, N. Y.

SUFFRAGE MEETING AT CHESTER.

[From the Chester, Pa., *Times*.]

Stories of the trials and troubles of the cause of woman's suffrage in England and of the so-called persecutions of its adherents, together with interesting accounts of the doings at the Copenhagen Alliance of International Woman Suffragists, at Copenhagen, Denmark, formed the basis for a most interesting and instructive talk at the meeting of Friends in the Market Street meeting house yesterday afternoon.

The speaker was Mrs. Rachel Foster Avery, international secretary of the Suffrage Association, and the meeting was under the care of the Philanthropic Committee of the Concord Quarterly Meeting of Friends. Mrs. Avery has represented the cause in nearly every civilized country of the world, and spoke charmingly and convincingly of her experiences and of the work elsewhere. She declared that woman suffrage in this country receives much less attention than it does in many less advanced countries, a condition which she was rather at a loss to account for, but which she deplored greatly.

In her talk she described the Copenhagen Alliance, saying that ten countries were represented at the beginning of the sessions and two other countries sent delegates later. The Alliance was presided over by Mrs. Carrie Chapman Catt, of this country. Mrs. Avery was secretary, and the statistics which she presented at the meeting were matters of which she had made personal record.

One of the unique facts stated by the speaker was that woman suffrage has made more rapid progress in monarchial than republican countries. Sweden, Italy and even Russia have been active in the movement. In Sweden alone there are 80,000 members.

Mrs. Avery took occasion to refer to the labors of the late Susan B. Anthony, and paid a tribute to her life and work.

Previous to the lecture by Mrs. Avery, Charles Palmer read a paper by Mariana W. Chapman, of New York, on "Woman as a Citizen."

A MEETING HOUSE WITH FIRST-DAY SCHOOL ROOMS.

The Friends of Westfield (Cinnaminson), near Riverton, N. J., for several months, while important additions and repairs were being made to their meeting house, have been meeting in the school house near by. Last First-day, the 23d, they occupied for the first time their enlarged meeting house. The improvements made were in the interest of the First-day school. The house as it has been for years was quite adequate for the needs of the Friends accustomed to gather there, except that the classes of the First-day school had to carry on their work in different corners of the one large room. It came to be felt that the First-day school work was of so much importance as to demand adequate quarters. There was no reason why it should be carried on in a makeshift way in a house built without reference to its needs. It was determined to have separate class rooms for the different classes.

The addition to the house consists of a number of separate small class rooms, so that each class of the school can now have a room to itself. The meeting house, which is in a pretty grove of evergreens in the small village of Westfield, and over one mile from Riverton, is now a model building for a meeting and First-day school. Pilgrimages of inspection might well be made to it by any Friends who contemplate adapting to the present-day activities of a religious body their meeting houses that were built without reference to such activities and inadequate for them.

At the close of the First-day school the meeting assembled. After a time of worship a paper written by Clayton Conrow was read by his son Nathan, which was as follows:

HISTORICAL SKETCH.

Westfield received its name from the fact that it was the west field of the farm belonging to Thomas Lippincott, who owned the land adjoining it on the north and east, in the latter part of the seventeenth century.

The first meeting house of which we have any record was built of stone in the latter part of the eighteenth century, but as the surrounding country

was nearly all owned and occupied by members of the Society of Friends, it is presumed that they had some sort of building in which to meet for divine worship, as they were noted for their assiduous devotion to their religious meetings.

This stone house was destroyed by fire in 1859, and the present structure was erected on its ruins in the same year. It is recorded that Elias Hicks attended a meeting here in 1801.

In connection with the wagon sheds, there was also erected a barn for the accommodation and protection of equestrian horses, which indicated the prevailing mode of traveling in those early days.

The first school house erected on the same premises was also built of stone, near the angle of the road, leading to Moorestown, about the year 1790. This is the school house of which Benjamin Hallowell speaks in his memoirs at the age of nineteen. He began his long and successful career of teaching in the year 1818. He mentions incidentally that at times he had as many as eighty scholars, and was assisted by one Charles Lippincott, whom he taught surveying as a recompense. He boarded a short time with Abram and Abigail Lippincott, who lived on the adjoining property, and that later his home was with John and Letitia Parry, who lived nearly a mile distant on the property lately owned by the late William Parry, Jr., the way to which was a path through pine woods. He remarks that his friends were solicitous about his safety, fearing he might be waylaid and robbed, as he frequently spent his evenings at the schoolhouse studying. This building was torn down in 1840 and the material used in the construction of the foundation walls of the present larger brick one.

William Parry was the first teacher in the new house. It being the only school in the neighborhood, students walked long distances, some four miles or more, to attend. The number would often exceed one hundred.

The pine woods above referred to grew very tall, and when it was cut off in after years to clear the land the axeman left one tree, which became a landmark of the neighborhood, it being on a slight elevation, and could be seen from several points of vantage four or five miles distant, the top being readily recognized by its striking resemblance to a horse and rider in full flight.

Westfield is notable, locally, at least, for a well which it contains, the result of a dream.

Abraham Lippincott, previously mentioned, found much difficulty in obtaining water sufficient for his stock and household uses, having dug several times sixty or more feet in depth and failed utterly to find water. One summer day he laid down to take a nap after his mid-day meal. He dreamed that if he would dig a well at an indicated spot, about fifty or sixty feet from his dwelling, he would find plenty of water. Upon arising he mentioned the subject to his wife, who advised him to make the attempt at once, as they had so many failures, whereupon he called his men together and set them at work, the result being that within a few hours they found an abundance of water only seventeen feet deep. This well, long known as "Abram's well," may never become as famous as that of Jacob of Bible story, yet we may safely say that it has quenched the thirst of many a weary and way-worn traveler from its inexhaustible supplies.

Any history of Westfield, however short, without reference to its post-office would be incomplete, for it is through this medium that we are kept in touch with the pulsations of the outer world, and the name of ours is a constant reminder of the traditions of the past, when the Indian roamed at will over his favorite hunting grounds, and ensnared the toothsome shad from the waters of the noble Delaware, and gathered the sap from the sugar maples which grew upon its banks.

Thus the euphonious name of Cinnaminson, of Indian origin, meaning "Sweet Water," is handed down to posterity, as the name of our post-office, supplanting the more commonplace and modern one of "Westfield," which was pre-empted by a more pretentious town of Union County, of this State. Our post-office was established in 1843, and the late William R. Lippincott, then a lad of thirteen, with a view of promoting the enterprise, volunteered to be the first mail carrier, whose duty it was to meet the stage from Camden at Moorestown, to deliver the outgoing and receive the incoming mail. This mail route was continued until 1851, when Riverton was founded, and the railroad station established, and the Cinnaminson mail was diverted to that channel, to which it has adhered to the present time.

It may be mentioned that in the early history of Westfield there was also a settlement of farmers along the river shore, extending back a distance of half a mile, the navigable streams being considered natural highways. The adjacent lands being more accessible, were settled first. Thus these two settlements, separated by an almost unbroken forest, were connected by a blind roadway, which left the king's highway at the place where Jacob L. Harris's wheelwright shops now stand, thence pursuing a winding, zigzag course in a northwesterly direction, passing on the way to the river a body of water called Jack's Pond, near the site of the Riverton Gas Works. The said pond, as is well known, has been entirely drained off.

The First-day school connected with this meeting was established in 1871, under the superintendence for thirty-three years of our late friend, Ezra Lippincott. The teachers being more or less handicapped in their efforts to obtain the best results by the confusion incident to having four classes taught at the same time in one room, it was deemed advisable to build a separate room for each class. That work having now been consummated, and the walls and ceiling of this room having been renovated, we feel as if we were starting upon a new era of prosperity, and the fervent desire is with us to commemorate this reopening of our building as worthy of more than a passing notice. Let it mark a renewed effort to enlarge our borders and widen our influence for good in the land inherited from a noble ancestry,

"And, cast in some diviner mold,
Let the new cycle outdo the old."

THE YEAR AT SWARTHMORE.

[Extracts from the Report of President Swain to the stockholders.]

In 1902, when Dr. Joseph Swain became president of Swarthmore College, the enrollment of students was 209. In his fifth annual report to the stockholders of Swarthmore College, holding their annual meeting at Fifteeenth and Race Streets, he was able to state that the number of students in the college has been increased to 309, showing a gain of even one hundred students in four years

After a statement showing the changes in the faculty, Dr. Swain mentions the gifts received during the past year. They are as follows:

The year has been a very encouraging one in the number and amount of gifts to the college. It is estimated that the legacy of Susan W. Lippincott will amount to $40,000.

Among the many needs mentioned one year ago the need of a library building and an endowment for its maintenance seemed of great importance. This need has been supplied through the gift of Andrew Carnegie of fifty thousand dollars for a new library building. Andrew Carnegie's offer was made on the condition that a new endowment of fifty thousand dollars should be raised for the library. In less than two months from the time the word was received from Andrew Carnegie concerning his conditional gift, the required amount for endowment was subscribed by a few friends of the college without making a general appeal.

There are several minor gifts which are no less appreciated, however, than the larger ones. Among these are the portraits of Dean Elizabeth Powell Bond and Professor Susan J. Cunningham; the sum of four hundred dollars given by Morris L. Clothier, class of '90, to the Department of Physics; the sum of five hundred dollars given by Owen Moon, Jr., class of '94, the interest of which is to be used in the Delta Upsilon prizes in oratory.

A handsome collection of minerals from the estate of the late Joel Scarlet has been placed in the department of chemistry.

The private library of Susan J. Cunningham, which consists of mathematical and astronomical books, has been presented to the library.

The daughters of M. Fisher Longstreth have presented to the college about one hundred volumes of books and several instruments which belonged to their father. The collection of books consists mainly of astronomical papers and reports of observatories, the most valuable of which are the reports from Greenwich Observatory from 1820 to 1831, and Struve's measures of Double Stars.

One thousand dollars have been added to the girls' athletic fund, to be used in grading their new athletic field.

A new fence has been built around the young men's athletic field.

The matter of teachers' salaries and the pensioning of retiring professors, two subjects that have been pretty generally discussed of late, comes in for a large share of attention. Dr. Swain declared that teachers are not well enough paid. He says:

"The college has in its faculty several members who have been offered places elsewhere at higher salaries than they are paid here. These men have been kept at Swarthmore because they have great confidence in the future development of the institution. Professors eminently fitted for our work are rare, and they ought to be adequately paid and equipped for their work. It is only in this way that we can hope to keep such men in the long run. Whenever the progress of the college is checked such teachers will accept calls elsewhere. If the college makes the same progress in the next four as has been shown in the past four years, the same spirit will continue to be found in the faculty. It is only in securing endowment in sufficient amount to make Swarthmore the best small college in America that this spirit can be cultivated to the highest degree. 'Like begets like.'"

On the subject of retiring allowances for professors, Dr. Swain dealt in detail with the whole matter, setting forth the position of Swarthmore College and suggesting to the Board of Managers methods of solving the problem. His report reads as follows:

"The recent action of the Carnegie Board, which has charge of the fund of ten millions, the income of which is to be used to assist retiring professors, excluding all professors in institutions which are in any sense denominational, from receiving benefits of this fund, emphasizes the necessity for all colleges and universities to face the question of a retiring allowance for their teachers. The Board of Managers have the question under careful consideration. Just what action will be taken is not yet determined. It is recognized that both in the interest of efficiency of work and in justice to those who have given faithfully the best periods of their lives to the college, a fund should be provided for this purpose. Otherwise, Swarthmore, in common with other institutions not receiving the benefit of the fund, will suffer in competition.

Among denominational colleges and universities there is a wide difference in regard to their denominational limitations. Swarthmore College, in accordance with the liberal spirit of the Friends in religion and toward education, has no denominational requirements for admission to the college nor for graduation. Students and members of the faculty who are not members of the Society of Friends have the same rights and privileges in Swarthmore College as members of the Society. The one official requirement is that the Board of Managers and its officers must be Friends, in accordance with the charter. The words of the charter are as follows:

"The officers and managers of the corporation shall be members of the Society of Friends, under whose auspices Swarthmore College was founded, and no others may be elected to said offices."

The Board of Managers have very wisely placed no denominational restrictions on the teachers and students, but the fact that the governing board is composed of Friends insures that the standards and life of the college shall be such as Friends approve.

Swarthmore College is not now eligible to the advantages of the Carnegie Fund for retiring teachers.

The statement from the charter quoted above makes it ineligible. The special feature which makes Swarthmore a Friends' college insures to its constituency the cultivation of those fundamental principles of character which they hold essential to a true life. These principles will not be given up. It is true that the question is now a technical one. If this sentence were omitted from the charter, and the college conducted exactly as it is now, with exactly the same Board, and with the present policy, the college would be eligible to the benefits of the Carnegie Fund.

The college must under all circumstances stand faithfully for the educational ideals of the founders, making character of fundamental and paramount importance. If this idea prevails, to meet the competition which the Carnegie Fund will certainly bring, in justice to those who have served the college long and usefully, a fund for a retiring allowance must be secured by Swarthmore. Here is a noble field for gifts from those having especially at heart the retention of the features above mentioned.

PENNSYLVANIA PEACE SOCIETY.

ANNUAL MEETING.

Strong arguments against warfare and in favor of the discontinuance of any further preparations for war were made at the fortieth annual meeting of the Pennsylvania Peace Society, in the Young Friends' Association Building, at Fifteenth and Cherry Streets.

Judge Ashman, of the Orphans' Court, president of the society, presided. According to annual custom, Alfred H. Love, a vice-president, read the convictions of the organization. He suggested that the controversy between the French Government and the Catholic Church be referred to The Hague Tribunal.

He said there should be rejoicing rather than objection in San Francisco because Japanese children were in the schools, for thus there was an opportunity for educating them in the true spirit of Americanism. He objected to any further increase of American forces in the Philippine Islands.

The principal address of the afternoon was made by William L. Jones, of New Rochelle, N. Y., who spoke on "Man's Paramount Duty." The continued application of the Golden Rule, he said, would bring peace everywhere and would make all life supremely happy.

Oswald Garrison Villard, a grandson of William Lloyd Garrison, spoke in the evening. He protested against any increase in the size of the navy, and proposed the organization of an anti-navy league.

The Rev. Dr. Scott F. Hershey, of Wooster, O., spoke on "A Review of the History of American Diplomacy." He cited incidents to show that almost without exception this country had attempted to settle all diplomatic questions in a broad spirit.

The evening session closed with an address by Henry W. Wilbur, on "The Essentials of Peace."

The convictions adopted were as follows:

"Realizing that in the forty years of our labors that there has been a remarkable advance in behalf of peace, that there is now an International Court of Arbitration, that all nations are manifesting a desire for peace, and as President Roosevelt says in his message to Congress, 'We should as a nation do everything in our power for an honorable peace'; and as Secretary Root declares, 'We wish for no victories but those of peace,' there yet remains especial need not only to hold these gains, but to further them by keeping alive the necessity of removing the causes and abolishing the customs of war, living the conditions and promulgating the principles of peace.

"First.—We are convinced: That the wisdom and efficiency of the second Hague Conference which we suggest should be called for the 18th of May, would be proven by legislating for 'those things which make for peace,' without giving any license to war. That sincerity should go with obligations, arbitration treaties and a determination to make them the substitute for war, and The Hague Court the tribunal of last resort, without any provision for handing over any controversy from the court, in case of disagreement, to the arbitrament of war.

"Second.—That in favoring an arrest and reduction of armaments, as Victor Hugo declares, 'they are the chief cause of war,' we should add with a view to their abolition by making them useless and by putting our trust in reason and law and good faith, through economic and social means for the removal of the obstacles that stand in the way of peace, holding that peace is a result of specific conditions that do no violence to truth, justice, equal rights, a common brotherhood, the sacredness of human life and the obligations of religion and our faith in the court of arbitration.

"Third.—That neutrality should be strictly observed by nations not engaged in war, and where citizens of such contribute money, munitions of war or any aid for either belligerent they should be dealt with as disloyal to their country and to the universal law of peace.

"Fourth.—That an international congress, co-operating with The Hague Court, should be established to meet at regular periods, raising the supremacy of law to the highest standard, with fixed principles that war is never justifiable, never imperative and never honorable, but always sacrifices righteousness, and that peace which is the result of righteousness.

"Fifth.—That education is the opportunity and the possibility for peace, and we should rejoice that we have in San Francisco, as well as elsewhere, the children, whether from Japan or any other country, anxious to go to school; for thereby we may teach them republican and peaceable principles, and, whether they remain in this country or not, may be messengers of civilization, liberty and peace, especially if we introduce into our schools the study of peace and good government and how to prevent war, or, as Secretary Root says: 'To reach the goal for which we are pressing forward,' the governing multitude must first acquire knowledge that comes from universal education, respect for law, consideration for the lawful expressions of the public will, love of justice, mercy, liberty and order.

"Sixth.—That the French complications of Church and State can be readily, satisfactorily and peaceably adjusted by simply saying 'Hands off of Church, and hands off of State!' in the spirit of William Penn on toleration, and that reply of high authority, 'Render, therefore, unto Cæsar the things which are Cæsar's and unto God the things that are God's.' And the bill of rights of this State that guarantees 'no human authority can in any case whatsoever interfere with or control the rights of conscience.' If this will not preserve peace, refer the case to The Hague Court.

"Seventh.—That the mistake of the United States in the seizure and military occupation of the Philippine Islands and the horrors therein committed by the army can best be requited by ceasing to send additional troops, and, by cultivating the freedom of trade, giving through civic righteousness all the advantages of our civilization, institutions, schools and influence, and opening the way for their independence."

BOOKS AND READING.

By the entry of Arthur Sherwell into Parliament, the views and accurate statistical information on temperance questions which we have come to associate with the names of Rowntree and Sherwell will now have the opportunity of direct exposition in the House of Commons. Arthur Sherwell, who is a Methodist, was formerly connected with the late Hugh Price Hughes in the West London Mission, and it was after leaving this to continue more closely his social investigations that he brought out his well-

known work on "Life in West London." In 1899 appeared the first edition of "The Temperance Problem and Social Reform," the outcome of his collaboration with Joseph Rowntree. It will be remembered how the volume at once took rank as a standard work of reference. In view of a strong probability that licensing reform will occupy the prominent place in the next Parliament session, it seems specially appropriate that one of the authors of the above-named work should be present with his encyclopædic knowledge on that subject.—*The Friend* (London).

"What is Japanese Morality?" is answered in a little volume of 88 pages by James A. B. Scherer. The substance of his interesting presentation of the subject is that loyalty is exalted above all other virtues to such an extent that many crimes are committed in its name. It is this exaltation of loyalty, coupled with unusual self-control, that has made the Japanese such good fighters. The writer also declares that the Japanese consider it worse to be impolite than to tell a falsehood. Loyalty on the part of vassals elicits reciprocal benevolence on the part of the lord who is served. Stinginess is despised among the nobility as unworthy of men who traffic in spiritual entities. Hence these two favorite moral maxims which answer each other: "Above all things men must practice charity, for it is by almsgiving that wisdom is fed." "Less than all things men must grudge money, for it is by riches that wisdom is hindered." (The Sunday School Times Company, Philadelphia. Price, 75 cents, postage paid.)

"The Book of Elizabethan Verse." Edited by William Stanley Braithwaite. Introduction by Thomas Wentworth Higginson. Boston: H. B. Turner & Co.

This is indeed

> "A volume of enticing lines,
> Able to ravish any dull conceit,"

comprising well-nigh seven hundred poems, a rich treasure-trove drawn from the vast seas of poetry of Shakespeare's century. Mr. Braithwaite has given us a most brave book, a volume overflowing with lordly music and high imaginings. He follows the example of Palgrave's "Golden Treasury" in grouping the songs according to subjects, opening with exquisite fresh lyrics of dawn and spring-time, and passing on to love songs and madrigals and dainty shepherd songs, lovely poems to the skylark and the nightingale and to daffodils and roses and holly and other old English birds and flowers and trees, and giving many a poem weighty with solemn dignity and beautiful truth. I know of no other single volume wherein so wide a friendship may be made with the best songs of Spenser and Sidney and Shakespeare and Jonson Herrick, and all that golden company of poets who made the days of Queen Elizabeth and Kings James and Charles glorious above all days of our English race.

If we respond to the poetical appeal of Wordsworth and Tennyson and Whittier—as so many Friends do—it behooves us likewise to cherish the elder singers to whom they paid devoted allegiance. What are the opening lines of Whittier's poems but these,—

> "I love the old melodious lays
> Which softly melt the ages through,
> The songs of Spencer's golden days,
> Arcadian Sidney's silvery phrase,
> Sprinkling our noon of time with freshest
> morning dew."

The antique grace, the quaint charm, the childlike freshness and wonderful vigor of the Elizabethan poets, receive, I fear, too scant appreciation among us; for this we may thank our inherited puritanic austerity that in its rigor has excluded the innocent and delightful muses of old. Such a choice anthology as Braithwaite's,—"beauty making beautiful old rime,"—the labor of love of one who is himself an accomplished poet, must have an honorable share in reviving our friendship with the singers of "great Eliza's golden prime."

WHEN EVEN COMETH ON.

The mother-heart doth yearn at eventide,
And, whereso'er the straying ones may roam,
When even cometh on they all fare home.
'Neath feather sheltering the broods doth hide;
In eager flights the birds wing to their nest,
While happy lambs and children miss the sun,
And to the folds do hustle one by one,
As night doth gather slowly in the West.
All ye who hurry through life's busy day,
Hark to the greeting that the Ages tell,
"The sun doth rise and set, hail and farewell."
But comfort ye your heart where'er ye stray,
For those who through this little day do roam,
When even cometh on shall all fare home.

—*Lucy E. Tilley.*

BIRTHS.

McDOWELL.—At 48 East Thirty-fifth Street, Bayonne, N. J., Fourth-day, Twelfth month 20th, 1906, to Alexander H. and Mary Dell Vail McDowell, a daughter, who has been named Ella Vail.

SELLERS.—At Meriden, Conn., Twelfth month 21st, 1906, to Philip and Susanna Garrett Sellers, a daughter, who is named Florence Garrett Sellers.

TAYLOR.—At 348 East Union Street, Burlington, N. J., on Fourth-day, the 5th of Twelfth month, 1906, to Shreve Rogers and Amy Hutchinson Taylor, a son, who is named Edwin Boune Taylor.

THAYER.—At Port Washington, L. I., on the 14th of Eleventh month, 1906, to George A. and Elizabeth H. C. Thayer, a son, who is named Robert Warren.

MARRIAGES.

DOWNING—POWELL.—Richard Downing, Jr., of East Norwich, L. I., and Sarah T. Powell, of Farmingdale, by Friends' ceremony, at the home of the bride's father, Walter Powell, at Farmingdale, L. I., at noon, Twelfth month 12th, 1906.

LOWNES—LOWNES.—In Norristown, Pa., Twelfth month 12th, 1906, at the home of Charles S. and Martha E. Platt, under the care of Gwynedd Monthly Meeting of Friends, J. Russell Lownes, of Highland, Cal., and Mariana Lownes, of Norristown, Pa.

DEATHS.

BROWN.—After a long, tedious illness, Hannah A. Brown, at the home of her son, Charles A. Brown, Eleventh month 18th, 1906, aged 76 years. She was one of a large family whose parents were Aaron and Hannah Ward Chandler, and

widow of Ethan A. Brown. Her two children, Charles A. Brown and Annetta B. Clements, cherish her many virtues and high standard of character. A birthright member of Miami Monthly Meeting of Friends, and for many years an elder therein.

CLEMENT.—At his home, near Mantua Grove, N. J., Tenth month 22d, 1906, Edward H. Clement, aged 76 years, a member of Woodbury Monthly Meeting; a patient sufferer at rest.

CONARD.—On Twelfth month 15th, 1906, Alfred F. Conard, in his 72d year. The funeral was held at Old West Grove Meeting House, on Third-day, Twelfth month 18th, at 1 p.m.

LAWTON.—At her home in Pittstown, N. Y., Eleventh month 20th, 1906, Abigail Lawton, aged 75 years and 8 days; the oldest daughter of Job Wilbur 2d, of North Easton, N. Y.; a life-long member of the Society of Friends and an active member of the Pittstown Meeting, where she has been a member for many years. She is survived by her husband, Joseph H. Lawton, whom she had lived with for fifty-six years, a sister, a brother and nephews and nieces. She was a subscriber to FRIENDS' INTELLIGENCER for thirty-eight years.

Hers was a life of quiet, home retirement; living in the world, but not in the spirit of it. So closely did she walk with her Master that her whole life told of his presence with her, pouring out, as it did, upon all with whom she came in contact. Full of sympathy, humility, tenderness, patience, gentleness, and true motherly love, and possessing a rich degree of compassion for those who were unfortunate in life; she would often buy of the poor things she did not need to help them along, and she was always interested in the education of the negro, and has from time to time, in her quiet way, sent funds to aid the Southern school. She was also an earnest advocate of total abstinence, and felt that people should be careful in the use of medicine that was prepared in liquor, and the right of suffrage for woman often claimed her attention.

None knew better than those who were with her in her home-life the entire unselfishness of her character. To know her was to love her.

Though for a number of years experiencing physical weakness, her superior mind and cheerful spirit endeared her to her friends.

She has passed quietly from our midst, leaving many sweet memories and a precious example of Christian fortitude and patient submission to the trials and changes incident to this life.

"We miss her in the place of prayer,
And by the hearth-fire's light;
Fold her, O Father! in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee."

MATTHEWS.—Virginia, youngest daughter of the late Daniel and Sarah Ann Matthews, Tenth month 21st, 1906, of typhoid fever, after an illness of six weeks, at her home, near Philopolis, Baltimore County, Md. She was a granddaughter of the late William Phillips, of Penn's Grove, Chester County, Pa. Interment in Friends' ground at Gunpowder, Md., where she was a member of meeting. She lived always within the light of her heavenly Father's love, one of few words, but of many good deeds. She is sadly missed by her family and friends.

ROMAN.—Eleventh month 29th, 1906, at her home, near Pilot, Cecil County, Md., Harriet M. Roman, wife of S. T. Roman, M.D., and daughter of the late Samuel C. and Hannah B. Wood, formerly of Pleasant Grove, Lancaster County, Pa.

TURNER.—In Memphis, Tenn., on Twelfth month 5th, 1906, William Betterton Turner, in the 49th year of his age. He was the youngest son of the late Richard T. and Elizabeth B. Turner, of Kent County, Md. Interment in the Elmwood Cemetery, Memphis, Tenn.

TYSON.—At his home, Guernsey, Pa., Twelfth month 22d, 1906, Charles J. Tyson, son of the late Comly and Susan G. Tyson, of Philadelphia, in the 69th year of his age. He was a life-long member of the Society of Friends, for many years belonging to Menallen Monthly Meeting. In the meeting, in the home circle, and in the community he will be greatly missed. Generous and open-hearted to an unusual degree, his insight of the needs of those about him prompted love's expression of service, that endeared him to many lives, preferring, as he did, to brighten the pathway and lighten the burdens of the living rather than strew flowers in memory of the departed. E.

NOTES AND ANNOUNCEMENTS.

"Books and Reading" will be the subject of Henry W. Wilbur's address at the annual meeting of the Library Association of Friends, of Philadelphia. All who are interested in the library or in the subject are cordially invited to be present, there being no charge for admission. The meeting will be held on Sixth-day, the 18th of First month, in the auditorium of Friends' Central School, Fifteenth and Race Streets, at 8 p.m.

We have received the full account of the Mountain Lake General Conferences held in fifteen sessions, Eighth month 31st to Ninth month 7th, in which subjects were discussed by prepared addresses and other remarks relating to aspects of the profession of Friends in its various developments and activities. —*The Friend* (*Philadelphia*).

"We note with satisfaction," says the *American Friend*, "the work being done by the Friends' Press Association, of Baltimore Yearly Meeting (Park Avenue). The Association is conducting a campaign of education for the suppression of objectionable matter from newspapers. The chairman of the Association in a recent circular writes in this optimistic fashion: 'We believe that the time is not far distant when no prominent editor will note crime in detail, and when all will be willing to eliminate from the columns of their papers pictorial, personal and medical advertisements, through the suggestions of which many lives are wrecked. We feel that the world is growing better along purity lines, and that one of the greatest factors in bringing about this desirable change is the press, which wields so great a power in home and State.'"

The date of Purchase Quarterly Meeting was wrongly given in our Calendar of Meetings last week. It should be First month 30th, instead of First month 2d.

Joseph Harlan, of Beloit, O. (now in his 85th year), in a postscript to a business letter adds, "I do not altogether like too much repetition of the term 'Friends' principles. I would prefer we should speak more of 'Christian principles as Friends understand them.'"

Of the faculty of Friends' Central School [Philadelphia] three have been awarded higher degrees this last year: Professor Thompson took the degree of doctor of philosophy at the University of Pennsylvania for work in German and in philosophy. Miss Eastburn took the degree of master of arts at the same time for work in German. Mrs. Stirling also took the degree of master of arts. Her degree was granted by Swarthmore College for work in Latin.—*Blue and Gray* (*Friend's Central School Magazine.*)

At a recent session of London and Middlesex Quarterly Meeting, "John Bevan Braithwaite, speaking on the subject of the Children's Schools [First-day Schools], remarked," as reported in *The Friend* (London), "that the greater talent of Friends is given to the adult work. But ought we not to give a larger proportion to the children? Out of the thirty Friends' meetings in London, apparently only about half have [First-day] Schools for children. We need to consider our duty to (1) our own children and those of the regular attenders of our meetings; (2) the children of the adult scholars and members of our mission congregations; and (3) the multitudes of children outside our borders. Probably in most of all our meetings there is latent much talent for work amongst children."

A WEEK-END CONFERENCE.

Moorestown Young Friends' Association and the Philanthropic Committee of Haddonfield Quarterly Meeting will hold a week-end conference at the meeting house, Moorestown, N. J., First month 12th, 1907.

Morning session, at 10.30 o'clock; subject, "The Value of Belonging to a Religious Organization."

Afternoon session, at 2 o'clock; subject, "The Responsibility of Friends in Civic Affairs."

Evening session, at 7.30 o'clock, to be held in Assembly Hall, Friends' High School; subject, "Fellowship."

A cordial invitation is extended to all. Trolley leaves Market Street, Camden, at 9.38 a.m., and every half hour thereafter. All Friends will be entertained, and those desiring to remain over night will please notify Catharine B. Lippincott, chairman, 122 West Main Street, Moorestown.

SWARTHMORE COLLEGE NOTES.

The regular work of the College ceased on last Sixth-day, the 21st, for the Christmas holidays, and will not be resumed until Fifth-day, First month 3d. In order to spend the vacation at home, some of the students will travel as far West as Minnesota and Nebraska. Mr. Alexander, registrar of the College, together with Mrs. Alexander and "Julia Alice," their little daughter and pet of the student body, left for a visit to their home in Indiana a few days before the regular vacation began.

In accordance with the custom of the past few years, the Christmas season was celebrated in the College dining-room the last evening before we dispersed for the holidays. A special Christmas dinner was served, and each table was decorated with a miniature Christmas tree, and other greens.

The regular meeting of the Young Friends' Association was held as usual on First-day evening, the 16th. Katherine Way gave a comprehensive account of her visit, as delegate from the Association, to the recent meeting at the Friends' Neighborhood Guild in Philadelphia. There seems to be a great field of opportunity for good work here for those who feel inclined to lend assistance. Dr. Hull then delivered the fourth lecture of the course on the "History of Quakerism," finishing his particular section of the series. The next lecture will be given by Dr. Jesse Holmes, on the subject of "Mysticism," on First-day evening, First month 6th.

The debate between Swarthmore and Dickinson in the first round of the Pennsylvania Intercollegiate League, which was scheduled for Twelfth month 14th, was postponed through failure on the part of the president of the league in securing judges in time for the contest. Unfortunately, notice of the postponement did not reach Swarthmore until after the team had left for Carlisle, and the trip was made for nothing. The debate is now expected to come off some time near the middle of the First month.

At a recent meeting of the Historico-Political Conference, B. A. Kondle, Esq., was present and delivered a most instructive lecture on "James Wilson." These conferences, held monthly under the auspices of the departments of history and political science, have come to be of great interest, and are well attended by the students.

The Phœnix is now firmly established in its new management, and is fulfilling the promises of its editors for a good representative college paper. Three issues in all have appeared to date, and all have been spicy and interesting. A great abundance of alumni news is incorporated, and has been productive of hearty response from old Swarthmore students in the way of subscriptions and other support. A. J. P.

MARTIN ACADEMY, KENNETT SQUARE.

[From a local paper.]

The Christmas exercises at Martin Academy were held at 2 o'clock Thursday. The following program was given:

Recitation, "Christmas Greeting," Evan Philips; recitation, "Bells Across the Snow," Sara Cloud; recitation, "The Stocking," Amy Philips; recitation, "Santa and the Mouse," Helen Chalfant; reading, "The Christmas Rose," Lydia Martin; recitation, "The Tale of a Christmas Stocking," Curtis Hannum; paper, "Christmas in Other Lands," Edith Maule; recitation, "The Marriage of Santa," Jeannette Michener; recitation, "Christmas Reflections," Catharine Chalfant; paper, "The Early Christmas," Callie Little; recitation, "Christmas in Heaven," Elsie Chandler; recitation, "The Happiest Christmas," Helen Walton; presentations, Hannah Eastburn.

FRIENDS' ASSOCIATIONS.

Media, Pa.—The regular meeting of Media Friends' Association was held in the school house Twelfth month 4th, 1906. The president, J. Eugene Walker, opened the meeting by reading from the Prophet Jeremiah.

Jessie Darlington played a selection on her violin. Robert Fussell read a short paper on the life of Isaac T. Hopper, which was humorous and full of anecdotes. He dwelt particularly on the life work of Hopper in the anti-slavery movement. One specially noticed the fact that Hopper had his membership with the Society of Friends refused him on account of his ardent appeals for the liberation of the slave. But, although he was deprived of his privilege of membership with Friends, none could take from him his Friendly principles.

Eleanor Wood presented the subject, "The Use of the Bible in the Family—Devotional and Instructive." During her talk Miss Wood made the statement that the Bible was the worst-read book in the English language. Her plea is that as one reads from the Bible he shall have a background for his thoughts.

The Philadelphia Friends' Association is opening the way, through Eleanor Wood, for Friends to become better acquainted with the Bible and to give instruction to our children in such a manner as will enable them to know the Bible stories and read them intelligently and thoughtfully.

For the help of parents and teachers she suggested several books which would be of use in this work.

After a short silence, the meeting adjourned at 9.30.

Anne J. Darlington, Secretary.

Los Angeles, Cal.—A regular meeting of the Young Friends' Association was held Eleventh month 25th, 1906, at the home of Edith Hopkins, Los Angeles, at which twenty-two were present. The meeting was opened by the reading of the 15th chapter of Luke. Lesson XX was read and interestingly discussed by Pearl Rall. The minutes of the last meeting were read. Anna Vaughan read an editorial from The Intelligencer on "Unity," and urged those Friends present to frankly express their views as to the best plan of work for the winter. As many were absent whose opinions we especially wished to hear, it was decided to continue the discussion at our next meeting. Sentiments were given, and, after a brief silence, the meeting adjourned.

Mary S. Howell, Assistant Clerk.

Byberry, Phila.—The last meeting of the Friends' Association was held on the 2d, with a good attendance. Pauline Eves read the 2d chapter of Philippians.

A report of the Norristown Conference was given by Sarah W. Knight, supplemented by remarks by Arabella Carter.

New officers were appointed, as follows: President, Frank H. Wood; secretary, Lillian Shoemaker; vice-president and treasurer, Charles Randall. Executive-Committee: Ida R. B. Edgerton, Harry S. Bonner, Hanna W. Comly, Russell Watson, Martha Knight. The secretary, feeling unable to fulfil the appointment, was released, the committee to find a substitute.

An invitation being received to send delegates to the Guild Conference in Philadelphia, Arabella Carter and Sarah W. Knight were appointed.

A paper on current topics, prepared by Anna Richardson, was read by Nathaniel Richardson. Discussion regarding the report of graft in San Francisco was entered upon by Rachel Knight, Harry S. Bonner and James Bonner, Jr. Emma Wildman read "The Starless Crown"; following this, Miriam Tomlinson read an excellent paper on "The Attitude of Friends toward Music," in course of which she said: "Friends never condemned or disowned those who have music in their homes. It was only because of base uses to which music was put that they opposed. More was to be said against instrumental than vocal music, which art is a gift of God to be used for His glory. Refined pleasures keep away baser things; might as well say 'Do not read.' But it does not fit—is not needed in our meetings. I would advocate it in homes and in day schools, but how can we receive in incessant activity that strength to be found in silence?" Remarks by Nathaniel Richardson, Edward Comly, John Wood, Arabella Carter and Frederick Supplee closed the meeting. A. C.

WHY DO WE KEEP CHRISTMAS?

As that season draws near
With its rhythmical cheer,
It is meet I should answer in rhyme.
Because Jesus was born
On that blessed morn
Is why we keep Christmas time.

Though Jesus, you know,
Came to earth long ago,
In Bethlehem—you know the story—
Still does his fame,
At the sound of his name,
Fill our hearts with infinite glory.

But what gave his name
Such glory and fame
That its mention should thrill us to-day?
He obeyed God, his Father;
He loved man, his brother;
And that's the whole secret—just love and obey.

Edgar M. Zavitz.

Coldstream, Ont., 12th mo. 17th, 1906.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, at 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, at 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m.; First-day School, at 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

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Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—

1811 I Street, Northwest, at 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), at 10.45 a.m.; First-day School, at 11.30 a.m.

12th mo. 30th (1st-day).—"Friends' Day" at Home for Aged and Infirm Colored Persons, 41st and Girard Avenue, Philadelphia, this being a fifth First-day. Meeting for worship, attended by Friends of both "branches," at 3 p.m.

12th mo. 30th (1st-day).—London Grove Friends' Association, at the home of Edward and Sara Pennock, Chatham, Pa.

12th mo. 30th (1st-day).—Woodlawn, Va., Young Friends' Association.

12th mo. 30th (1st-day).—Horsham, Pa., Young Friends' Association, at 2.30 p.m.

12th mo. 30th (1st-day).—Hockessin, Del., Young Friends' Association, at the home of James Y. and Francina W. Cloud, at 2.30 p.m. Eleanor Wood will speak on "The Use of the Bible in the Family." A cordial invitation is extended.

(Continued on page iii.)

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CALENDAR OF MEETINGS, ETC.

(Continued from page 804.)

12th mo. 30th (1st-day).—Race Street after-meeting conference at 11.45 a.m., conducted by Maurice T. Hansell. Subject: "Civilization and Judgment," Amos 4 to 6.

12th mo. 30th (1st-day).—Meeting of Friends at White Plains, at home of Elizabeth Komori, No. 3 Bank Street, at 11 a.m.

12th mo. 30th (1st-day).—Junior Conference at Girard Avenue, Philadelphia, at 9.45 a.m. "Beginnings of Jesus' Galilean Ministry," "Faith Cure and Mental Science."

1st mo. 6th (1st-day).—Fallowfield (Ercildoun, Chester County, Pa.) Young Friends' Association.

1st mo. 6th (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m.

1st mo. 6th (1st-day).—West Philadelphia (Thirty-fifth and Lancaster Avenue), attended by the Quarterly Meeting's Committee, at 11 a.m.

1st mo. 6th (1st-day).—Fifth lecture in the course on Quakerism at Swarthmore College, at 7.30 p.m. Dr. Jesse H. Holmes will speak on "Mysticism."

1st mo. 12th (7th-day).—Week-end Conference at Moorestown, N. J., at 10.30 a.m., 2 p.m., and 7.30 p.m.

1st mo. 19th (7th-day).—Conference of the Association of Friends' Schools on Teacher-Training at Swarthmore, in Race Street Meeting House, Philadelphia, at 10 a.m.

1st mo. 30th (4th-day).—Purchase Quarterly Meeting, at Purchase, N. Y.; ministers and elders, day before, at 2.30 p.m. Train to White Plains, N. Y., where Friends will be met.

Women teachers at Holyoke, Mass., are protesting because they get but $600 a year, while janitors in the same schools get $1,000. The teachers have no votes. —*Washington Post.*

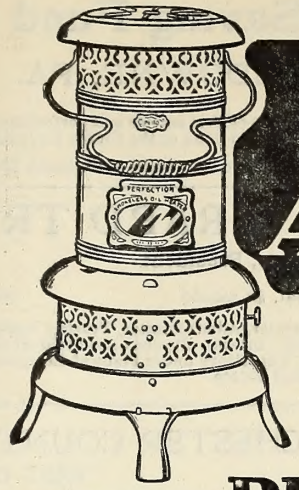
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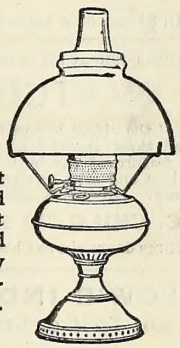
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